



James M. Smith 1811

THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.
 1842.

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VOL. XX.—NEW SERIES.

LONDON:
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P R E F A C E.

ON the first of September, 1843, the "Evangelical Magazine" will have been fifty years before the Christian public. It is now, therefore, on the very eve of its Jubilee; and, while most of the venerated men who sketched its original plan have been gathered to their fathers, those who have entered into their labours would give thanks to God, that it indicates no symptoms of premature decay, but commands a circulation equalled only by that of a single Religious Periodical in the British Empire.

But ought not the Jubilee of the Magazine to be hailed by its friends by some such demonstrations of regard as may tend to give a new impulse to the labours of those who are called to watch over its interests? If it has deserved well of the Christian church for the lengthened period of fifty years, it will surely be readily conceded, that its claim on the future confidence and support of its numerous friends, throughout the British dominions, now rests on a solid basis, not to be disturbed by the thousand vicissitudes which affect the general condition of the periodical press.

It is not intended by the plea of former service, to withdraw the attention of a discerning public from the future character of the work, but simply to put forward the reasonable preference which is due to a Publication which has shed a benign influence upon society for the space of half a century.

Never were the conductors of the "Evangelical Magazine" more solemnly impressed with a feeling of their responsibility to the Church of Christ, than in entering upon the year which constitutes the Jubilee of their labours. The signs of the times are such as to impose upon them a degree of vigilance and anxious care unknown, perhaps, at any former period in the history of the work. There is, at the present moment, an unsettled and a convulsive state of public opinion in this country, upon subjects affecting the very vitals of Christianity, and the foundations of the Protestant Faith, which requires to be met with a spirit and a determination equal to the crisis which has come upon us. It may be said, by mere cursory observers, "What is a sixpenny Magazine to do in resisting the tide of corruption which now threatens to sweep away all the ancient landmarks of a Reformation purchased and consecrated by the blood of martyrs?" We must remind such reasoners, that God makes use of humble instruments in effecting some of his most stupendous purposes of grace to our world; and that, when the attempt of a Popish faction is to

corrupt the great mass of the people, one of the best organs for withstanding them, is a well-directed periodical literature, which shall find its way into the cottages of the poor, and supply an antidote to prevailing errors in a phrase adapted to the staple mind of the country.

The Trustees of the "Evangelical Magazine" are thankful to know, that the resolute stand they have made against the Papists and the Tractarians, has roused the attention both of friends and foes. From Clergymen, Dissenting Ministers, and private Christians, they have received most gratifying testimony to the value and importance of their labours; and, by the help of God, they are resolved to agitate the questions now at issue between a genuine and spurious Protestantism, until a slumbering nation—for yet it *does* slumber—shall awake to the dangers which threaten both the civil and religious liberties of Great Britain, under such teachers as the authors of the Tracts, who significantly enough tell us, that "time was when it was not deemed necessary to reason with heretics."

Most earnestly would the Trustees call upon all right-minded Protestants to rally around this ancient Periodical, and to secure for it such a circulation as shall convey it into the families of all who take interest in preserving this favoured land from that sympathy with Romanism, which has put the cup of trembling into the hand of most of the nations on the Continent of Europe.

To every reader of the "Evangelical Magazine," the Trustees would say: Remember its catholic spirit,—catholic, not in the dubious sense of the Tractarians, which means only sympathy with themselves, and with Rome; but in the sense of inspired apostles, "Grace be with all them that love the Lord Jesus Christ, in sincerity and truth." Remember, too, the charitable application of the fund accruing from the sale of the work,—that it is devoted, by half-yearly payments, to the destitute Widows of Clergymen of the National Church, of Presbyterians, of Calvinistic Methodists, and of Congregationalists. Last year alone, *Fourteen Hundred Pounds* were thus voted to *one hundred and fifty Widows*, all of whom were the relicts of respectable and devoted ministers of the cross of Christ. If every subscriber to the work would resolve to procure a second reader, by the commencement of January, 1843—the Jubilee of the Magazine—in 1844 the Trustees could grant assistance to *one hundred* more Widows, and thus diffuse a measure of joy that would infinitely counterbalance the labour involved in each subscriber endeavouring to find one additional reader of the work. We say, earnestly, to all, poor and rich—**TRY.**

THE
EVANGELICAL MAGAZINE,

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FOR JANUARY, 1842.

MEMOIR
OF
THE LATE REV. EDWARD HICKMAN,
OF DENTON, NORFOLK.



*Chiefly transcribed from the funeral sermon preached to his mourning congregation,
by the Rev. John Alexander, of Norwich.*

DENTON, though but a small and scattered village in Norfolk, and one of "the least of the thousands of Israel," has had in it an Independent church, since the year 1655. As the first church-book is unfortunately lost, the name of the first pastor cannot now be ascertained; but it probably was the Rev. Thomas Lawson, who was ejected from the Denton rectory. The second pastor was the Rev. William Bidbink, who had been ejected from the rectory of Scottow, in Norfolk, and who is celebrated in the Nonconformist Memorial, as a man "greatly beloved by all who knew him, on account of his sweet temper, obliging deportment, and excellent preaching." He was succeeded by the Rev. John Hurron, who removed to Hare-court Meeting-house, Aldersgate-street, London, where he died, in 1731. The Rev. Julius Saunders was the next pastor, for about twenty-four years; and, at his death, his nephew, of the same name, succeeded him, and was ordained in 1750. The Rev. Thomas Boeking was ordained over the church in 1757; and, after a long and honourable pastorate, he was succeeded by the subject of the following memoir.

VOL. XX.

The Rev. Edward Hickman was born at Lavesham, in Suffolk, in the year 1786. His father, the Rev. William Hickman, who was at that time pastor of the church there, did not enter the ministry till he was nearly thirty years of age, and his early education had been very defective. "How then," asks his son, in one of his letters, "did he stand his ground, and arrive at so much respectability? Next to the blessing of God, which he ever acknowledged with thankfulness and joy, the cause of his long-continued excellences will be found in a powerful natural intellect; a habit of careful observation; a constant aim to do his best; a freedom from all conceit; he knew what had been his disadvantages, and he endeavoured to overcome them, and at length he surpassed many who had enjoyed all the training of the schools. He had read but little; but that little he had read well, and he had thought much. One advantage he had possessed, which schools cannot always give; he had been in some lively, intelligent society; he had studied men rather than books; and this gave him an ease in conversation, for which he had a great talent, which falls to the

of very few to possess. His life and my own have been very different; he conversed most with the living; I have conversed more with the dead; but I would give much, (if I may use the word,) that I have learned for his talent of conversation." His mother survived his birth only a few months, but her name was always cherished by him with fond and filial affection. In one of his letters, when referring to the Memoirs of Sir William Jones, by Lord Teignmouth, he says, "There is one circumstance in the life, which is of a truly delightful nature—the testimony it contains to a mother's worth. Sir William Jones was one, among many other instances, in which a mother has been the grand means, under God, of training the mind which, in after life, has expanded to the admiration of generations. It was thus in this instance. It was so in the case of the immortal President Edwards. I cannot calculate a mother's worth for time and for eternity. I had once a mother, who, though she left me almost an infant, and, certainly, insensible of her worth, as of her loss, yet oft, before her early death, he commended me to God, and urged, upon her dying bed, my being brought up in the fear of God, not for this poor world. I have oft visited her grave, over which the storms of fifty-two winters have blown, and, I hope, those visits have ever been attended with the desire of blessing God for her prayers, her solicitude, and her example, which, from the testimony of others, was one of most sincere and decided piety. I trust, that all has not been lost, though here I could lay down my pen and weep."

That the child of parents such as these, should attain to considerable moral excellency, will not be surprising to those who are accustomed to reflect on the influence of parental piety, and who believe the promise of the everlasting covenant, "I will be a God unto thee, and unto thy seed after thee." Amidst even the vanity of childhood and youth, a pec-

uliarly sweet and serious disposition began to be manifested by our lamented friend; he became, in early life, the great charm of the domestic circle; and his beloved sisters still cherish, with fond remembrance, many of the affectionate counsels and entreaties by which he urged them to seek an interest in the Saviour. In 1795 his father became pastor of the church at Wattisfield, where the Rev. Thomas Harmer had long and honourably laboured in the gospel; and in the following year, Edward went to school at Palgrave, where he spent about three years, and where his religious character became more decided. "To the boys at Palgrave," says he, in a letter, written three months ago, "I first preached—such preaching as it was; and there we held the first prayer-meeting among the boys. I now look back to that preaching, miserable as it was, and to those broken prayers, and I am at times ready to say, 'Oh! that it were with me as in years that are past!' I can now visit the spot in the road between Wattisfield and Palgrave, where I felt deeply about my soul. It is true, that I was then much more the creature of feeling, than the subject of knowledge; though my father's preaching, and my own habits of observation and reading, furnished me perhaps with considerably more knowledge than is generally possessed by one so young as I then was." And in allusion to the same place, he says to another friend, "I came home at night, from the ordination at Diss, refreshed, having found much unmerited kindness. I was affected when I looked back to 1797, when I was nearly on the same spot, a school-boy at Palgrave. Now I am going down the hill, on the right side of fifty, if, as Philip Henry says, I am going to heaven."

Having earnestly desired the work of the ministry, and the opinion of his father and other persons being favourable to his own wishes, he was received as a student at the academy at Wymondley, in 1800, and whilst there,

his diligence to increase his own knowledge and holiness was connected with a constant desire to secure the spiritual welfare of the youthful relatives, from whose society he had been removed. "While you improve in the knowledge which is earthly," says he, "be concerned also to become acquainted with that wisdom which is of a spiritual nature; this is the most important of all knowledge; to know Jesus Christ and him crucified, is of infinite importance; all our happiness in this world, and all our expectations for another, rest upon it; however it may be neglected, its importance is the same. Think seriously that religion is the one thing needful; and may you be enabled, in your early years, to fix upon that good part which shall never be taken away from you." And in reference to his own conduct while a student, he says, in a recent letter, "Thirty-seven years this day, I was on my way to Wymondley. I sometimes wish all those years to return, that I might have the opportunity of correcting *many many* things, too little thought of at the time; and yet now they give occasion to concern of mind. The cross of Christ is here the only relief. We should utterly sink, in the review of the past, could we not look there. One thing, however, gives me much satisfaction; and that is, in the years I spent at Wymondley I never grieved the minds of my tutors, nor was unpleasantly named to the trustees. I do not mean that I had no imperfections; very different is my view of myself. The remembrance of having passed through the house with comfort, now at the age of fifty-one, cheers me, and I try to impress it upon some young students."

Having passed honourably through his college course, he accepted the invitation to become the pastor of the Independent church at Denton, and was ordained over it on the 20th of May, 1806. On that solemn occasion, the charge was addressed to him by his father, from Acts xi. 24; and the words were descriptive not only of

what he ought to be, but of what, through the grace of God, he actually became; "for he was a good man, and full of the Holy Ghost and of faith." He was then only twenty years of age; and he entered on the duties of his responsible office, deeply impressed with a sense of his need of civil help and guidance, to render him "a workman that needed not to be ashamed." His mild and gentle spirit, tinged with some degree of pensive melancholy, possessed however an ardent desire for the acquisition of knowledge; so that whilst pursuing his ministry, he was a diligent reader, and a devout theological student. His first sermon at Denton, was from 1 Cor. i. 23, "We preach Christ crucified;" and to that great and gospel subject he steadfastly adhered, during the thirty-six years of his ministry; and the last sermon which he preached was of the nature and design of the atonement of Christ, from the words of the apostle in Galatians i. 4, "Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." To this subject he refers most impressively, in a letter written only a short time before he died. "Thirty-six years have passed away since I preached my first sermon at Denton, from the words, 'We preach Christ crucified.' I am greatly altered; then I was a youth; now I am broken down, and almost all who heard me are gone the way they shall not return; but my subject is unaltered, and I hope I enter into it more now than I could do then, though still I have to lament many and great defects." His ministry was directed to some of the neighbouring villages, as well as to Denton; and, by the blessing of God on his faithful labours, the church, which at his ordination was comparatively small, increased, and though enfeebled health and other circumstances, towards the latter part of his course, diminished the number of his hearers, yet many are the known fruits of his ministry; and when pastor

and people appear before the throne, a goodly number, it is believed, will be there, as "his joy and crown of rejoicing." His sermons, which were always carefully prepared, and often fully written, were rich in evangelical sentiment, and in the principles of spiritual and practical religion. The great doctrine that "Christ died for our sins," which the apostle calls, emphatically, "the gospel," and which he delivered to the Corinthians "first of all," but which some persons, aspiring to high places in the church, tell us should be "hidden under a bushel," and concealed till "the eleventh hour," was, by Mr. Hickman, proclaimed "first and last, and midst, and without end," as the only and all-sufficient ground of hope for guilty and ruined sinners. He regarded the Christian ministry as a work which demanded and deserved the entire consecration of all his powers, and he felt that its sacred and responsible duties could not properly be discharged, without intimate and constant communion with God. "A man," says he, when addressing a theological student, "had better be any thing than a minister, if he do not possess a devotional habit of mind. The best and most useful ministers I have ever known, have been those most concerned to cultivate this habitual communion with God. May it ever be abundantly poured out upon each of my young friends at C. C., and carefully cherished by them." As he was a thoughtful and extensive reader, especially of theology, his mind was well stored with the sentiments of our older divines; and he was intimately acquainted with the history and writings of the noble army of Nonconformists, whose works were esteemed by him as the most "holy relics" which the church possessed. Descended from a line of ancestors, distinguished by their love of civil and religious liberty, as well as by their personal piety, he was a Nonconformist of the Nonconformists; and he held fast their faith and profession, not indeed be-

cause it was theirs, but because it was Christ's, and because it was necessary to secure the purity and glory of a kingdom which is not of this world. In his estimation, "The Nonconformists' Memorial," was "The Dissenters' Book of Martyrs;" and he says of it, "It has been among my most pleasing companions for about thirty-five years. I never look into it without, I hope, receiving some benefit. When I open the volumes, I often think of the beautiful lines,

'Once they were mourning here below,' &c.

The world was not ^{by} of them. They laboured amidst no common sufferings, and we have entered into their labours. I think I may nearly, if not altogether, say, that no week passes with me without reading some of their works; and I am sure, that as I am now approaching the evening of life, their writings are more precious than ever to me. May I enter more into their faith, their spirit of prayer, their steadfastness in the work of the Lord, and their rich consolation in life and death." The letters, from which these extracts are made, are very numerous, for he was accustomed to write frequently to some of the members of his congregation, as well as to preach to them—especially to some of his young relatives. And his letters are very powerful; they are full of the power of love; and they all manifest, just as his sermons did, an anxious and affectionate desire for the salvation of their souls. Some of them are exceedingly playful and humorous; and others contain his opinions on books and on passing events, from which a selection might be made, which would, probably, be acceptable and useful to the Christian public.

One of the most striking features of his character was *kindness*—a benevolent regard to the comfort, and reputation, and general welfare of others, always manifested with great promptness and gentleness. To this he was, in no small degree, prompted by his natural disposition, and which, when

sanctified by the grace of Christ, rendered his character eminently lovely and attractive. His tender and susceptible heart became a fountain of love; the law of kindness was on his tongue; and his regenerated spirit, like the blessed gospel which he preached, breathed "peace on earth, and good-will to men." Yet all these excellences were connected with the deepest humility and diffidence. Though always worthy of the highest place, he was always willing to take the lowest; and uniform as was his kindness to others, nothing more deeply moved his heart than the reception of kindness from others. The grace of God was indeed exceeding abundant towards him, with faith and love which is in Christ Jesus; so that, while we thus delight to honour his memory and his character, we glorify not him, but the grace of God, from which all his excellences were derived. The only title which he could give to himself was that of a sinner saved by grace; the only relief which his timid and trembling spirit sought, while anticipating death and eternity, was from the sympathy and sufficiency of Jesus Christ; and the only ground on which he pleaded for admission into the gates of the celestial city, was the blood and righteousness of his Divine Redeemer. The happiness which he enjoyed, and which the exercise of benevolent affections never fails to secure, was not, in his case, however, unmingled with other feelings; and bright and bland as was the cheerfulness which his kind and gentle spirit manifested and diffused, he was always more or less the subject of mental gloom and depression, which was probably confirmed by his too retired and studious habits, and which, in some measure, interfered with his comfort as a Christian, and with his usefulness in the ministry. This he deeply felt and deplored. "I have, I know," says he, "a tendency to gloom. My memory can retrace times and places which have witnessed agonizing feelings, from causes which, now I see, were merely the effect of diseased imagination. At other times, real evils

have been magnified; and how frequently domestic trials, the dread of leaving a numerous family in distress, and a wife, whose grand object has been my comfort daily and hourly, with other things which a depressed mind too fondly feeds upon, tend to sink me. On the other hand, 'home, sweet home,' my books, a few friends like yourself, Ward, Slopér, Creak, &c., and above all, I trust, an everlasting Friend above, are sources of consolation, without which I must long since have been overwhelmed."

The place of worship in which he preached having become much decayed by the lapse of more than 150 years, was taken down, and a new and larger one erected on the same site in 1820. In this new place he laboured during the remaining years of his life, the incidents of which cannot, of course, be dwelt upon in this brief memoir. It pleased God to bless him with a large family, in the bosom of which he found great solace and enjoyment. But in 1839 he was brought, for the first time, into the house of mourning, by the sudden death of Harriet, one of his nine beloved children. Under this painful dispensation of Providence, he suffered as a man, and as a father; but he submitted as a Christian. "The last month has been one of exceeding mercy," says he, "notwithstanding the death of my dear child. I have scarcely spent a day without tears, yet I have found just such an influence upon my mind as causes me more and more to look towards God and towards heaven." And on the second anniversary of her death he writes: "I have visited her grave this evening, I trust not merely to weep there, but to pray that I may give all diligence to make my calling and election sure; and the more I can, through a Saviour's might, do this, the less, I know, I shall have to fear. I have found in trials much ground for thankfulness; well knowing that, while God removes some less enjoyment, it is with the gracious design to bestow something far better. The Christian himself does sometimes repine, but it is

only when he loses sight of his character and advantages." This event gave deep solemnity to the succeeding anniversary of the chapel, which was celebrated September 17th, 1839; and when a numerous assembly of Christian ministers and friends from both counties testified towards him their esteem and sympathy. It was indeed "a high day;" and he afterwards writes respecting it, "I can never think of the meeting on the 17th ultimo, without wonder and gratitude. It completely overwhelmed me. I have only to pray that my thankfulness to God may bear some proportion to my obligations; and that my gratitude to so many valuable friends may be ever active. It was indeed the greatest day I ever lived." In the April of the following year, he took a journey to the north; and while in Chester, his religious and nonconformist feeling were highly gratified by a visit to the meeting-house and to the grave of "the prince of commentators." "Yesterday," says he in a letter, "I stood over the precious dust of Matthew Henry; sat in his pulpit, and at the desk where much of his Commentary was written. You can imagine my feelings better than I can tell them. What are monuments of Nelson, or of Wellington, compared with these memorials!" He had, before this, assisted in the publication of Matthew Henry's Miscellaneous Works, in one vol. 8vo., stereotyped and printed by J. R., and C. Childs; and in the preface to that volume, written by Sir J. B. Williams, whose "corrected and enlarged" edition of the life of Philip Henry appears in the book, it is stated that "the responsible duties of an editor of all the manuscripts now first printed, have been most judiciously and faithfully discharged by the Rev. Edward Hickman; a gentleman who numbers no less than three of the ejected worthies in the line of his ancestry, and who is himself the fourth in his family of a regular succession of nonconformist divines. His residence at Denton in Norfolk, so near the press, rendered this service by him especially convenient;

and his attainments in the knowledge peculiar to his sacred profession, his ardent attachment to the writings of Mr. Henry, and his deep admiration of their merits, attest his particular fitness for the task which, happily for the public, and the credit of our author, he undertook." When Mr. Hickman was returning, from this northern tour, he met with an accident, from the falling of the coach, which injured his shoulder, so that for six weeks he was unable to preach. During this tedious and painful silence, his mind was mercifully supported, and he was afterwards enabled to resume and carry on his beloved work till last January, when it pleased God heavily and long to afflict him with bodily illness. For some time little hope was entertained of his recovery. But his heavenly Father was better to his friends than their fears expected; and in June he resumed his labours, often preaching twice on the Sabbath. Respecting both the continuance and the issue of this illness, he says, "I would leave myself entirely in the hands of God; but I want to feel that I do this most unreservedly; fears and doubts agitate, yet I would cling to the cross. My mother, when on her dying bed, said, that if she had never before come to the cross, she would do so then; I would say the same. I feel it easy to think well of others; not so easy to think well of my own state." And again he says, "The earthly house has many indications of the frailty of its materials; it must be taken down; O may it be at Christ's command, to be rebuilt a glorious body, fit for the inhabitant which shall then be made perfect! How much is there consolatory in the thought, that both body and spirit are in the hands of Christ!"

Such was the habitual frame of his mind; and though no decided indications of mortal decay appeared to his relatives, yet it was manifest that he expected the earthly house of his tabernacle was soon to be taken down. He preached, as usual, twice on the Sabbath preceding his death, and conducted the prayer-meeting on Wednesday

evening, little suspecting, perhaps, that his work was done, and that, like Aaron, he was retiring from his congregation to die. On Thursday evening he left his study and went to bed earlier than usual, as he felt weary and faint. Slight hæmorrhage soon after came on, and his medical friend was sent for; but no great alarm was felt till early on the Friday, when the violent increase of the symptoms led those around him to apprehend his almost immediate dissolution. His anxious relatives gathered round his dying bed, cheering his mind with the soul-sustaining promises which are so precious to the departing believer; but his great exhaustion was very depressing to his mind, and prevented him from saying much.

To a beloved relative, he said, "My work is done. Give my love to my dear people, and tell them, I have loved them greatly; I have served them in much weakness; I am but a feeble instrument; the great Head of the Church still lives. I should have rejoiced to have seen greater fruit to my labours, and should be fully satisfied to die, could I hope that the work would prosper more in the hands of my successor." When allusion was made to his grandfather having said before he died, "If I may but touch the hem of his garment, I shall be clean," he appeared delighted with the sentiment, and expressed a wish that he could talk more. Soon after, he said, "I have had many fears all my life, and have sometimes believed that the doubting Christian, when he enters the valley of the shadow of death, has his fears removed; I do not find it so; my sins rise up before me; I feel nothing but sin." The text was repeated, "The blood of Jesus Christ his Son cleanseth from all sin." "Yes," he replied, "but I do not feel much comfort." "You have comforted many." "Ah!" he replied, "do you remember my beloved father saying, 'I have been the means of comforting many, but now I cannot receive comfort.'" The lines were repeated,

"How can I sink with such a prop
As my eternal God?" &c.

"There," said he, "is my only hope—

"Oh, could I catch a glimpse of Thee,
And drop into eternity!"

"Do you remember," said he, "that when Christian entered the river, he complained that the waters were cold and deep?" when he was reminded of his father's favourite lines—

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

To an esteemed friend, he said, "I wish to die at the foot of the cross, whether it be now or at any future time." "Yes; all is peace," said he to another beloved friend, who beautifully writes concerning him:—"What remarkable meekness for heaven there was in him, or late; it seemed as if no peace less than that from above, could be gentle enough for his meek and quiet spirit." Weak and exhausted as he was, he was continually expressing his gratitude for the smallest attention that was paid to him, and especially for the mercies with which God had surrounded him. "It is all mercy, all mercy." To a young relative, he said, "You are come to see your dying friend. I fear you have not begun to seek the Saviour. Think of me when I am gone. I am going to a world of bliss. Think of what I have said. Tell your young companion, that he has my best wishes for his eternal welfare; tell him that I have now been more than forty years a follower of Jesus, and I have always found pleasure in religion. I would say more, but I cannot now. May the Lord preserve and bless you! Farewell; I hope we shall meet in heaven." To a niece, he expressed his hope of entering into glory, and said, "Go on to love the Lord. God preserve you. The Lord Jesus be with you." On the lines being repeated,—

"A guilty, weak, and helpless wretch,
On thy kind arms I fall;

Be thou my strength and righteousness!"—

he eagerly caught the fourth line, saying, emphatically, “

“ My Jesus and my all.”

God is the strength of my heart and my portion for ever ; that can never fail,”—which were the last words that he uttered, while he was fully sensible.

He lingered in a state of great restlessness and exhaustion, till half-past nine on Sunday morning, October 31, 1844, when his ransomed spirit became “absent from the body and present with the Lord.” “May I die the death of the righteous ; may my last end be like his !”

SPRING-HILL COLLEGE, BIRMINGHAM.

AN ADDRESS TO THE CHRISTIAN PUBLIC ON ITS BEHALF.

CHRISTIAN BRETHREN,—The establishment of Spring-hill College, may be regarded as one of the most important events of modern times ; and a slight sketch of the circumstances which led to its establishment, and which have attended the progress of its history, may not be uninteresting to the pious reader. It owes its origin to the prayer of faith. The late George Storet Mansfield, Esq., who resided for many years in the neighbourhood of Derby, lived without any practical regard for his personal salvation—accumulating wealth, which he intended to bequeath to his pious sisters, if they survived him. They were less anxious to inherit his wealth, than to hail him as a fellow-heir of the grace of life ; and placing implicit dependence on the promises* of the Redeemer, they, with their pastor, the Rev. T. East, united in special prayer for his conversion. Their prayers were answered ; and he lived to become an eminently holy man of God, as zealous for the salvation of others as he had been indifferent to his own. Soon after this great change had been effected, not by the power of human influence, but, as he invariably and gratefully acknowledged, “by the grace of God,” he appropriated, with the cheerful concurrence of his sisters, all his estates, and some other property, to establish a college for the education of pious young men for the Christian ministry. To his munificent gifts, others

were added by Mrs. Glover and Miss Mansfield, which were placed in trust, and duly enrolled ; and at their decease, the College will possess an income, from these sources, amounting to nearly 1,700*l.* per annum.

It was the express wish of the founders of this College, that an education should be given to its students, superior in theology and pastoral science, to what Oxford or Cambridge supplies ; and equal, if possible, in the other essential departments of learning and of literature. In fixing on such a high standard of ministerial education, they sought not the gratification of any ignoble passion ; it being an established article of their belief, that a highly cultivated ministry, based on the sacred principles of personal piety, would be better adapted, at this period, in the intellectual improvement of the age, to answer “the original design of its appointment, than one of an inferior order. Hence it was their decided opinion, and in support of this opinion they surrendered their wealth, that those ministers of the gospel who have little else to induce them to enter the ministry, than a desire to win souls to Christ, and nothing to recommend them to public notice but their piety and their talents, should have their talents improved in the highest possible degree, that they might be better qualified to propagate and defend the faith “once delivered to the saints.” In this opinion, they had the concurrence of the late Dr. McAll, and their

* Vide Matt. xviii. 19 ; Mark xi. 24.

old and esteemed friend, the Rev. Dr. Pike, of Derby, in addition to the recommendation of another minister, in whose judgment they all placed entire confidence.

The following are the reasons which induced them to fix on Birmingham as the permanent location for the College. First, because, though not the place of their birth, yet it was a place to which they were attached. And, secondly and principally, because it stands almost in the centre of the kingdom, with an immense population in its immediate vicinity; and from its central position, and the great facilities now afforded by railway travelling, it offers, to such an institution, advantages for practical utility, which cannot be surpassed by any other place in the empire.

Some may, possibly, call in question the necessity of such a College, especially as there is one of equal magnitude, now in a course of completion, at Manchester. But the fact is, that preparations for the establishment of Spring-hill College were made many years before any steps were taken to found the Manchester College; and the late Dr. McAll* stood pledged to bring his powerful influence, (and he did supply it up to a few days of his lamented decease,) to assist in its establishment and support. And if the committee of Spring-hill College had felt disposed to have stood in their course, after their Christian brethren at Manchester had commenced their important undertaking, they had no power to do it, as the provision of the trust deed, which was executed and enrolled in the year 1826, restricted the appropriation of the proceeds of the trust property to a college established within four miles of Ebenezer Chapel, Birmingham. And, perhaps, a stronger proof of the estimate which the religious public entertain of

the plan of education which has been formed in conformity with the original intentions of the founders, (if not of the eligibility of its location,) need not be offered than the following. The number of applications for admission, notwithstanding the high attainments which all candidates are expected to have made, has been so great, that the committee, exercising strong faith in the liberality of the churches, have received at least one third more students than their present income will enable them to support; besides having been reduced to the painful necessity of denying the benefits of the institution to several young men of undoubted fitness for the ministerial work.

The writer of this address has sometimes been asked, What is to be done with the students when they have finished their course of study? Will you not furnish a supply beyond the actual demand? If there were any danger of this, the evil could be easily obviated, by every college lengthening the period of collegiate instruction, from three and four to five and six or seven years; and then we should have an order of ministers, far surpassing in their fitness to assume and discharge the ministerial and pastoral duties, the overwhelming majority of their predecessors. But such an apprehension as that the supply of able ministers of the New Testament will be greater than the demand, need not, it is presumed, create any alarm just yet.* There are, it is calculated, nearly ten thousand places of worship in Great Britain alone, supported by voluntary contributions, besides the claims of Ireland, the colonies, and the heathen world, and not more than about one hundred and twenty-six students who finish, yearly, their collegiate course of instruction; and what are these among so many? At this time there are many churches, and some important and influential ones, destitute of pastors, and have been

* Indeed, such was the deep interest he took in Spring-hill College, that he entertained, for six months, an application to occupy the theological chair, and it was with extreme difficulty and reluctance he declined it.

* See Mr. Hadfield's address on laying the foundation-stone of the Manchester College.

for years. Not a month elapses, without the writer receiving a letter, asking if he can recommend a suitable minister to take the vacant charge. It would be criminal to deny the fact, that the supply of properly qualified ministers is not equal to the demand. The wants of the churches are increasing; and they will continue to increase, as the triumphs of mercy and of grace increase; and, unless adequate provision be made, and made forthwith, to increase the supply, and that supply be adapted to the peculiar taste and character of the times, in a few years, a state of things will take place in this country, which no pious Dissenter can venture to anticipate but with the bitterest feelings of regret. Many of the most intelligent observers of the signs of the times, have long entertained an opinion that a new era is opening in the history of Dissent, when its ministers will be called upon to arrest the progress of Romish superstition, which, unhappily, is diffusing itself, where, a few years ago, a pure evangelical faith beamed forth, enlightening and purifying the people. And if they be not sufficient in number, and if they be not duly qualified, by a longer and more extended course of academical instruction and training, to occupy and maintain, with honour, the stations which they may be called to fill, there is some probable cause to fear that England, still favoured as the land of freedom and of piety, will be corrupted and enslaved by a species of superstition, possessing all the paralyzing and debasing power of Rome, while rejecting her authority and professing to abhor her dogmas and her claims.

The premises now occupied by the collegiate establishment, from their inconvenience and the increasing unhealthiness of the neighbourhood, arising from the erection of chemical and other works, are not suited, and were never designed to be the permanent location of the College; yet the munificent donors have made no provision for the erection of a new building,

presuming that, if they made an ample provision to meet the current expenses of such an institution, other wealthy Christians, and the religious public in general, would supply the means of doing this, when it should be deemed necessary.

The committee, under whose authority the constituents placed the management of the institution, after due deliberation, and devout prayer, unanimously resolved, at a special meeting held in July, 1840, to erect a new college as soon as they could obtain a sufficient amount of money to do it. In pursuance of this resolution, they have purchased a site and adopted a plan, which they think is eligible and appropriate. The new college is intended to accommodate fifty students. Of these, some will labour in Great Britain; and others, in Ireland, the colonies, or in heathen countries. It is calculated that the entire expense, including the purchase of the land, the erection and furnishing the new college, and the necessary additions to the library, will not be much less than 25,000*l*.

As Birmingham does not possess the wealth of Manchester, and as the neighbouring places are poor, in comparison with Liverpool, and many other towns in Lancashire,* the committee

* Since this paper was written, the writer has heard that, owing to the change in the time, the Committee of Manchester College are obliged to appeal to the Christian public for assistance, and he devoutly hopes that their appeal will not be in vain. It was his original intention to have commenced, in December last, a personal canvas, from house to house, in London; but, having heard that a deputation from the Manchester Committee designed to visit London, in this month, for a similar object, he felt unwilling, (as they wish to finish their college building forthwith, and the Birmingham College will take five years,) to impede their progress, and he wrote to say he would postpone that form of application till the following year, it being his decided opinion that no strength of attachment to a local institution will justify any one, especially at this crisis, in adopting a course of procedure, which may tend to check the progress of a general prosperity. We should all help each other, and work for our entire denomination rather than for a sectional part.

cannot, like their Manchester brethren, raise this amount promptly, and within their own vicinity; but are under the necessity of making an appeal to the entire Christian public, and then wait patiently the lapse of years, before they expect to see the foundation-stone of their projected college laid. But without indulging in any visionary calculations, they think that this sum

may be raised, with comparative ease, from the following sources, if Christian brethren will supply their generous co-operation:—

1. Contributions from wealthy individuals.
2. Congregational collections.
3. Collections of small weekly or quarterly subscriptions.

From the following scale, which exhibits what has been already received or promised, the reader will perceive the facility with which the amount may be raised:—

4 persons to contribute £1000 each, £4000 ..	3 have done this, £3000 ..	Deficient, £1000
8 500 " 4000 ..	5 2500 ..	1500
8 200 " 1600 ..	2 400 ..	1200
10 100 " 1000 ..	2 200 ..	800
25 50 " 1250 ..	4 200 ..	1050
25 25 " 625 ..	3 75 ..	550
200 10 " 2000 ..	8 80 ..	1920
300 5 " 1500 ..	10 50 ..	1450
1000 2 " 2000 ..	4 20 ..	1292
1025 1 " 1025 ..	20 20 ..	1095

19,000

12,467

100 congregations, giving an annual collection for 5 years, yielding, upon an average, 5*l.* each, would produce 2500*l.* 13 have done this, and raised 83*l.* 14*s.* 7*d.*

700 Subscription-books, producing 5*l.* each, in 5 years, would raise 3500*l.*: 200 are already in circulation.

Thus, from private subscriptions, paid at once, or paid by instalments, in five years, may be raised	£19,000
Congregational Collections	2500
Subscription Books	3500

£25,000

Although we cannot boast of having in fellowship with us, as Dissenters, the great and mighty of the land, yet we have some wealthy families, and some wealthy individuals, who possess the means of assisting, to a very considerable extent, such institutions as Spring-hill College; and who may feel it no less a privilege than a duty to do it. To such, especially, this appeal is made.

1. There are amongst us, some of considerable wealth, who are living, and who design to live in a state of celibacy. You have no children to take your substance. Why not imitate the illustrious example of the founders of Spring-hill College, who, having no children to inherit their wealth, have adopted the pious youths of other families and made provision for their education, as the ministers of Jesus Christ.

The writer knows many of this class, who are decidedly pious, and who, probably, will con over this appeal, whose personal wealth varies from 10,000*l.* to 50,000*l.* some of whom have no very near relatives, and whose relatives will never aid in advancing the cause of God. To such he appeals; and solicits a portion, at least, of that wealth, towards the erection of the residence of these adopted children of the founders of Spring-hill College. Would it not afford you some high degree of gratification, when dwelling in the mansion of your Father's house, to recollect that, ere you withdrew from earth, you consecrated a portion of your wealth towards building a local habitation for his servants, while in a course of training, to execute his purposes of love and of grace, in the salvation of perishing sinners?

2. We have also amongst us, some of considerable wealth, who have only one child, and that child, either not pious or not disposed to support the faith of his fathers. To such we appeal; as when you are removed to a better world, your wealth, with its responsible influence, will be withdrawn from us. The institutions of Dissent, to which you are attached, and which you deem of vital importance to the cause of God, will sustain a loss by your death, which your surviving child will make no effort to repair. The writer knows many who would spurn from their presence, with indignant contempt, an application on behalf of Spring-hill College, whose pious parents, if they were on earth, would contribute to it, with princely liberality and holy gratitude. To such parents he now appeals, and asks for a generous contribution towards the completion of this important undertaking, before their entire wealth passes away, for ever, from such institutions.

3. We have, also, some families amongst us, of considerable wealth, who have no children; and whose relatives have not only no friendly feeling for the institutions of Dissent, but who are the secret or the avowed enemies of the cross of Christ. Hence, no part of your wealth, when it comes into their possession, will ever be employed in aiding the triumphs of the gospel. What you have accumulated by industry, and what has been secured to your possession in answer to prayer; what has often excited your gratitude to the "Giver of every good and perfect gift," may and probably will, immediately after you become a glorified spirit, be devoted to such scenes of criminality, and such purposes of sensual or sordid gratification, as you could not now sanction without wounding your own conscience. But are you not, even now, preparing the means for the exhibition of such scenes and for the indulgence of such unhallowed passions? and though you may not be a living witness of them when mingling with the saints in light,

yet if you should then recollect that you made preparations to fit the inheritors of your wealth to sin on a more splendid scale of impurity, will it afford that degree of satisfaction which will be felt on recollecting that you consecrated, at least, a portion of it to the cause of God? To you we appeal, with an anxiety, no less intense, on account of your personal responsibility, than on behalf of Spring-hill College. Rescue a part of this wealth from the service of iniquity, and consecrate it to the service of righteousness. Do not assign it all to the god of this world; reserve a small portion for the Prince of Peace. Do not give all your riches to increase the wealth of the affluent; devote a portion of them to the cause of your Redeemer, whose face you will soon behold in righteousness; and "who, though he was rich, yet for your sakes became poor, that you, through his poverty, might be rich." May a devout meditation on his condescending generosity to you, enkindle a holy flame of devout and practical gratitude to him!

4. We have many amongst us, who, though not affluent, are generous; and who constitute that mine of wealth, from which all our institutions derive their principal means of support. We know that if your means corresponded with the liberality of your spirit, the next summer's sun would gild with its brightness the top-stone of the College; and the living historian would transmit, before this year closes, to the Editor of the Evangelical Magazine, a detailed account of the services performed at its public dedication to the cause of God our Saviour. But they do not. What others could do at once, you will do by progressive exertions. Your contributions of 5*l.*, 10*l.*, 20*l.*, 50*l.*, or 100*l.*, may be made by quarterly, or yearly payments, thrown over the space of five years. You need no pressure to excite your liberality—this is your ruling passion; you are proverbially liberal.

TO TRUSTEES AND DEACONS.

The following is a novel, an unsolicited, and unexpected act of generous feeling; but the writer presumes that after it has been made known, it will not stand on the historic records of Spring-hill College,—solitary, like a verdant spot of beauty in the centre of a wide-extended scene of sterility or desolation. The deacons and trustees of the Old Meeting at Bedford, in addition to their private subscriptions, and a public collection, have voted two pounds per annum towards the erection of the College. This is the leading off in a new line of co-operation; and if the trustees and the deacons of other churches will, as it is anticipated they will, follow in imitating this novel example, the five years allotted for the collection of the money may be reduced to three, and the design will be accomplished with an ease and a rapidity, no less honourable to the new order of agency than gratifying to the committee, on whom the burden of anxiety and labour is thrown.

Contributions may be sent to the Rev. J. A. James, the Chairman of the Board of Education; or to the Treasurer of the Institution; and, to guide

those who may find it more convenient to make a bequest than to give a donation, the following authenticated form is subjoined:—

"I give and bequeath to the Rev. Timothy East, or the Treasurer, for the time being of Spring-hill College, Birmingham, the sum of lawful money, to be applied to the uses and purposes of the said College, under the direct order of the Committee of Management; and I direct that such part of my personal estate as is by law applicable to the payment of Legacies bequeathed to charitable uses, shall, in the first place, and before answering any other purpose whatever, be applied to the discharge of the said Legacy."

In this College, which the committee are anxious to erect as soon as possible, the little infant, which is now deriving nourishment from his mother; the prattling boy, on whom the gladdened eye of the father is resting; or the wandering youth, for whose conversion prayer is offered without ceasing, may find his future local habitation, while preparing to take a distinguished part in the grand contest, which is finally to determine the triumphs of righteousness and truth over the error and vices of the world.

A FRIEND TO COLLEGIATE
INSTITUTIONS.

HINTS FOR A DIALOGUE

BETWEEN

A ROMAN CATHOLIC AND A PROTESTANT.

P. FRIEND; I want to have half an hour's conversation with you.

C. With all my heart.

P. How can a man, whose mind is so enlightened on most subjects, as yours is, remain in a communion so manifestly corrupt and unscriptural, as the Roman Catholic Church?

C. Whither would you have me go, if I should leave it? I see none of your Protestant sects acting up to their own principles.

P. We admit that there are many defects among us, but these are to be charged rather upon individuals than

upon our system. But your system is unscriptural at the very core. What can be more opposite to the plainest commands of God than the worship of images?

C. And what can be more plainly opposed to the commands of God, according to your own view of them, than to let others continue to worship images, and go on in abominable idolatries of all kinds, without the slightest effort to teach them better? Is that scriptural? Is that consistent? Is that loving your neighbour as yourself?

P. I own that many Protestants are

very guilty in this matter, but some of us do what we can. You Roman Catholics, however, are systematically opposed to the spread of divine truth. You forbid the reading of the Scriptures to the people.

C. Surely you are not ignorant of the Roman Catholic Mission, which has been extending the boundaries of the Church, for centuries before a single Protestant Mission was heard of. But as to your charge of our forbidding the reading of the Scriptures to the laity, you do the same, only in a different way. What is the use of holding the doctrine that all men have the right to read the Bible for themselves, and yet deny them the means of doing it? How many millions of the world's population cannot read their own language. How many millions more, who can read, have no Bible? All your Bible Societies, with all their vaunted efforts, have not yet furnished a number of Bibles equal to the population of Great Britain.

P. I must admit the truth of this; but still these efforts, so far as they go, are proofs of a zeal for the promotion of divine truth.

C. So are our missions.

P. Few, compared with the wants of the world, as the whole number of Bibles already issued are, beyond calculation, more than any former age of the church ever saw. The Bible, or portions of it, are already translated into upwards of one hundred and fifty languages; but the Church of Rome, so far from giving to the nations the word of God in their own tongues, tries to hinder them that would, and keeps its own members in ignorance of those very Scriptures, by prescribing the public services of the church to be performed in an unknown tongue.

C. Alas! I find it very easy for you and me to bandy accusations and retorts. You again put it, into my power to bring against you a charge of inconsistency with your professed principles. You say the services of the sanctuary should be performed in a tongue the people understand; but

to millions of your Protestants, the services of the sanctuary are performed in no tongue at all. Do not say, "It is their own fault; the doors of our churches are open." You have not churches to contain a fifth part of your people. In many places, not a tenth part of them can be accommodated; and even when there is room in your churches, the poor of the people would be spurned away from the doors where your well-dressed and wealthy worshippers thank God they are not as other men—poor, ragged, ignorant, friendless, cold, and hungry; nor even as the crucifix-loving and priest-ridden Catholic.

P. Your last word reminds me of another most gross and indefensible practice, auricular confession, and the absolution granted by the priest.

C. Well, you think confession of sin to the priest and his granting absolution to be of no avail?

P. Of none whatever. God alone can forgive sins.

C. Then what the better are they who confess their sins, neither to God nor man? The Catholic confesses to the priest, and gets absolution, but goes to hell after all, as you suppose; and where goes the Protestant, who lives a life of unrepented sin, and dies unconfessed and unforgiven? Teach your own people their need of repentance as well as ours the inefficiency of absolution without it. You complain of the priestly domination of our church: if our priests have too much influence over our people, your ministers seem to have too little over theirs. You call us Catholics the slaves of superstition; and many of your Protestants are as leniably the slaves of sin. If ignorance be the mother of our devotion, your boasted knowledge is the mother of a most profane and irreligious brood.

P. I own that all Protestants are not what they should be, but we disclaim all connexion with the profane and irreligious. Our system is as little answerable for them as yours is. I observe, however, that you have not

repelled a single charge I have brought against your church, except by retorting that similar evils are found among us. Our being wrong will not make you right, and if we are proved to be inconsistent with our own principles while we do evil, that, at least, proves our principles themselves to be good; whereas the charges I bring against your church, are levelled against your system itself.

C. Explain your meaning by an instance.

P. Well; your image worship, priestly absolution, and service in an unknown tongue, I have already referred to. I add to these your doctrine of purgatory and prayers for the dead. How can you defend these?

C. You do not like my retorts, feeling, I suppose, that they push you rather hard. I shall, therefore, not press you with the cruelty and cold-heartedness of the practice of you Protestants, who, believing neither in purgatory nor in the efficacy of prayers for the dead, are of opinion that the impenitent go at once to hell, and remain there without hope and without redemption for ever; and yet carelessly neglect the salvation of the ignorant and ungodly multitude around you. Since you do not pray for the dead? why do you not pray more for the living; since you have no faith in the doctrine of purgatory, why do you not labour more to save souls from death? We believe that all who die in the communion of the Roman Catholic church will ultimately be saved; and we believe that souls are benefited by the good works and prayers of the faithful, both before and after death. and as to our warrant for all these doctrines and practices, they are enjoined by the church.

P. Yes; you are obliged to admit that you need something else than the authority of Scripture to sanction your ways. You have recourse to "the church" as the authoritative interpreter of Scripture, and add to it the traditions of the fathers and the decrees of coun-

C. Tell me why you object to the opinions of the primitive fathers and the decisions of the holy councils of the church.

P. Because the Scriptures are sufficient, and we do not believe either more or less than they teach. Is it not because you hold opinions for which you find no warrant in the word of God, that you have recourse to other authorities? Is not this the secret of your love of the traditions of the church? Is it not that your councils authorise your image worship and other corruptions, that you invest them with authority equal to that of the inspired word?

C. I will answer your question by asking another,—What are the confessions, and articles, and creeds, of your Protestant churches, but standards of the same kind with the decrees of councils, only of a more modern date?

P. If any one calling himself a Protestant regards his confession of faith as holding the same rank, or the same kind of rank as the word of God, I do not. The Bible is divine authority. Confessions of faith, articles of religion, &c., are but human authority; and in matters of religion, with me, go for nothing. Without, therefore, either denying or defending the usefulness of such standards, as embodying the professed views of those who adhere to them, they are certainly not to be classed with the authoritative decrees of your councils, nor liable to the same objections. Protestants would never appeal to their standards in support of matters in controversy with Roman Catholics; their sole appeal is to the Bible: but you refer us to fathers, to your traditions, to your councils, in proof of your orthodoxy. We protest against their authority and appeal to the Scriptures.

C. Then you and I cannot agree. But when your conduct is more consistent with your profession, your arguments will have more weight with Catholics.

POETRY.

THE POINT BETWEEN THE OLD AND NEW
YEAR.

HARK ! I hear the midnight chime,
Solemn knell of parting time !
Now another year begins—
And the past, with all its sins,
Scenes of sorrow or delight,
Takes an everlasting flight.

Fugitive ! where art thou gone ?—
Glided to the world unknown,
I may now inquire in vain—
Nor one hour bring back again :
All the past from me is fled,
Till the rising of the dead !

Then the past and future meet,
At the Saviour's judgment-seat ;
And when I must meet them there,
How, my soul, wilt thou appear ?
Flying moments all record
Every thought, and deed, and word !

Now another year begins,
Lord, forgive my former sins—
Grace afford to give to thee
Every hour and year I see—
And when time hath pass'd away,
Grant me mercy in that day !

DIRGE OF THE OLD YEAR.

Close the curtain—spread the pall—
Toll the bell—and shed the tear ;
Softly let your footsteps fall,
'Tis th' obsequies of the year :
Let all reverence due be shown—
'Tis the prelude of your *own* !

Yes—another year is past—
Swift the moments stole away ;
That which comes may be your last—
Mark the symptoms of decay .
Fast the hours that disappear
Hasten to prepare your bier !

Is it then a night for mirth,
Laughter, jollity, and noise ?
Time is speaking—time on earth
Every mortal thing destroys :
Lo ! Eternity he brings
Riding off his rapid wings !

While with boisterous folly, some
Urge the flight they cannot stay,
Come, devout reflection, come—
Stir our better thoughts to pray ;
Aid us to be truly wise,
Heavenly joys alone to prize !

WELCOME TO THE NEW YEAR.

Now suppress each mournful note,
Why should darkness on us steal ?

Let the solemn anthem float,
On the organ's swelling peal ;
For the years that glide away,
Usher in eternal day.

What though life is but a span—
And the body but a clod ?
Still the immortal soul of man
Bears the image of his God—
In his likeness it was made,
And shall live when stars shall fade !

Let us wake to feelings high—
Let us labour to secure
Our eternal destiny,
And approve our calling sure :
Years but bear us in their flight,
From these realms of death and night.

THE NEW YEAR'S HYMN.

Psalm xxxiv. 3. //

Whatsoever time may bring,
Whether weal or woe betide,
Gratitude requires we sing
Mercies past, and wants supplied—
Ye the new-born year who see
Magnify the Lord with me !

We through dangers have been brought,
Seen and unseen, night and day ;
Past deliverances wrought,
His paternal care display—
Ye another year who see,
Magnify the Lord with me !

He, when sorrow pain'd the heart,
Or when sickness dimm'd the eye,
Caus'd the gather'd clouds to part,
Bade away diseases fly—
Ye another year who see,
Magnify the Lord with me !

When our path perplexing grew,
When our enemies assail'd,
He the labyrinth guided through,
O'er our foes his arm prevail'd—
Ye another year who see,
Magnify the Lord with me !

And shall not the eye of faith
See the future in the past ?
Firm rely on all he saith,
Trust his promise to the last ?
Ye another year who see,
Magnify the Lord with me !

Universal blessings pour'd,
With our several mercies came :
Let us then, with one accord,
Joyfully exalt his name—
Ye the new-born year who see,
Magnify the Lord with me !

FOR NEW YEAR'S DAY.

THE year has pass'd ; its final hour has fled ;
 Days, weeks, and months are as a vision gone.
 Gaze, wrapt in retrospective thought, awhile,
 Survey its scenes, call up its by-gone joys,
 Recount its mercies, mark the hand divine
 Which led thee safely on, preserved thee to this day,
 And heap'd unnumber'd favours on thy head ;
 Then prostrate fall, and wondering own the care,
 The providential care of Heaven, and consecrate
 Thyself to Him who died for man.

It is a time for thought ; thought of the dangers
 Shunn'd, the woes escap'd, which threaten'd thee,
 And burst in angry torrent on less favour'd
 Souls. The past ! it rises and reveals such
 Scenes of pain as well might make an angel weep ;
 Might ope the sluice of human sympathies,
 And waken sorrow for the silent dead,
 Who died too premature, or wrapt in squalid
 Wretchedness, expired 'midst lingering pain.
 The widow's cry, the orphan's piteous moan, the
 Grief of sorrowing friends, fall in loud wails
 Upon thy listening ear, till, sickening at the sound,
 Thy heart oppress exclaims, " I loathe the scene,
 And would not always live."

Again reflect, and call to mind thy sins,
 Transgressions great against his boundless love,
 Aversions to his truth, his Spirit, and his grace,
 Which work'd within, and broke, perchance, in open
 Crime against a righteous God. Oh, let this thought
 Bring thee repentant to the throne of grace, and make
 Thee plead that precious blood of Christ, none
 E'er could plead in vain !

Turn from the past, survey from this lone height
 The land before, as when the prophet stood on
 Carmel's brow, and there descried the things which
 Yet should be. Ah ! all is dark ; thou knowest
 Not what shall fall before thee on to-morrow's path.
 God veils himself in mystery, walks on the densest
 Clouds, and compasses his throne with gloom profound.
 Thou canst not scan the future. Mortal ken
 Embraces not the things unseen. Wondering, adore, and pray,
 " My Father, wilt thou be my Guide and Friend ?"

Once more survey, but not from Carmel's height,
 Or Sinai's lofty peak. Take thou thy stand
 On Calvary's hill. Let revelation lead thy thought,
 And lead thee up through Christ, the light of life,
 To contemplate beyond the scenes of time,
 The joys of heaven, the glory yet to be reveal'd,
 The happiness possess'd by those who enter there.
 Gaze on the foldings of those gates of light,
 Mark well the lines which he who runs may read,
 " The righteous only find admission here ;"
 And trust that blood which purifies from sin.

Thus, though the past awake regret and joy,
 The present day be neither clear nor dark,
 At evening tide it shall be light with thee.

Plymouth.

G. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

ROMANISM and ANGLO-CATHOLICISM :
Lectures by JOSEPH SORTAIN, A.B., of
 Trinity College, Dublin, and Minister of
 North-street Chapel, Brighton. 8vo.

Ward and Co.

It is necessary to understand a prophecy before we venture to apply it. Obviously true as this remark is, the neglect of it has led to much contradiction by men of equal eminence, in their application of St. Paul's famous prediction of the apostasy in the second chapter of the second epistle to the Thessalonians, and in the fourth chapter of his first epistle to Timothy. A searching, critical analysis of the former passage, so remarkable in the words and phrases by which it conveys a description of the monstrous and anomalous thing it announces, as then at work, and destined to be the grand corruption of Christianity, at a distant period, was never more necessary than at the present moment. It had been so long taken for granted, that the Papacy or the hierarchical system of the Romish church was intended, by the apostle, in the two passages referred to, that zealous and even learned Protestants had ceased to trouble themselves with the niceties of criticism, or with the preliminary conditions of a clear and satisfactory exegesis. With them the application of both predictions to Papal Rome was a settled point. The controversy which produced this universal conviction in the minds of Protestants, had been long forgotten. The result remained, but the learning and the logic were to be found only in bulky and unread volumes of the olden time. But a change has recently come over a certain influential portion of the Protestant world. With them Rome is no longer an apostasy—the Pope is the venerable father of Christendom, and not the Lawless One, or the Sign of Sin. It has, of course, been discovered that the prophecy of St. Paul has been misunderstood, and, therefore, misapplied; and Protestant interpretations of it have issued from Oxford and from clergymen of the Anglican Church, which the Vatican might re-echo and cardinals approve. This is the moment, then, when the aphorism with which we introduced our remarks, becomes most seasonable. The work of criticism must recommence; the false glosses, the far-fetched conjectures, the fanciful analogies, and the sophistical subtleties, by which Rome, assisted by her new allies, would shift from herself the odious imputation,

which the apostolic prediction has indelibly fixed upon her, must be exposed and refuted, and the text restored to its only legitimate meaning and application.

This has been admirably done in a recent tract, by Dr. Mortimer O'Sullivan. Dr. Todd and others, under the searching process of his critical acumen, are mere infants in the hands of a giant; and as a most respectable road-jailer in the same field of labour, we welcome the author of the work before us, who has decked his learning with the flowers of rhetoric, and though not on every topic profound, in the popular sense of the word, is always eloquent.

The title of these Lectures sufficiently announces their design. In an unassuming preface, in which the author displays an amiable spirit, worthy of a Christian, who is compelled by his position and his principles, to bear his part in a great controversy, Mr. Sortain modestly remarks,

"The author never, during his college life, and especially since he,—not from contumacy, not from thoughtlessness, but with the loss of friendship and of prospects,—thought it his duty to become a nonconformist presbyter, has watched the common affinities of the Roman and the Anglo-Catholic. Of the characteristics of the one, his situation as a Dublin collector thoroughly apprised him; with those of the latter, he has been made familiar by his habits of reading and of thought. And, because he found the latter canvassed, scanned by many of his own flock, because they again and again brought him to embody his views respecting them, he has now reluctantly recorded them. 'OBSA PRISCIENTIA,' as a maxim, will account for all the anxiety and warmth of his monitions."

The Lectures are eight in number.

To the first is prefixed, as a text, the prophecy in the Thessalonian epistle. It is chiefly preliminary to the great object of the entire course. In Mr. Sortain's paraphrase he differs, especially in the concluding part of the prediction, from the exegesis of Dr. Sullivan. But the difference is not very material, and does not at all affect the general features which render it an exact portraiture of the Papacy.

"We beseech you," said he, "be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, ex-

cept there come a falling away first; and that Man of Sin be revealed, the Son of Perdition—the iniquitous one, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.” “Before **HE** come, there shall be the revelation of a mighty, an arch-apostacy; and before even that revelation, a gigantic obstacle, of whose magnitude they had been informed, shall be ‘taken away;’ and as he comes, bright, burning glory shall precede him; and ere he has arrived, still further to premonish those who await his presence, ‘that wicked’ shall thereby be destroyed.”

Of the prophecy, Mr. Sortain observes, that it is of a running progressive accomplishment. “It hath its past, present, and future; and our attempt will be to show, that, enigmatical and occult though its meaning was at first, *as far as particular events were concerned*, yet that ever since its gradual fulfilment has been furnishing a solution. Our burden is, not to pry into the future, and determine, with minute historical or chronological precision, but to prove that ~~past~~ past and present facts were here foreshadowed. If in this we fail, we fail altogether. If the extraordinary coincidence between the fate of Babylon in Jewish prophecy, and her fate in ancient history; between her predicted conqueror and her historical conqueror Cyrus, be seized as proofs of the prescience and providence of God, on the same principles should we be allowed to argue, from the coincidence between the predicted and the historical ‘mystery of iniquity.’ We are not, with irreverent and wanton curiosity, prying into the future;—we are investigating the past. And further, as we reason from the present dispersion of the Jews, and call it a standing prophetic fulfilment, may we not reason from the *present* condition of our ecclesiastical apostasy, and call it a standing prophetic fulfilment? Here is nothing irreverently or wantonly curious as to the future. Our eyes are on objects only that are immediately before us.”

We think the following reply to the notion of Horsley and others, which would confine all prophetic interpretations to the past, to be very pertinent and conclusive.

“It is not true; nay, it is most openly and absurdly untrue, to say that ‘the prophecies were not given to enable men to foreknow things; but that, after they were fulfilled, they might be interpreted by the event.’ Let us try the truth of this statement by one or two prophecies, fulfilled and unfulfilled. Was the prophecy of the deluge given only that, after it had been fulfilled, it might be interpreted by the event; or was it given that men might *foreknow* the divine purpose? When a

divine revelation had been given to Noah, in order that he might be, in the true sense of the word, a prophet, were those who heard him, to forbear repeating his words, under pain of being sneered at as prophets? Again; were the prophecies of Messiah’s first advent, given only that they might be interpreted by the event? Did not God vouchsafe these prophecies to gratify ‘the curiosity (if it must so be called) of those who waited for the consolation of Israel, and to enable them to foreknow the things belonging to their peace? Were the prophecies which our Lord uttered, only to be ‘interpreted by the event,’ in order that his own providence might be manifested? or, did he mean his disciples to *foreknow* that they should be beaten in synagogues, and brought before kings and rulers for his sake? Was our Lord’s prophecy of false prophets only intended to show his own foreknowledge? Was not the apocalypse given to him that he might show unto his servants things that must shortly come to pass? Are not the various prophecies of the day of judgment given that men may *foreknow* the fact, and be prepared for it? If it be said, that many who repeat this false assertion do not mean to refer to such common topics as the re-urrection and the judgment, but to ‘certain peculiar views,’ or to ‘certain particular notions,’ I must reply, that people should say what they mean; and that, if the prophecies of God were given for our learning, he must be a bold man who undertakes to decide which are worth studying and which are not.”

Mr. Sortain then proceeds to the establishment of certain general facts comprehended in the prediction under his consideration, as preliminary to inquiries into others of a more precise and particular character, namely,—

“I. That a polity, arch-apostate from the Christian faith, was to arise at some distant period.

“II. That its germinant elements were already in concealed action, which concealment would continue until the removal of a then existing obstacle.

“III. That it should maintain a fluctuating authority until the preliminaries to the second advent of Jesus Christ, by which preliminaries it should be destroyed.”

These propositions are well sustained; and, in conclusion, the author discloses the particular object he intended to pursue in the subsequent lectures:—

“We have now closed, brethren, our remarks in support of the three propositions above mentioned. You will perceive, upon a general survey, that they embrace the entire of the Christian ecclesiastical era. The apostolic age, in the first place, and then the centuries which will fill up the interval,

and then, finally, the consummation of all things, thus pass before us. To those theological features thereof, which our text records, I shall, in the subsequent discourses, more minutely direct you; and it will be my object in each of them, historically to prove that, from the earliest up to the present period, this arch-apostasy has been either struggling for embodiment; or, on having gained it, has maintained, and is maintaining its identity; and then, if we, without uncharitableness, can detect any of these arch-apostate characteristics in the Anglo-Catholic theological school among ourselves, the very idea of its possessing affinities with such a polity in addition to its own independent heresy, may prove a salutary correction to its efforts."

Connecting, in the second lecture, the prophecy in the fourth chapter of the first of Timothy with that addressed to the Thessalonians, Mr. Sortain derives from them thus *quoted* seven characteristics, each of them involving apostasy:—1. Impious arrogance, in the assumption of divine honours and prerogatives; 2. Satanic wonder-working; 3. Imposture; 4. Unscriptural demonology; 5. Confusion of moral distinctions; 6. The moral virtue of celibacy; 7. and the moral power of *sectarianism*." And he adds, "It would be a sufficient allegation against any special form of error, if we could substantiate the *FIRST THREE*. They are, incontrovertibly, the features of 'the Man of Sin.' With all these revolting lineaments, the face of the arch-apostate must be seamed. Developed at whatever era and in whatever locality, he must be deformed by, not *one or two*, but all. And we said, moreover, that should it appear that there was a polity actually characterized by *all the seven*, our position would be impregnable."

That polity, Mr. Sortain has demonstrated to be the Church of Rome; and he has proved, with equal clearness and force, that the apostasy, now gathering such fearful strength and consistency in the Anglican Episcopacy, is disfigured by the perfect exhibition of some of the worst of these characteristics, while the germinant elements of all are in silent operation, and may be soon expected to show themselves in their full maturity. Auricular confession, and the celibate, we have just heard, are taking root at Oxford; and two of her sons have left their own tolerant and indulgent mother, the Church of England, for the embraces of the Mother of Harlots.

We thank Mr. Sortain for these valuable contributions towards the defence of Protestant Christianity. We are not surprised that, as discourses from the pulpit, they were heard with deep interest, and that they produced a powerful effect. If they appear a little too oratorical from the press, his

readers have the pleasure of receiving them just as they were delivered. Let them only imagine themselves to be his hearers, and they will cease to criticise.

The THEOLOGY of the EARLY CHRISTIAN CHURCH exhibited in quotations from the Writers of the first three Centuries. With Reflections. By JAMES BENNETT, D.D. 8vo. pp. 480.

London: Jackson and Walford.

(Continued from page 605, December Magazine.)

In our former notice of this seasonable and scholarly work, we took a hasty glance of the author's first lecture, upon the chief sources of information relative to the theology of the early Christian church; after which, we briefly sketched that part of his second lecture, which unfolds the views of the fathers on Scripture, tradition, and apocryphal books. It now only remains, that we should endeavour to follow the lecturer through the remaining part of his course, in which he furnishes a succinct account of the opinions held by the fathers upon the leading doctrines of Revelation. The review, however important at the present crisis, is not likely to place the patristic theology on any very lofty eminence with well-informed Bible Christians. There is much puerility in its most unexceptionable parts. To talk of it as authoritative, either as it respects accuracy of sentiment, or coherence of expression, is the height of folly. The theological writers of the seventeenth century, and of the present day, are princes compared with those of the primitive age. A growing acquaintance with the fathers will compel the belief of this, in spite of all that Romanists and Oxford divines may teach to the contrary.

Dr. Bennett commences his review of patristic theology, by exhibiting its general features on the subject of the *Divine nature and attributes*. As might have been expected, it is distinguished by some power, when it opposes itself to the idolatry and polytheism of heathenism. It contended, in general, for the unity and immateriality of the Deity; though Augustine charges Tertullian with the rejection of the latter doctrine. Throughout the writings of the fathers, there is but little worthy of commendation on the divine perfections.

"The attributes of the Deity," observes Dr. Bennett, "never obtained from the early Christians, the distinction it deserves, and which, by shedding light on every other theme, it richly repays. A compound of the pantheism of the East, with the dreams of Plato, appears in Justin, becomes more conspicuous in his disciple Tatian, and frequently breaks out in the writings of Clement

and others of the Alexandrian school."—P. 116.

Upon the *character of the Incarnate Word*, the writers of the early church have expressed themselves with a grateful copiousness. To this, probably, they were driven by the reproaches of the Jews and heathens on the one hand, and by a host of heretics on the other, who denied the doctrine of the Saviour's incarnation. There are not wanting fine passages, as Dr. B. shows, in the epistle to Diognetus, Clemens Romanus, Ignatius, Polycarp, Justin Martyr, Theophilus, and others, in support of the Godhead of the Son; though some of them express their views far more in Platonic than in Scriptural phrase, showing how far they were "spoiled through vain philosophy." Indeed, no unprejudiced person can read their best defences of the Deity of Christ, without feeling that they adopted a style of language foreign to the writers both of the Old and New Testaments, and borrowed from the Greek philosophers.

The word *trinity* was first invented by Theophilus of Antioch; but the doctrine it is intended to teach was held by the earliest Christian writers; though we should be sorry to be tied down to all their heterogeneous modes of defending this cardinal point of Christian theology. In the phrase employed by Irenæus, Clement, and others, in describing the persons in the Godhead, we find the germ of the Nicene creed; a symbol which, however orthodox in sentiment, has but little in common with the majestic simplicity of Scripture.

Many doubtful passages occur in the writings of the ante-Nicene fathers, on the subject of the Divinity of the several persons in the trinity. "Arianism," observes Dr. B., "at first appears, when Clement says, 'The nature of the Son is most near to the only Omnipotent; which governs all things according to the will of the Father. He was the Father's counsellor; this was the wisdom in which the omnipotent God delighted; for the Son is the power of God, the most supreme Word of the Father, before all that is begotten.' The former part of this passage, which seems to claim for the Father alone omnipotence, may be intended to express no more than the orthodox doctrine; but it has a suspicious aspect. The ante-Nicene fathers scarcely distinguish between the essence and the personality of Deity; nor, except Tertullian, does any one observe, that even the Father could not be a father till the Son was a son; and that, if the former was an eternal Father, the latter must be an eternal Son. Unhappily, they loved to talk largely of the trinity, before they had learned to understand it, even as far as it may be known."—P. 134.

On the subject of *divine decrees*, some of

the early Christian writers express themselves with considerable force and precision. "Future events," says Justin, "are foretold by prophecy; not that we say, they happen by fatal necessity, but that God has a pre-science of what will be done by all men." It is a marvellous instance of the credulity of the fathers, and of their utter unsuitness to be regarded as guides in theology, that so many of them, from Justin downwards, regarded the fall of angels as the result of their being corrupted by the love of women. The fable was a Jewish one; but the fathers had not discernment sufficient to reject the monstrous fiment. "The fruits of the earth," said Justin, "are under the power of man; but man himself was placed under the providence of the angels, who, having fallen in love with women, begat from them children, who are called demons, who have enslaved the human race by magic writings, by terrors, and by doctrines concerning sacrifices, and incense, and libations; of which they have become greedy since their subjection to lust."—P. 110.

"The same vile theology is found in Tertullian, and also Lactantius, the Christian Cicero and tutor of the sons of Constantine. Tillemont traces this to Josephus; but, whether the fathers derived it from him, or the apocryphal book of Enoch, or from a misconception of Genesis vi. 2, it was never questioned, and seems to have been the pillar, if not the basis, of their false doctrine of chastity. The saints, who were to be angels upon earth, were to guard against imitating the angels from heaven, who, seduced by women, let out their secrets to the uninitiated."—P. 141.

Upon the *fall of man*, the fathers wrote often very confusedly, and in a manner but little fitted to impart correct and scriptural views of it to the heathen world. Some of their ideas on this subject are miserably unsound, others wild and extravagant, and not a few filthy and obscene. Clemens Alexandrinus plainly denies original sin; and others allegorize the doctrine to such an extent, that it would require the penetration of an angel to ascertain what they make of it.

Redemption is somewhat more satisfactorily maintained by them; yet it would be difficult to find, in all their writings, a clear, unincumbered, scriptural statement of it. The Epistle to Diognetus is preferable for its simplicity, to other documents. He says that God was long-suffering; he himself has borne with our sins. He himself gave his own Son a ransom for us; the holy for the lawless; the innocent for the wicked; the just for the unjust; the immortal for mortals."—P. 152.

Clement says, "Our Lord Jesus Christ gave his blood for us, by the will of God, and his flesh for our flesh, and his soul for

our souls."—P. 153. But then he adds, as if to teach us the folly of relying on such guides:—"The spies gave to Rahab a sign, that she should hang out of her house a scarlet line, signifying that, by the blood of the Lord, there shall be redemption to all that believe and hope in God."—P. 154.

On the grand article of *sovereign and efficient grace*, many of the fathers speak with commendable decision. "Do you think," said Justin Martyr, "O (Jewish) men, that we could ever have understood these things in the Scripture, unless that, by the will of him that has chosen, we had obtained the grace to understand?"—P. 145. Yet this same writer makes a clear distinction between the decree to save, and the decree to punish. "If," says he, "the word of God foretells, absolutely, that some, both of angels and men, will be punished, it is because he foreknew that they would be obstinately wicked. He foretold this, but not that God made them such."—P. 164. Hence we find, as our author well observes, that "when Plagius kindled the flames of controversy, Augustine was furnished by the language of his predecessors with proofs, often more convincing to his contemporaries than those of Holy Writ, that the church, having received from the apostles the doctrine of election, had always spoken of herself as called out of the world by a special influence from heaven, in fulfilment of the eternal purpose of God. But, as the effect of Constantine's adoption of the Christian profession became more general and dominant, by confounding the church and the world, the facts of the case being reversed, the doctrine of a church chosen out of the world was lost, denied, or shunned, as a dangerous speculation, fit only to make heretics."—P. 174.

Upon the subject of *Justification*, Dr. B. has fully sifted and lucidly displayed the opinions of the primitive church; and it is gratifying to find, that the earliest of the fathers are any thing but Romanists or Puseyites. The writer to Diognetus exclaims: "He (that is God) himself gave himself a ransom for the ungodly, the incorruptible for the corruptible, the immortal for mortals. For what else but his righteousness could have covered our sins? By whom could we, the lawless and impious, have been justified except by the Son of God? Oh, the sweet exchange! Oh, the unsearchable work! Oh, the unexpected benefits! That, on the one hand, the iniquity of many should be hidden in one just person; and on the other, the righteousness of one should justify many sinners." P. 175. "Clement says: 'We also, being called by his will in Christ Jesus, are justified, not on our own account; nor by our wisdom, or intelligence, or piety, or works

which we have performed in holiness of heart, but by faith, by which the Almighty God justified all those who were from the beginning."—P. 176. Irenæus says: "As by the disobedience of one man, sin had entrance, and by sin, death; so also, by the obedience of one man, righteousness, being introduced, bears fruit of life to those men who formerly were dead. . . . For Abraham had learned from the word of the Lord, and believed in him; wherefore, also, it was reckoned to him unto righteousness, by the Lord; for faith is that which, with the most high God, justifies man."—P. 181. "Whatever else," says Dr. B., "may be the doctrine of the fathers, it is incontrovertible, that they all taught a justification distinct from sanctification and ascribed the former to faith in Christ; while the latter is too often attributed to causes unsanctioned by the Scripture."—P. 191. Well did Justin Martyr address himself to the heathen, when he said, "That justification by faith is that one new thing which our religion has revealed to the world, and for which it deserves to be called gospel and good news." "But, alas!" adds Dr. B., "it is also precisely the one which the apostate church has dared to alter, in defiance of the fathers and of her own version. The decree of the Council of Trent impiously confounds justification and sanctification, with the insidious design of making men dependent upon her for both."—P. 191.

Dr. B.'s fourth lecture contains an ample analysis of the views of early Christian writers, on the subject of the church, its officers and worship. Here some provoking matter for high-Churchmen occurs; but if they appeal to the apostolic fathers they cannot get rid of it. Our author has shown, we think almost to demonstration, that the churches, in the days of Clement, and Ignatius, and Polycarp, were strictly congregational; that they knew of no church-officers but two, bishops and deacons; that bishops were pastors of particular churches, and deacons appointed to serve tables; that both were chosen by the voice of the people; and that the people choosing were companies of professed believers, described by Clement as "elect, sanctified by the will of God;" by Ignatius, as "having peace through the flesh and blood of Christ," as "illuminated through the will of God," as "rejoicing in the sufferings of our Lord," and as "filled with faith and love." "A church," observes our author, "consisting of the indiscriminate mass of a nation, where the great majority have no semblance of Christian character, would have astounded the early fathers; though their successors were by degrees familiarized, but not always reconciled, to the mischievous perversion of terms."—P. 210. A plurality of congre-

gations of the faithful, the early fathers always denominated churches, except when they were obviously speaking of the whole body of the redeemed on earth. It is a fact worthy of notice, that the first use of the term catholic, so much abused, is applied by Ignatius to a single community of believers. "Wherever," says he, "the bishop appears, there let the multitude be; as, wherever Jesus Christ may be, there is the catholic church."—P. 202.

We cannot find time nor space minutely to follow the author into the deeply interesting details, and logical reasonings, of this lecture; but we earnestly recommend it to the careful perusal of ministers and private Christians, of all denominations. It will fully repay any labour they may bestow upon it, in mastering its wide range of subjects. Those who wish to become thoroughly acquainted with the rise, progress, and early triumph of the hierarchical spirit, will find, in this lecture, ample means of information. If the advocates of high-church principles would condescend to read a book written by an enlightened nonconformist, who can stand, side by side, with most of his contemporaries, in learning, they might be disposed, perhaps, to moderate some of their lofty pretensions, and might thereby be better prepared to maintain their standing in conflict with Romanism.

But we must revert once more to this important volume; and will only express an earnest wish that all our readers, who can afford to purchase it, will not fail to do so. It is the very book for the eventful times on which Divine Providence has cast our lot.

FAITH TRIUMPHANT. *A Funeral Sermon, preached at Carr's-lane Chapel, Birmingham, June 13th, 1841, on occasion of the death of Mrs. James, wife of the Rev. J. A. James. By the Rev. GEORGE REDFORD, D.D., LL.D. Together with a Brief Memoir of the Deceased, by her Husband.* 12mo. pp. 126.

Hamilton, Adams, and Co.

We much regret the delay which has taken place in the notice of this most edifying specimen of Christian biography. The causes of such delay have been, in a great measure, accidental; but the celebrity of the author's name is deservedly such, that our unintentional neglect can have affected the sale of the work in a very slight and imperceptible degree.

Mrs. James, whose long affliction and ultimate decease, have been so deeply felt by her tender and watchful husband, was a Christian of no ordinary rank. She was one of the few, whom all candid persons, who knew her holy and benevolent walk,

would agree to pronounce—eminent. She had been trained in a good school, and grace taught her to imbibe the lessons she had received. Her life was bright in the display of Christian graces; and the circle in which she moved must have deeply felt the bereavement. Yet she was a retiring Christian, who shrunk from publicity, and only became known by the justice of her benevolent actions.

Dr. Redford's Sermon is an interesting tribute to the memory of his friend, from 2 Tim. i. 12. It contains a full statement of gospel principles, in their bearing on the Christian's final departure and account; and well exhibits the blessed hopes which regulated in life, and sustained in death, that excellent Christian lady, on occasion of whose decease the discourse was preached.

Mr. James's Memoir is characterised by great modesty, fidelity, and unaffected tenderness. It is a condensed account of facts and feelings, which would have admitted of considerable expansion. But what, in his deep bereavement, he has preserved, of one who is now a saint in glory, will be read with delight and profit by thousands who desire to follow her in her upward flight. Her history is by no means devoid of varied and lasting interest; and the experience to which she gave utterance, in a long and severe affliction, and in the departing hour, deserves a permanent record. The volume deserves, and will, doubtless, realise, an extensive circulation. May it be blessed to the souls of many!

NOTES, EXPLANATORY and PRACTICAL, on the ACTS of the APOSTLES. By ALBERT BARNES. Reprinted from the tenth American Edition, 1841. Imp. 8vo. 292.

Thomas Ward and Co.

The number of editions through which this valuable portion of Scriptural exposition has passed, in the author's own country, is a sufficient proof of the estimation in which it is held among the American churches. Our conviction is that, when it becomes equally well known in Great Britain, it will be received with equal favour. Mr. Barnes never aims at any thing like brilliancy of thought or expression; but his writings are calm, judicious, and eminently spiritual and devout; and his insight into the meaning of God's word is unusually penetrating, and often very profound. He has the happy art of explaining Scripture by Scripture, and thus maintaining the harmony of divine truth. Unlike many other commentators, he aims at condensation rather than prolixity and diffuseness; and, in general, he succeeds, in few words, in meeting the difficulties of the inquisitive reader.

Mr. Barnes's work on the Acts, we have long wished to see in a respectable English dress, and now our desires are amply gratified. The present edition far surpasses, in neatness and real beauty, any of the American ones; and forms a suitable companion to the author's valuable commentary on the Epistles to the Corinthians. Though the Tract Society has published his volumes on the Gospels, and they are now making their appearance from the Scottish press, we are strongly disposed to urge Messrs. Ward and Co. to give them uniform with the present beautiful work. They might be included in one cheap volume, and they would be sure to sell. As a work on the book of Acts, Mr. Barnes's Exposition is peculiarly excellent. Without any strong party bias, he treats every question which comes before him in the spirit of candour, and deals with it in the temper, and with the manliness of an enlightened biblical critic. We fervently recommend this Commentary to all who wish to form just views of the portion of Scripture to the elucidation of which it is so ably devoted.

REPORT of the COMMITTEE of MANAGEMENT of SPRING-HILL COLLEGE, BIRMINGHAM, for the Session 1840-41. Adopted at the General Meeting of Trustees and Subscribers, held in Birmingham, on Tuesday, June 22, 1841. With Examination Papers for the Session. 8vo.

Wrightson and Welch, Birmingham.

ON THE IMPORTANCE of a PROPER SYSTEM of ACADEMIC TRAINING, as tending to facilitate Ministerial Devotion; being the substance of an Address delivered to the Constituents of Spring-hill College, Birmingham, on the Evening of the 22nd June, 1841. By W. LINDSAY ALEXANDER, M.A., Minister of Argyle-square Chapel, Edinburgh, and one of the Visitors and Examiners of the College. 8vo.

Hamilton, Adams, and Co.

There is no subject of profounder interest to orthodox Dissenters, at the present crisis, than the progressive improvement of their theological seminaries. The advancement of knowledge is rapidly bringing on a new state of society, which will demand on the part of the rising ministry, attainments of the highest order. It is gratifying to find, that many nonconformists are roused to a becoming sense of duty on this momentous topic. We trust that it will increasingly engage the attention of all our pastors and churches. It is a subject of vital concern to all who wish to see the increase, consolidation, and progressive piety of our denomination. The time must come when every

church member will cheerfully contribute his mite to the support of our academic institutions, and when all the churches will be stirred up to more fervent prayer for their growing efficiency, as a primary instrument for extending the cause of evangelical truth.

The two documents which this article is intended to introduce to the notice of our readers, possess unusual claims on the attention of the churches. Spring-hill College, in its infancy, has taken a high standing among our Dissenting colleges, and bids fair for extended and permanent usefulness. Its Report furnishes ample evidence of the sound and well-digested system of education, which obtains within its walls. A mere glance at the Examination Papers will show, that more theological proficiency is required of its students in passing their examinations, for a single session, than is demanded of a clergyman of the Church of England during his whole curriculum, the bishops' examinations not excepted. And we honestly believe, that Spring-hill is not alone in this; but that the system of rigid examination, upon a solid and learned plan, is obtaining, more or less, in all our colleges.

Mr. Alexander's Address is full of valuable suggestion, upon all that pertains to the science of biblical instruction. We want to see its principles carried fully out in all our colleges. Our young ministers must aim at high attainments in all those branches of knowledge, which bear directly on their sacred profession. And amidst all their accumulating advantages, neither they nor their tutors must forget that they must be preachers, and preachers of a high order. If we need more learning, and unquestionably we do, let it not be lost sight of, that it will be worthless to the Dissenting cause, unless it shall be accompanied by a loftier standard of fervid pulpit eloquence. The more the course of study is enlarged, the greater will be the necessity imposed upon the tutors of our several colleges to guard against the introduction of a cold and frigid habit into the pulpit compositions of the young men committed to their care. We could get on, in a certain way, without learning, or, with a small portion of it; but the fervour, and the power, and the eloquence of popular preaching we cannot dispense with. So the attainment of this object let all our college studies be intensely directed. This is our strength; and, without it, all will be weakness and discomfiture.

WARD'S LIBRARY of STANDARD DIVINITY. 4 vols. Royal 8vo.

Thomas Ward and Co.

We regard it as highly creditable to the taste and discrimination of the Christian public, that a work so solid and instructive

in its general character, as "the Library of Standard Divinity," should have obtained so large a measure of patronage, from the churches of Great Britain. We have watched the monthly issues of this select library, with peculiar interest, and though we have been more gratified at the sight of some of its numbers than others; yet we have much pleasure in bearing testimony to the real excellence of the entire series so far as it has met the public eye. For some of the issues we felt ourselves deeply indebted to the publishers, as they have placed expensive works within the reach of pockets but moderately furnished. Among these we must name the following:—Porter's Lectures on Preaching; Storr and Platt's Biblical Theology; Dickson on the Hebrews; Jahn's Hebrew Commonwealth and Biblical Antiquities; Bush's Notes on Joshua and Judges; Dr. Payson's Memoir; Barnes's Notes on the Corinthians and Acts; Bush's Notes on Genesis; and Knapp's Theology.

We are glad to find that the publisher has collected the entire series into volumes, with extra title pages; and we doubt not that their sale will thus be larger than in separate parts. The "Library of Standard Divinity," will, of itself, greatly enrich small collections, and will be found very economical in augmenting libraries of limited extent. We trust that Messrs. Ward and Co. will be well-advised as to the works which they admit into the series; as the fixed character of the library will mainly depend on something like a principle of uniformity. The more they adhere to the plan of publishing only works connected with biblical literature, the more surely, we conceive, will the progressive sale of the Library be secured. Certainly, none of the libraries published in these times, deserve to be compared, in importance, with the one we now introduce to the notice of our readers. The mere contents of the seven volumes now collected will abundantly prove this:—

Vol. I. contains: Leighton's Theological Lectures; Howe's Redeemer's Tears wept over Lost Souls; Brooks's Unsearchable Riches of Christ; Porter's Lectures on Preaching; Mayhew's Death of Death, in the Death of Christ; Hall's Help to Zion's Travellers; Bellamy on the Nature and Glory of the Gospel; Charnock on Divine Providence; and Pearce's Best Match.

Vol. II. contains: Storr and Platt's Biblical Theology; Dickson on the Hebrews; Jahn's Hebrew Commonwealth; and Jahn's Biblical Antiquities.

Vol. III. contains: Bishop Hall on Christian Moderation; Bates on the Harmony of the Divine Attributes; Dr. Guyse on the Godhead of the Holy Spirit; Bush's Notes on Joshua and Judges; and Fuller's Calvinistic and Socinian Systems Compared.

Vol. IV. contains: Hutcheson's Exposition of John; De Courcy's Christ Crucified; Skinner's Aids to Preaching and Hearing; Charnock on Reconciliation with God; Griffin's Lectures on Important Doctrines; and Burroughs's Rare Jewel.

Vol. V. contains: a Memoir of E. Payson, D.D.; Barnes's Notes on the Corinthians; Goodwin's Christ set forth; and Bush's Notes on Genesis.

Vol. VI. contains: Bunyan's Doctrinal Discourses; Manton on the Lord's Prayer; and Bellamy's True Religion.

Vol. VII. contains: Fergusson on the Epistles of St. Paul; Essays on the Christian Ministry; and Baxter's Reformed Pastor.

We cannot but most heartily wish success to this responsible undertaking. It is a good service rendered to the cause of truth; and many an intelligent man, with scanty means, will deeply regret, if the day should ever arrive when the Library of Standard Divinity can no longer be sustained. We trust that such a day is yet far distant; but, come when it may, the series will remain a valuable boon to the Christian church.

The CONGREGATIONAL CALENDAR and FAMILY ALMANAC, for 1812, being the second after Bissextile or Leap-Year. Compiled pursuant to a Vote of the Annual Assembly of the Congregational Union of England and Wales. 12mo, pp. 120.

Jackson and Walford.

Considering its size, the mass of well digested information which it contains, "The Congregational Calendar" is one of the cheapest publications of the age. From the nature of its contents, it may now be regarded as the Dissenter's hand-book; for there is scarcely a subject of special interest to nonconformists, that does not find a place or a reference in it; while its general information, in our deliberate opinion, makes it the best almanac of the year.

On the EXTENT of the ATONEMENT, in its relation to God and the Universe. By the Rev. THOMAS W. JENKYN, D.D., President of Coward College, London. Third Edition, carefully revised. Royal 12mo. pp. 456.

John Snow.

We congratulate the worthy President of Coward College, on the great success which has attended the publication of this work, upon a subject of transcendent interest to the human race. We augured favourably on its first appearance, of its probable reception with the public, from the original complexion of much of the matter it contained; and we have not been disappointed

in the result. It is a work of no ordinary merit, whether we regard the far searching depth of its arguments, or the sweet spirit of piety and devotion which characterises its several trains of thought. The present edition is much improved. The style is, here and there, rendered more lucid; and valuable additions are made to parts of the work, which seemed a little perplexing to minds accustomed to think within a narrow range. We still abide in our conviction, that the treatise is a most valuable addition to the theology of our age and country.

WORKS RECENTLY PUBLISHED.

1. *Ancient Christianity*. No. VII. The Miracles of the Nicene Church in attestation of its Demonolatry. With a Supplement 8vo, 2s. 6d. Jackson and Walford

2. *The Congregational Calendar and Family Almanac* for 1842, being the second after Bissextile, or Leap-Year. Compiled pursuant to a vote of the annual assembly of the Congregational Union of England and Wales. 12mo, pp. 120, 1s. Jackson and Walford

3. *The Union Tune Book*. A Selection of Psalm and Hymn Tunes, suitable for Use in Congregations and Sunday Schools. Arranged by THOMAS

CLARK, of Canterbury. Sunday-school Union, 60, Paternoster-row.

4. *The History of the Jews*, from the call of Abraham, to the birth of Christ. Two volumes, 12mo. Tract Society.

5. *Remarks on Religious Worship, as directed and enforced in the Holy Scriptures*. By R. M. MITTER. 12mo, pp. 612. J. Dinns.

6. *The Wife and Mother; or, Hints to Married Daughters. By a Mother*. 18mo, pp. 366. Tract Society.

7. *A New English Grammar; with Copious Exercises and a Systematical View of the Formation and Derivation of Words, comprising Anglo-Saxon, Latin, and Greek Lists, which Explain the Etymology of above Seven Thousand English Words*. By ALEXANDER AYLES, Ph. D., and JAS. CORNWELL, Tutor of the Normal School of the British and Foreign School Society. Second edition, 8vo, 18mo, pp. 162. Simpkin and Marshall.

This little manual has been prepared with much care, and is really a very valuable addition to the scholastic apparatus of the day.

8. *Companion for Leisure Hours*. 12mo. pp. 236. Tract Society.

9. *The Christian Leader's Diary for 1842*. Suttaby and Co.

This is an old favourite with many of our readers, and we are happy to say, that the present number is in no way inferior to its predecessors.

Home Chronicle.

LETTER FROM A CLERGYMAN TO THE EDITOR.

We take the liberty of informing our readers, that the writer of the following most catholic letter, who has kindly transmitted his name, privately, to the Editor, is a beneficed clergyman of the highest standing, and an author of great celebrity. We thank him affectionately for so beautiful a display of Christian love.—EDITOR.

To the Editor of the *Evangelical Magazine*

Dec. 3, 1841.

DEAR SIR,—I should do violence to my feelings, if I refrained from expressing the thanks which are due to you for the catholic spirit, Christian candour, and unfeigned good will which, in various parts of your last Magazine, you have shown towards the Established Church, of which, for nearly half a century, I have been a humble minister.

Your review, in the Supplement, of the sermon of the Rev. T. Smith breathes a truly amiable and Christian spirit; and if your beautiful and chastened expressions of regret, that the author should have suffered the unguarded, and somewhat bitter sentiments on which you animadvert, to escape

from him, do not, in a future edition of his sermons, produce a cancel of the offensive passages, I shall think he ill deserves the high praise you have given him.

Your remarks, too, in several places, on the sad leaven which the Oxford Tract have introduced into our church, are made in the best spirit; and, I believe, will have a beneficial effect on many of our clergy who read your Magazine, especially if they have any leaning towards the pernicious errors which have been spreading among us. I am much pleased, also, with your observations on the secession of Mr. Sibthorp from the Established Church to Romanism: they are, I think, judicious, and in good keeping, and calculated to conciliate the best feelings of the candid members of our church towards you. O that the same forbearance and Christian charity characterised all our monthly publications! and that all could, at length, learn that it is possible to hold the points in which we differ with a firm hand, whilst we hold out the other in Christian affection towards those who cannot think exactly as we do! Truly, your Magazine has, this month especially, been refreshing to my spirits. I am more than a septuagenarian, and with my increasing

years, I feel a corresponding aversion to strife and contention, and a more ardent love of peace.

I have been a reader of your Magazine from its commencement, and have at times, in my younger days, been a small contributor to its pages. I have also, more than once, reaped the benefits of its commendations to a few works which I have published. With its spirit and temper I have generally been gratified, though I must confess that now and then I have thought I discovered a little of the bitter leaven of partizanship; but I have usually been able to suppress any uneasy sensations which these deviations from the tenor of your work have occasioned, by the reflection, that a miscellaneous like yours must necessarily be supplied by various hands; and that it is next to an impossible task, to cut down and bring into proper shape and bearing all the different views and conflicting feelings of your various correspondents. To have restrained them to the extent which you and your predecessors, in the office of editorship, have done, is no common praise.

Go on then, dear Sir, and cover every succeeding page of your widely-spreading Magazine, with the warmest love of the divine Saviour, and the catholic church, (you see I have a spice of the Oxford feeling, and in the true sense of the catholic church, I believe you have the same,) till every one of your readers catches the flame, and glows with the transport of the angels when they sung, "Glory to God in the highest; and on earth, peace and good will towards men."

I am, dear Sir,

Yours, in the bond of Christian affection,

PHILADELPHOS.

INTERESTING TO SUNDAY SCHOOLS.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—The Committee of the Sunday School Union having circulated last year a large number of the set of Scripture Lessons for 1811, have prepared for the ensuing year another set, differing from the former in having a single subject appointed for each Sabbath, to which the Scripture portions are added, for the purposes of instruction and illustration.

As the Lessons had assumed another form, so it seemed necessary that the notes upon those Lessons should take a different construction. Instead, therefore, of continuing the expositions which have been hitherto published in the Teachers' Magazine, the following plan has been chosen, after much careful deliberation:

1. The Notes on the Lessons for 1842

will be materials for meditation,—heads of thought,—more in the form of a syllabus than an exposition: to which will be added verbal explanations, and occasional anecdotal illustrations.

2. Each Scripture portion will have its appropriate notes, divided generally into four heads. 1. Explanations. These will include some of the most important or most difficult words which occur in each Scripture portion. As the words of Scripture are sometimes used in a special sense, which is not to be gathered from etymology, nor from conventional usage, that special sense in the passage under consideration will, as far as possible, be given. 2. Doctrines. These will not necessarily embrace all the doctrines which may be contained in each Scripture portion, but will be restricted to such as relate to the subject of the day. 3. Practical Lessons. These will be general inferences from the preceding doctrines. Their title will explain their intention to be the practical application of those doctrines to the regulation of the heart and conduct. 4. Questions. The mode of teaching by interrogation being of great importance with all young persons, a few queries will be added, so as to embrace a general recapitulation of the whole lesson; by which the memory of the scholar will be refreshed; whilst the teacher will also be able to test in some manner the degree of attention which has been paid by each individual of his class. A fifth department will be kept in view, although it may not always be practicable to introduce it, namely, illustrations and anecdotes, such as may seem suitable for arresting the attention of children, and for conveying more definite conceptions of a subject, or such as can be more easily retained by the memory than abstract principles or didactic teachings.

3. As to the intention and use of these Notes. Their intention is not to supersede the necessity for thought on the part of the teacher, but to furnish him with materials for careful and devotional meditation, whereby he may be induced to reflect with more earnestness and diligence. Nor is it to furnish them with Sunday school addresses, however useful they may be in their proper place; but to supply a course of thought so broken up into distinct propositions, that they can for the most part be converted into questions, and be taught by the mode of interrogation. Nor is it to be thought that these Notes will furnish the whole of what the teacher ought to say, by way of explanation, doctrine, or improvement; but only as a brief sample of what may be attempted under each of those heads.

It is highly important for the teacher to remember that these Notes have a private as well as a public use. He should, therefore, study each portion in private before he uses

it for his class. In his closet he should go over the whole, with his Bible in his hand, verifying each doctrine, and examining each Scripture reference, in order that he may be fully prepared, upon entering his class, to teach in that ready and facile manner which belongs to a person who is acquainted with his subject, and which alone is adapted to command the attention and inform the understanding of his scholars.

4. These Notes will be published monthly. A specimen of the Notes for January is stitched up with the present Number of the Evangelical Magazine.

The teachers of London have often heard you eloquently plead the cause of Sunday-schools. Therefore I cannot doubt that you will feel some interest in this attempt to promote, by their agency, the careful study of the holy Scriptures. Perhaps only a few of your readers are Sunday-school teachers, yet I am persuaded that the immense majority are friends of Sunday-school instruction, and desirous of promoting its important objects. Allow me, then, to suggest that they will materially aid in furthering these noble ends, by assisting the circulation and encouraging the use, of these or some similar exercises upon Scripture, in the schools with which they may be acquainted.

I am, dear Sir,

Yours very truly,

JOHN MANN.

THE STATE OF THE COUNTRY, AND THE DUTY OF CHRISTIANS IN REFERENCE TO IT.

He must be sinfully unobservant, who does not perceive that the times are critical. The general depression of trade, and the affecting condition of thousands of the industrious classes, more especially in the manufacturing districts, are subjects of awakening interest and deep solicitude, to every one breathing the spirit of enlightened patriotism. Much variety of opinion exists, among wise and good men, as to the causes of the existing distress; but the distress itself is palpably manifest, while it is every day becoming more formidable, by the growing numbers of unemployed workmen reduced, with their families, to beggary and starvation. It is a time surely for men to humble themselves before Him whose judgments are abroad in the land; but it is a time, also, when the patriotic feeling of the nation should triumph over the selfishness of class interests; and when all those who wish well to their country should exert themselves wisely and energetically, for the removal of such hinderances to national prosperity, as have been obviously created by the caprice, the folly, or the short-sightedness of man.

It may be said, that the overtrading of past years has occasioned the present reaction upon our manufacturing population; or that the state of foreign markets has lessened the demand for many of our articles of commerce; but will it be denied that the existing pressure falls with disproportionate severity upon the manufacturing interests of the community? or can it be affirmed, with truth, that the landed interests are suffering any thing like the same amount of distress and embarrassment as now prevails in the spinning-mills and warehouses of Manchester, Glasgow, Paisley, and other places? We are sure it cannot. But any unprejudiced man must readily perceive, that, in a country like England, the continued depression of any one large class must ultimately work ruin to the whole nation. If our manufacture perishes, the landed interest must sink in its turn; they are inseparably linked together; and, though impolitic laws may destroy the one before the other, with a population such as ours, not capable of subsisting exclusively on the one or the other, they must stand or fall together. Our manufactures must therefore be preserved, fostered, and, if possible, increased; and this can only be done by removing, as far as possible, all unreasonable restrictions on foreign commerce, and repealing such laws as enhance the price of food, benefiting no class but the aristocracy of the soil, while they inflict vital injury on every other.

May God look upon our country at this highly critical juncture of our national affairs! May he give wisdom to those in power, to discern what is right; that the selfishness of mere party conflict may be laid aside, and that a generous outburst of true patriotism may yet triumph, in the approaching meeting of parliament, over all those partial, and, as we think, injurious systems of legislation, which limit commerce; increase, to a ruinous extent, the price of provisions; convert the corn-market into a nucleus for gambling speculations; unfit us for competing with foreign nations; drive particular branches of manufacture from our shores; and counteract the merciful designs of that Providence which proportions the supplies to the necessities of the human race, considered as one great family, whose interests, in the eye of Heaven, are essentially one.

REGISTER-OFFICE, FINSBURY-SQUARE.

Our readers are aware, that a very large collection of Non-parochial Registers have been legalized and deposited in the General Register Office. The regulations of this establishment allowing searches and granting extracts, on personal application only, parties in the country have experienced great

inconvenience in obtaining such certificates as have been required for the sale and transfer of property, life insurances, benefit societies, colleges, schools, apprenticeships, &c. &c. An agency is now established to make searches, and to obtain certified extracts from the entire collection of Records of Births, Deaths, and Marriages, deposited in the General Register Office.

Applications are requested to be made to John Shoveller, LL.D., Registration Agency Office, 50, Finsbury-square, London.

LANCASHIRE INDEPENDENT COLLEGE, NEAR MANCHESTER.

We understand, that the building designed for this noble institution is rapidly advancing towards completion; and that it is fully expected to be ready for occupation, in the course of the next summer. Hence, its patrons and friends feel exceedingly anxious,

that, whenever it shall be opened, it may be so, *free from any incumbrance whatever*. After having obtained the most liberal contributions in their own county, they regret to state, that, at least, about 4,000*l.* more will be required to enable them to accomplish this. But the extreme pressure of the times is so severely felt in their immediate neighbourhood, that they are reluctantly compelled to solicit the assistance of their able and benevolent friends *at a distance*. A deputation, therefore, from the committee, consisting of their chairman, the Rev. Dr. Raffles, the Rev. J. Kelly, and the Rev. R. Fletcher, with their treasurer, Geo. Hadfield, Esq., will be in town early this month, to advocate the powerful claims of this institution, wherever they may have an opportunity. And we trust that they will meet with a cordial reception and liberal encouragement, in this *work of faith and labour of love*.

General Chronicle.

SYRIA.

MEDICAL AID TO SYRIA.

We are happy to find that an association has been recently formed, under the auspices of wise and benevolent persons, for extending medical assistance to the poor Syrians, many of whom perish annually of ophthalmia and other distressing maladies, simply because the medical and surgical skill of the country is so deplorably defective. We cannot but wish well to so benevolent an enterprise. The Honorary Secretaries to this new institution are the Hon. W. F. Cowper, M.P., the Rev. Thomas Pyne, A.M., and Sir Culling Eardley Smith, Bart. The Assistant-Secretary is Mr. Jonas King, M.R.C.S.; and the Treasurer, Sir Walter Farquhar, Bart. The Patrons and Committee are, the Earl of Chichester, the Earl of Gainsborough, Sir Henry Halford, Sir Gore Ousley, Admiral Sir Robert Stopford, the Marquis of Bristol, the Hon. and Rev. B. Noel, Sir Thomas Baring, Sir George More, Isaac Brathwaite, Esq., Jun., G. Babbington, Esq., J. Blake, Esq., R. F. Brown, Esq., Rev. J. E. Colls, B.D., Dr. Conquest, M.D., Major Harvey, Dr. Hodgkin, M.D., Rev. Robert Vaughan, D.D., and C. B. Williams, M.D.

At the formation of the Society, at the Thatched-House Tavern, Sept. 30, the Hon. W. Cowper, M.P., in the chair, the following Resolutions were passed:

"I. That the ancient history and modern

circumstances of Syria constitute a strong claim on the sympathies of Englishmen.

"II. That it appears highly desirable to render medical assistance to the distressed inhabitants of Syria, not only on general grounds of philanthropy, but as a means of recommending our national character, and strengthening the hands of those who are engaged in affording religious instruction in that country.

"III. That an Association be now formed, to be designated the 'Syrian Medical-Aid Association,' for the purpose of sending to Beyrout, or its neighbourhood, one or more Medical Practitioners, and supplying them with every requisite for affording assistance to the sick; the engagement not to extend beyond two years; and the Report of the Medical Agent to be communicated to the friends of the object as early as practicable.

"IV. That a Committee be appointed, who shall communicate, without delay, with the Committee of the Society for the introduction of Christian Education into Syria, with a view to obtaining their friendly co-operation, and affording them every security that the Agents selected shall be such as are best calculated to promote their and our own objects."

From the reports of travellers, missionaries, military officers, and government agents, the pressing necessity for such an Institution, has been fully demonstrated. Referring to the proposed formation of this Society, the Rev. W. M. Thomson, American

missionary at Beyrout, dated Ayn Anoub, Sept. 2, writes as follows :

"It presents a plan for doing good to Syria less liable to objection than any other, and must be favourably entertained by every rational mind of every sect in the land. It will alleviate much bodily suffering, soften the violence of prejudice, and conciliate favour, and will raise the demand for higher medical qualifications, more certainly and rapidly than any thing I can think of. . . . The only two English merchant-ships now on the coast have come down from Scanderoon with nearly all their men so sick as to require them to be landed. Several of them have already died, and all suffer greatly. This is the case every year. Yours will be a most benevolent scheme, did it no more than relieve the dreadful sufferings of this class of strangers. . . . Owing to the prevalence of ophthalmia, cataracts and other affections of the eyes are distressingly numerous. And I know no work more benevolent than to throw open the darkened 'windows of the soul,' and to let the sweet light of heaven into man's otherwise dreary tabernacle. . . . A dispensary for the gratuitous distribution of medicine will be a most excellent charity to the country. Many people die because their relations are too poor to purchase the most common medicines."

We earnestly recommend this admirable charity to public patronage, not only because it will alleviate the bodily sufferings of the poor Syrians ; but because we sincerely believe it will act as the pioneer of the gospel.

FRANCE.

ROMANIST "SOCIETY FOR THE PROPAGATION OF THE FAITH."

We would earnestly impress upon all the friends of Protestant Missions the momentous fact, that if they are found slumbering at their posts, the apostate Church of Rome will not fail to profit by their criminal negligence of the duty assigned to them by their risen Lord, to "preach the gospel to every creature." In the "*Annales de la Propagation de la Foi*," for May, 1840, there is an array of facts presented to the attention of the Christian world, which ought to have the effect of stimulating all sound-hearted Protestants to a sense of their duty to the heathen world. The head-quarters of the "Society for the Propagation of the Faith" is Lyons, in France, and its operations extend to almost all the nations of the earth. Rome aims at universal ascendancy; and she will gain it, if the advocates of a purer faith do not awake from their existing lethargy. Eighteen years ago, a few obscure catholics met and formed "the Society for the Propagation of the Faith, on behalf of Missions

in the two worlds." From their scanty means, they contributed the sum of 22,000 francs. Since that time the receipts have increased to nearly *two million* francs per annum. The "*Annales*" predict that the income of the new Society will soon amount to *seventeen million* francs. "It must come," say these prophets, "for there is a mathematical necessity for it,—a law, which will subsist, notwithstanding external obstacles which may retard its action,—a fundamental power of nature, which men may oppose, but cannot destroy, and which is called *the force of things*. Moreover, our predictions will not appear exaggerated, if we consider that Protestantism, all the sects of which added together do not amount to one-third part of the number of catholics, receives 40,000 000 (that is, of francs) a year. Nothing less than this rich revenue could pay the wages of its proselyting forces, *from the English satraps who have enthroned themselves in the Antilles and in Hindostan, to the Methodist pro-consuls whose ferule dominates over the kings of the South Sea, and to the peddling Bible men, who prudently confine themselves to the work of scattering corrupted copies of our holy Scriptures, along with contraband opium, upon the coasts of China.*" In this spirit do the writers of the "*Annales*" treat the efforts of Protestants to convert the world; speaking of them in terms of lofty contempt; and sounding forth the praises of Catholic Missions in keeping up "something like that unity of heart and soul which reigned in the 'upper chamber' at Jerusalem." *Ninety thousand* copies of the "*Annals of the Propagation of the Faith*," have been printed last year, *in seven different languages*. They report, for Europe, including the Ionian Isles, the Kingdom of Greece, the Principalities, and Turkey; *eight* archbishops; *twelve* bishops; *five hundred and seventy-nine* priests; and *two millions, three hundred, and eighty-seven thousand* catholics. For Asia, Western, Central, and Eastern, *eighteen* archbishops; *one hundred and four* bishops; *twenty-four* coadjutors; *four thousand three hundred and sixty-four* priests; and *four million, six hundred and seventy thousand two hundred* catholics. For Africa, *five* bishops; *ninety-seven* priests; and *one hundred and eighty-eight thousand, one hundred* catholics. For America, *twenty-four* bishops; *six hundred and twenty nine* priests; and *one million seven hundred and fifty-one thousand* catholics. For Oceanica, *three* bishops; *fifty-nine* priests; and *forty-six thousand* catholics. The religious orders which take part in these missions are *twenty-eight* in number.

In this way does the papal church multiply her numbers and her efforts. The

"Annales" furnish abundant proof of her power of accommodation to all countries and all circumstances. With all her boasted unity, her *variations* are endlessly diversified. In a sense which Paul would have disdained, she becomes "all things to all men." But her formidable power to delude and ruin souls, she never abandons. She is every where "the abomination that maketh desolate." Her paganized doctrine and forms adapt themselves fearfully to the work of "deceiving the nations" sunk in idolatry; while her sleepless activity, and jesuitical intrigue, render her every where the dangerous antagonist of truth.

Let Evangelical Protestants rouse themselves to nobler deeds of self-sacrifice for Christ and souls. The enemy—the agents of the great apostacy, are every where in the field, sowing tares, and riveting the chain of antichristian error upon the human mind. Our societies must double their efforts, if Popery is not to carry the day. Our missionaries abroad, and ministers at home, must make themselves masters of the catholic controversy. A new era has commenced. Catholicism condescends to tell us what it is doing; and honest Protestants must outwork it in the field. May the spirit of the best Reformers fall upon our pastors and churches!

EXTRACTS

From the "Archives du Christianisme,"
Paris, Nov. 13, 1841.

A new periodical journal has begun to be published at Amsterdam, directed and edited by persons of the highest respectability. It has been occasioned by the efforts now making in Holland, for re-establishing the reign of Popery. The title is "D'Evangelische Kerkbode," the Evangelical Church Messenger; its motto "The truth shall make you free;" and its design, to defend the genuine doctrines of the gospel, against the mere commandments of men. We offer up our fervent prayers that, under the blessing of the Holy Spirit, this publication may effectually contribute to the extension of real religion among our Dutch brethren. A specimen of the spirit which animates this new work is the following:—

"THE CHILD OF GOD.

"I am the child of my heavenly Father; not his counsellor. As a child, I love and honour my Father's will, and all his doings, so far as he grants me to be acquainted with them; while there are many things which my mind cannot yet comprehend. With the veneration of a child, I looked at my Father's desk and papers, without allowing my indiscreet presumption to meddle with his secret affairs. Yet, if he takes me by

the hand, I follow him with glad simplicity. So perfectly am I convinced of his exalted wisdom, his unalterable righteousness, and his perfect love, that I repose myself upon him with all tranquillity, assured that, in his own time, he will justify all his words, all his works, and all his ways; so that every tongue shall confess that the Lord hath done all things well. Amen. Hallelujah!"

AMERICA.

BOARD FOR FOREIGN MISSIONS.

This noble Society held its Twenty-second Annual Meeting, at Philadelphia, on the 8th, 9th, and 10th of September, 1841. The proceedings were unusually interesting. Never was deeper solicitude manifested by American Christians on behalf of missions. The depressed state of the Society's funds, called forth a burst of deep-toned Christian sympathy, which, we doubt not, will go far to extricate it from present difficulties, when the effect of the meeting has been felt throughout the American churches.

At this assembly the Rev. Dr. Chalmers, of Edinburgh, and the Rev. Dr. Morison, of London, were appointed foreign corresponding members of the Board.

The following brief account of the Society's Missions, will doubtless prove very interesting to our readers. It is gleaned from the New York Observer, for September 18th, 1841.

AFRICA.

Mission to the Zulus of South Africa.

Mr. Grout arrived at Port Natal on the 30th of June, 1840. Early in the present year, he was preparing to remove into the proper Zulu country, beyond the Umtogela river. Dr. Adams was to continue at Umlazi, and Mr. Lindley to prosecute his labours among the Boors. The congregation at Umlazi on the sabbath numbers about five hundred, and there is a sabbath-school of two hundred. The political state of the country is not settled, and doubts have arisen as to the propriety of continuing the mission, especially as there are English missionary societies which stand ready to occupy the ground should the Board retire from it.

Mission to the Grebos in West Africa.

Dr. Wilson commenced a station at Fish-town a year ago. The town contains three thousand inhabitants, and has a fine, healthy situation on the sea-shore, 18 miles from Fair Hope, with a good landing. Rock-town, between Fair Hope and Fish-town, has a larger population than either of those places. Schools exist there, and also at

Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening, is more or less prevalent in all the native communities around, where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the gospel.

The Seminary at Fair Hope contains fifty-four pupils. The number in the mission school is one hundred and twenty-five. Twelve natives are members of the church. At six places there is stated preaching. One third of the more influential native men are thought to have discarded their prejudices. The fetishmen are losing their power over the minds of the people, and are often treated with disrespect. More than a million of pages were printed the past year. New labourers are needed for this mission, and there are many openings for missionaries along the coast eastward.

EUROPE.

Missions to Greece.

Of all the branches of the oriental church, the Greek appears to be the most difficult to engraft with an evangelical faith and influence. This may be owing in part to the character and position of the Greek mind; and it may be that the Greek church comes nearer than the others to the exclusive, sectarian spirit of the church of Rome. One thing is certain; the Greek church pronounces anathemas equally upon all protestant sects without exception; and those missionaries, therefore, will labour most usefully in it, who put the least stress upon forms, and, with most of the meekness, gentleness, and love of Christ, are most single in their endeavours to fix attention upon the fundamental principles of the gospel.

It should encourage our hopes, that some of the best Greek minds have imbibed the spirit of free religious inquiry, and come out with great boldness through the press; and, notwithstanding many adverse appearances, it may be doubted whether it will be found possible to build up a religious despotism in that kingdom. The people are perhaps in greater danger from infidelity and its demoralizing influences.

The station at Areopolis, in Mane, continues to prosper. The high-school at this station has about thirty pupils, and the Lancasterian a hundred. The mission has printed nearly three millions of pages during the year. The printing is done at Athens. Dr. King continues his exegetical class. What Greece needs above all things is an educated, pious ministry, which shall preach the gospel in the churches from sabbath to sabbath.

Mission to Turkey.

The printing establishment of this mission is at Smyrna, and here the amount of printing during the year, was about one million three hundred and forty thousand pages in the Armenian language, about one million eight hundred and sixty thousand in Armeno-Turkish, and about one million seven hundred and eighty thousand in modern Greek; or nearly eight million in the whole. Mr. Adger has completed his revised version of Zohrab's modern Armenian New Testament. The Greek and Armenian monthly magazines increase in popularity. Mrs. Van Lennep departed this life just as the Board closed its last annual meeting.

When the Committee began to think it time for the preachers of the gospel stationed at Broosa to retire from that city, on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the presence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this station in Greco-Turkish has been done chiefly in Athens, and amounted during the year to five hundred and twenty-four thousand pages.

In our survey of the mission we come next to the station at Constantinople. Mr. Schauffer is still at Vienna, printing the Hebrew Spanish Old Testament. Mr. Homes has returned to his mission, and will probably reside for the present at Broosa, Mr. Powers having been called away by the illness of his wife. The persecuting patriarch of the Armenians has been compelled to resign his office, and the former mild and tolerant patriarch has been reinstated. The persecution has been followed by a strong reaction of feeling in the Armenian community. Mr. Dwight holds three meetings a week with the serious and inquiring, and has more encouragement and hope than ever before. A priest from Nicomedia, is doing the work of an evangelist at Constantinople, going from house to house. The influence of good books is felt there, and at Adrianople, Nicomedia, Ada Bazaar, and other places. At the places last named, the number of converts to evangelical truth exceeds thirty. Mr. Goodell has translated the Old Testament into Armeno-Turkish as far as the book of Jeremiah, and printed it as far as the book of Job. His translation of the New Testament has long been in print. The papists are sparing no expense in the department of education.

At Trebizond, where Mr. Johnston still labours without an associate, there are some

encouraging indications of the presence of the Holy Spirit. About four thousand books were distributed last year in Cyprus, by Messrs. Ladd and Thompson.

On the whole, the prospects of this mission are such as call for strong faith and a more active zeal. Mr. Temple says, that he has never seen such indications of the presence of the Spirit of grace, in the nineteen years of his sojourn in that part of the world. Mr. Hamlin, of Nicomedia, says the papists are taking advantage of the religious excitement to gain proselytes. The fact seems to be, that the dark, inquiring, dissatisfied mind, if not met by the minister of truth, is there in danger of falling into the cold, iron embrace of the man of sin.

Mission to Syria.

The principal ports of Syria have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the Sultan. Whether its social condition and prospects have improved by this change, is yet uncertain.

Mr. Smith has returned to Syria, and Mr. George C. Hurter has been sent to take charge of the printing. In June last, the proofs that the whole Druze people were open to the mission, became so convincing, that Messrs. Wolcott and Van Dyck were sent by their brethren to form a station at Der el Kamer, the seat of the Druze government. Mr. Smith, also, who had just arrived, proceeded immediately into the mountains, and Mr. Wm. M. Thomson was to spend the summer among the Druze villages. It is in contemplation, if such be the divine pleasure, to erect a seminary for the Druzes in some central position, and to open schools in their principal villages, while the way appears to be prepared for preaching the gospel wherever we will. It surely cannot be that the churches will withhold the funds, with such a call as this.

It was necessary to retire from Beyrout during the bombardment. How remarkably the printing establishment, the valuable library, the houses, furniture, and other property of the mission was preserved by a kind Providence, is known to the readers of the *Missionary Herald*.

The seminary and schools are much as they were at the time of the last annual meeting. Without more means, the precious opportunity of diffusing gospel light through the Druze community, must be nearly lost.

Missions to the Nestorians of Persia.

Dr. Wright, and also Mr. Breath, a printer, have joined the mission. The latter was accompanied by a press, which has since been an object of great curiosity to the people. We are beginning to witness the gra-

duel revival of preaching in this ancient church. Three bishops and four priests have made a beginning in this heretofore, to them, unwonted service. The seminary has a class of eleven in theology. The Nestorian pupils amount to four hundred and seventy-six, and are taught in two boarding-schools and sixteen village free-schools. Sixty-two are boarding scholars. Eighteen priests and sixteen deacons are teachers in the schools.

Mission to the Independent Nestorians.

Dr. Grant, after visiting this country, has returned to his interesting field, and by this time, probably, is among the independent Nestorian mountaineers. The Rev. Messrs. Abel K. Hinsdale and Colby, C. Mitchell, with their wives, have proceeded as far as Aleppo, in northern Syria, on their way to meet Dr. Grant at Mosul, where arrangements are to be made, should such be the divine will, for occupying a station in that place, and another in the mountains.

Mission to the Persian Mahomedans.

In view of the increasing claims of other fields occupied by the Board, and the unpromising nature of the one now under consideration,—as appears from the general tenour of Mr. Merrick's correspondence during the five or six years he has been in Persia,—the committee have decided not to continue a distinct mission to the Persian Mahomedans. He is authorised to join the Nestorian mission at Ooroomiah.

Mission to the Mahrattas, in Western India.

Though the progress of this mission is apparently slow, the way of the Lord is evidently preparing among the Mahrattas. They now stand very differently related to the Christian religion, from what they did in the year 1814. Much unavoidable preliminary ground has been gone over. The truth is nearer the great mass of the native intellect and heart. The sensation occasioned by the conversion of one or two Parsee or Brahmin young men, shows how the subject is regarded by the more intelligent native population. If there were no progress, no impression, no danger, there would be no alarm.

The mission has continued its stated and itinerating preaching as usual. The seminary at Ahmednuggar has sixty pupils, and four other boarding-schools have fifteen boys and sixty-seven girls, making nearly one hundred and fifty boarding-schoolers. Twenty-three free schools contain about seven hundred pupils. The printing for the last year was somewhat more than two million of pages. The three native helpers, Dajeeba, Narayan and Harripunt, continue to retain the confidence of their employers.

Madras Mission, in Southern India.

The large printing establishment in this mission has nearly refunded the amount of its purchase money, and is expected to meet, in a great measure, the expenses of the mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount in such a place as Madras. The Tamil printing in the last year comprised about eleven million six hundred and sixty thousand pages. The number of free schools is sixteen, containing about five hundred pupils. Several useful and encouraging tours were performed during the year.

Madura Mission in Southern India.

Mr. Spaulding, of the Ceylon mission explored the territory occupied by this mission, as a preliminary step to its commencement. Seven years after that exploring tour, that is, during the past year, he again went over the ground, and was much struck with the progress of the mission, and with the openings for usefulness on every hand.

Six boarding-schools contain more than a hundred pupils, and a hundred free schools embrace more than three thousand pupils. Twelve native converts were added to the mission churches during the year. At Dindigul a mission chapel has been erected, through the liberality of individuals. The mission needs more labourers, and more ample means for training up a native ministry.

Ceylon Missions.

The call for new labourers in this mission is very imperative.

The pages printed in 1840, exceeded eleven millions three hundred thousand. Forty-eight converts were admitted to the church. The number of pupils in eighty-nine schools of different kinds, was nearly three thousand four hundred. These may be divided into three classes, viz., about two thousand five hundred, in seventy-five free schools; about five hundred, in ten English day-schools, (a higher class of free-schools,) and three hundred and twelve boarding-schools, one hundred and sixty-two of whom are members of the seminary at Batticotta. About one hundred of the seminary students are members of the church, and eight of them from an advanced or select class.

Mission to Siam.

Mr. Benham was drowned in the Meinam in April of last year, and his loss is severely felt. Mr. Johnson has returned to his mission. The last three of the gospels have been translated into Siamese and printed, together with the Acts, the Epistles to the Colossians, and the three Epistles of John. The press was idle for ten months for want of pecuniary means. The general state of the mission is as when last reported.

Mission to China.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but there is ground for hope found in the analogies of Divine Providence. The Chrestomathy was nearly completed at the beginning of the present year. One of the Japanese sailors under the care of Mr. Williams gives evidence of conversion to God. At the latest date, Mr. Abeel was about visiting his Reformed Dutch brethren in Borneo.

INDIAN ARCHIPELAGO.

Mission to Singapore.

The seminary for boys contains fifty-seven pupils, and the female boarding-school 40. The printing has all been in Chinese, amounting to about one million one hundred and forty six thousand pages. Owing to failure of health and other causes, only Dr. Ball and Mr. North are now left in this mission, and the Committee have lately adopted the resolution, which they have been coming up to for several years, to relinquish the mission.

Mission to Borneo.

The Rev. Messrs. William T. Van Doren and Isaac P. Stryker have been sent forth during the past year. Mr. Pohlman has probably reached Borneo ere this. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. Two brethren are under appointment for the mission, and are expected to embark soon after the annual meeting.

The points of interest in this hitherto unknown field are gradually developing under the blessing of God on the labours of our self-denying brethren. Mr. Doty has not yet succeeded in getting the consent of the authorities to his making Montrado the seat of the Sambas branch of the mission. He has distributed more than two thousand Chinese books and tracts. A school has been opened at Pontianak, and more labours and funds are needed to enlarge this department.

NORTH PACIFIC OCEAN.

Mission to the Sandwich Islands.

Mrs. Castle died at Honolulu on the 5th of March last. The Rev. Messrs. Daniel Dole and Elias Bond have been sent forth to strengthen the mission. The visit of the United States exploring squadron, Commodore Wilkes, which was of more than two months' duration, gave great satisfaction to the mission, and was honourable to the Christian nation it represents.

Somewhat more than four thousand members were added to the nineteen churches

during the year ending June 1840. The number of members then in good standing was eighteen thousand four hundred and fifty-one. Nearly six thousand children have been baptized by the mission since its commencement. In some of the larger churches there has been a season of coldness and reaction; but a statement of the case cannot be attempted in a brief abstract. Eight houses for worship were built by the natives during the year, and three more were in progress. The natives had also built about twenty school-houses; besides contributing in money and articles for a variety of objects to an amount exceeding four thousand dollars, which they gave out of inconceivable depths of poverty.

The number of pupils in the common school is estimated at fourteen thousand, about ten thousand of whom are readers. The number of boarding-scholars in the mission is two hundred and thirty-five.

The printing embraced more than one hundred thousand copies, and more than four million six hundred thousand pages. The whole amount of printing in this mission from the beginning, is about one hundred million of pages.

The number of papal priests has been considerably increased. The irruption of so adverse an influence must be productive of great evil; but possibly, in the end, through an overruling Providence, it may result in a greater good.

INDIAN MISSIONS.

Mission to the Cherokees.

During the year just terminated some important changes have occurred among the labourers connected with the mission, and its strength has been still further diminished.

Little information has been received from the churches during the year. The number of churches is five; and the whole number of members, included those who emigrated from their old country, but have as yet joined no church where they are, may be estimated at about three hundred and fifty.

In the five schools taught are embraced about two hundred and twenty-five pupils. A commendable desire for the education of their children is manifested.

The native preachers, Messrs. Huss and Foreman, are devoted to their work, and are highly acceptable and useful in it.

Mission to the Choctaws.

Under the care of the mission are six churches, one of them recently organized. During the year ending in May last, eighty-five persons were received to the mission churches on profession, and forty-three since, making the present number to be about three hundred and fourteen. Never, perhaps, have the religious prospects of the

Choctaws been more favourable than for the last twelve or fifteen months.

The six schools taught were well attended and prosperous, embracing one hundred and fifty-seven pupils.

Temperance, good order, and education are advancing. Never was more confidence placed in the missionaries.

The epistles of John have been printed.

Mission to the Pawnees.

Little information has been received from this mission during the present year. The same unpleasant suspense in respect to the settlement of the Indians continues. Till the Indians shall abandon their wandering life, and the missionaries and their families can bring a steady influence to bear upon them, little fruit can be anticipated.

Mission to the Oregon Indians.

The missionaries in the Oregon territory are labouring for three tribes of Indians, the Kayuses, among whom is the Waiilatpu station; the Nez Perces, among whom are Clear Water and Kamiah stations; and the Flat Heads, among whom is Tshimakin station. At the first and last of these stations the work of the mission seems to have been steadily advancing. Among the Nez Perces the aspect of the mission is less favourable, though few particulars have been received from the stations.

In the schools at Waiilatpu the number of pupils varied from thirty to fifty; and in that at Tshimakin the average daily attendance was about fifty; and, in regard to both the parents and the pupils, manifested as much interest as could be expected.

The number of those attending on public worship was, at both of these stations, gradually increasing; while, in respect to the interest manifested in religious instruction, and the knowledge obtained of divine things, there was a decided advance. From one hundred to three hundred Indians are generally accessible to the missionaries at each of these stations.

Mission to the Sioux.

The unsettled state of the band formerly occupying the country near Fort Snelling, has prevented the Messrs. Pond from selecting hitherto any permanent location. They have, however, had about two thousand Indians near them, and the opportunities for giving them religious instruction have been frequent and favourable. These brethren hope that soon the way will be opened for them to locate themselves more permanently. They are making progress in the language, and translating and preparing books in it.

At Lac qui Parle more progress has been made. During six years forty persons have been received to the mission-church; nine of them full-blood Dakotas, two men and

seven women; and the remainder, with one or two exceptions, were of mixed blood. Thirty-four still are connected with that church. The average number of Indians present at public worship on the Sabbath is nearly fifty. An increase of religious knowledge and less of prejudice are manifest.

The number of names enrolled in the schools last year was one hundred and one, and the average daily attendance was thirty or thirty-five. About twenty read intelligently.

The females, as far as circumstances will permit, are taught spinning, knitting, sewing, and weaving, with favourable prospects of their being benefited.

Messrs. Riggs and Huggins, last September, visited the Dakota bands residing near the Missouri river. There they found bands embracing about nineteen thousand souls; making the whole population of the tribe about twenty-five thousand. There seems to be no serious obstacle in the way of introducing the gospel among them all, if there were missionaries, and the means for sustaining them in their labours.

Recent investigations furnish reason to believe that the number of the Dakota people is increasing.

Mission to the Ojibwas.

Rev. Leonard H. Wheeler and his wife, Mr. Woodbridge, L. James and his wife, and Miss Abigail Spooner, commenced their journey to visit this mission in June last.

At La Pointe, none have been added to the church, and one or two painful cases of discipline have occurred. The Ojibwa congregation on the Sabbath, little exceeds a dozen. A service in English, is regularly held on the Sabbath, and well attended. A good house of worship has been erected, principally by the contributions of those who reside or transact business at the place. The church and congregation at Pokegama, have been in a more prosperous state. Two persons have been received to church fellowship, and some others are regarded as candidates for the church. The congregation and school fluctuate, as a greater or less number of Indians reside near the station; and in their wanderings, the church members are exposed to many temptations. Here, also, a good house of worship has been erected.

The school at Pokegama has been larger and more promising than in any former year, and even opposers of Christianity send their children. The schools at La Pointe have also been larger and more prosperous than usual.

On the whole, there is a decided improvement in the character and manner of living of the Indians who come under the influence of the mission. The disposition to adopt the agricultural manner of life is extending.

Mission to the Stockbridge Indians.

Early last winter, the church at Stockbridge was graciously visited by the Spirit of God. Meetings which had before been well attended, became more full and solemn. Evidence of a spiritual reviving was seen in the church, and out of the church, some of the more intemperate and wicked were moved; and gave evidence of saving conversion. Four have been received to the fellowship of the church, not including any of the converts of last winter, most of whom are promising candidates for the church. The present number of church members is forty-four.

The school has, the last year, been under the direction of the Indians themselves.

Mission to the New York Indians.

Mr. and Mrs. Van Duzee, formerly of the Sandwich Island mission, joined the mission family at Seneca, in December last.

The schools on the Tuscarora and Cattaraugus reservations, have been more numerous attended than during any previous year. At these two stations, seven schools were sustained, wholly or in part, by the mission, at which were taught, the whole or part of the year, one hundred and seventy-five pupils, and the average daily attendance, while the schools were taught, was about one hundred. Respecting the schools at the other stations, no intelligence has been received. Probably, two hundred and fifty pupils, at least, have received instruction for a longer or shorter time.

At Allegany, seven Indians have been admitted on profession. In this church, as in those in Cattaraugus and Tuscarora, a number who had grievously backslidden, have manifested repentance and been restored. The church at Cattaraugus contains fifty-one members, that at Tuscarora, forty-five, and two or three, hopefully converted, have not yet joined the church. In the four churches, the number of members is about one hundred and eighty-five.

Mission to the Abenakis.

The labours of Mr. Osunkherhine seem to have been much the same as in preceding years, with similar opposition and hostility from the Romish priesthood, who have a controlling influence over a portion of those Indians.

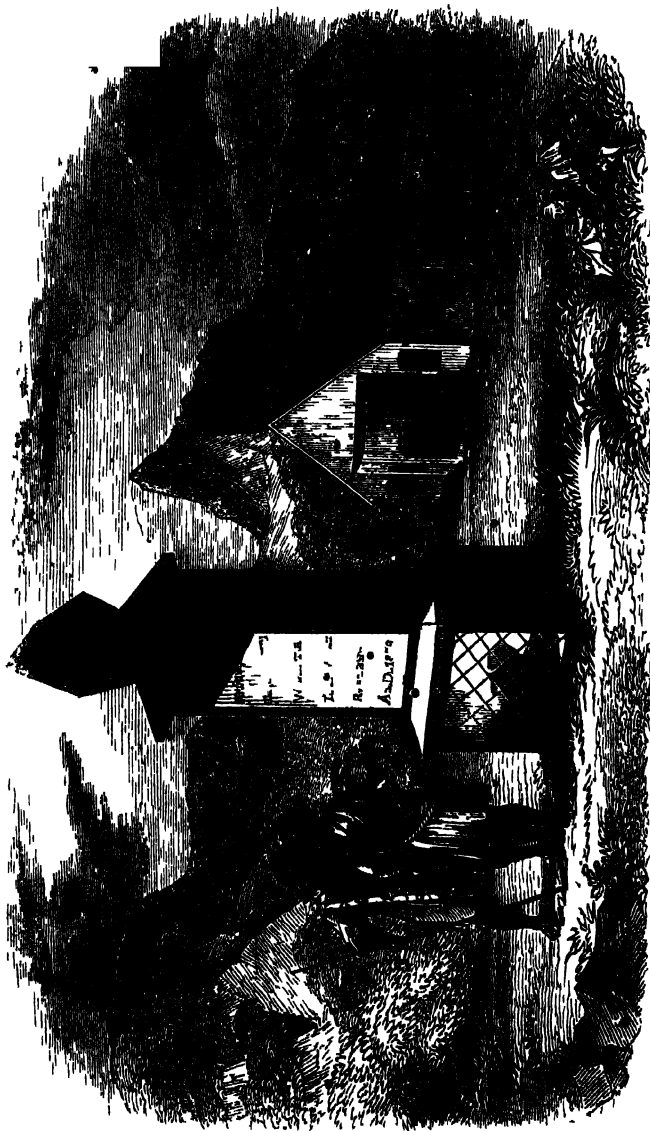
The church members now numbering twenty-nine, stand firm and appear well.

The school embraces sixteen or eighteen pupils.

The Rev. President Lord, of Dartmouth College, who visited Mr. Osunkherhine last winter, bears very gratifying testimony to his character, and to the good judgment and encouraging success with which his labours are conducted.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

CENOTAPH TO THE MARTYRED MISSIONARY,
ERECTED BY THE NATIVES OF BAROTONGA AT AROANGI.



INSCRIPTION.—To the Memory of the Rev. JONV. WICKLIAMS, of the London Missionary Society, who, having laboured upwards of fourteen years at Raiatea, was made the honoured instrument of introducing Christianity to the Hervey and Samoan Islands. In attempting to convey the Gospel to the New Hebrides, he fell a sacrifice, with his friend Mr. HARRIS, on the Island of Erromanga, to the cruelty of the deluded heathen inhabitants, Nov. 20, 1839.

CENOTAPH TO THE REV. JOHN WILLIAMS.

THE first efforts of our lamented brother, for the introduction of the Gospel to the Islanders of Rarotonga, are thus related in his *Missionary Enterprises* :—

"On reaching the island, the canoe we purchased at Aitutaki, was sent on shore, with one of the natives of Rarotonga, Vahineino, and Papeiha.* Meeting with a most favourable reception, a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of Temanu trees; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that we had brought their own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God, and the way of salvation by his Son Jesus Christ. All appeared delighted, and the king determined to come on board and conduct them to the shore."

Pursuant to these arrangements the teachers landed, but were only a few hours on shore when they returned, bringing complaints of a serious outrage having been committed on one of their number. It was then proposed to defer the attempt, and this would probably have been decided on, had not the Christian courage of Papeiha prompted him to volunteer his services. Some devoted native Christians from the island of Aitutaki accompanied this faithful evangelist to his field of labour. He was followed with the prayer that his little flock might become the germ of a Christian church in Rarotonga; and that, by their instrumentality, the incorruptible seed of the Word might be scattered throughout its numerous population. When our departed brethren, Messrs. Tyerman and Bennet, visited the island, little more than a twelvemonth after its discovery, the whole population had renounced idolatry, and were engaged in erecting a place of worship.

Ample information has from time to time been given of the progress of Christianity in this island, and the latest intelligence fully sustains the encouraging character of all the previous accounts. The people have recently evinced their ardent attachment to the memory of their father in Christ. At a public meeting held a few days after the intelligence of his martyrdom reached the island, Mr. Gill suggested the erection of a monumental record to their departed friend. Pleased with the thought, the natives unanimously resolved on carrying it into execution; and in June, 1840, the monument, which stands in front of the Mission-chapel at Arorangi, was finished.

"We have been gratified," writes our brother, "to witness in the people such a desire to commemorate the character and services of our dear brother Williams, whose heart was full of affection towards them; but there exist still more enduring monuments of his labours. Through the power of the Gospel, brought by his instrumentality to this land, a nation has been raised from the grossest idolatry to the worship and service of the true God; and not a few, we hope, who first received from his lips the glad tidings of salvation, are now with him in glory."

FOURTH VOYAGE OF THE CAMDEN TO THE ISLANDS.

WE are indebted to the Rev. Dr. Ross for the pleasing information inserted below. His letter is dated, Darling Harbour Sydney, July 12, on board the *Camden* :—

The Missionaries are all embarked. Besides the Captain, officers, and crew, there are as passengers, Rev. Mr. Murray, wife, and child; Rev. G. Charter, wife, and child; Rev. T. Bullen and Mrs. Bullen; Rev. H. Nisbet and Mrs. Nisbet; Rev. G. Turner; Mr. Smee; Mr. Baker, surgeon; Misses Bioknell and Barff; Mrs. Morgan and child; and seven natives of the Samoas; making in all 41 souls.

Mrs. Turner has been obliged to remain at Sydney on account of illness.

* A native Christian of Raiatea, who still continues in the island labouring as an evangelist.

SUMMARY OF CONTENTS.

WITH the commencement of another year we have the gratification of laying before our Readers communications of unusual interest.

The SUBJECT OF OUR ENGRAVING cannot fail to awaken feelings of deep though mournful interest. The martyr fell by the hands of those he sought to save; but the memory of the just is blessed; and the glorious results of his life and labours defy the attacks of malignity and violence, and will outlive the fading honours of this present world. The mantle of the departed Evangelist has fallen on his honoured brethren; and the vessel that bore him to the fatal shores of Erromanga, is now making her fourth visit of mercy to the Isles of the Pacific.

In the ISLANDS OF SAMOA, to which, at the peril of his life, Williams introduced the glad tidings of the Gospel, and where the relics of his mangled body now repose, multitudes have been quickened who were then dead in trespasses and sins. Our readers will learn with equal delight and thankfulness, that within the last year, above five hundred of the natives in the ISLAND OF TUTUILA, after the most careful investigation of their character, have been added to the Church of Christ.

From INDIA, also, that vast empire of idols, our intelligence will be read with pleasure. At VIZAGAPATAM, where the faith and patience of our Missionary brethren have long been severely exercised, and where many have finished their labours without reaping the reward, the power of the Gospel has been displayed in the hopeful and happy death of two converted idolaters.

The value of NATIVE AGENCY is forcibly displayed in the representative of WILLIAM JAY, at Coimbatore; and we trust those generous friends, who have applied their bounty to this valuable department of Missionary labour, will be encouraged by this example of its worth to continue unwearied in well doing.

The deserts of SOUTHERN AFRICA continue to enjoy showers of blessings from on high; and at Lattakoo, Griqua Town, Kat River, and other favoured spots, the fruits of righteousness abound to the glory of God.

The CONTRIBUTIONS OF THE NATIVE CHURCHES, to the cause of that Saviour who has so lately vouchsafed to them the blessings of salvation, while they afford delightful proofs of gratitude to Him and compassion to the heathen, present also evidence of that primitive zeal and apostolical ardour which give earnest of the wider extension and permanent influence of the Gospel through the world. May the riches of their liberality present a stimulus, as they afford an example, to the Churches at home!

The efforts of the young, particularly the CHILDREN OF SABBATH-SCHOOLS, of which our present number exhibits substantial proofs, inspire the hope that notwithstanding the pressure of the times, and the widening claims of the Missionary cause,—in the attachment and support of our children, and our children's children, God will secure adequate resources for the extension of his own Kingdom.

But amidst these encouragements to hope and effort, we hear the language of solemn admonition. A SECOND FEMALE LABOURER has fallen in JAMAICA within the narrow limits of the past year; and a FAITHFUL FRIEND, who had hazarded his life for the Lord Jesus amidst inhospitable climes and barbarous people, has been called, without the warning of a moment, to his rest and reward. Let us work while it is called to-day, for the night cometh *quickly* when no man can work.

SOUTH SEAS.

PROGRESS OF SPIRITUAL RELIGION AT THE SAMOAS.

(From the Journal of the Rev. A. W. Murray, Tutuila.)

EVERY successive communication from this delightful field of labour brings renewed assurances of the very cheering progress of the Mission. By the appended statements from Mr. Murray, we have most gratifying evidence that the favour of the Lord continues to attend the labours of our brethren in the island of Tutuila:—

Moral power of the Gospel.

Jan. 7.—A vessel has just entered the harbour. What a change has been effected within a few months! I believe there is not a single female now in this village, nor in the neighbourhood, who will have any intercourse with wicked foreigners. Formerly, the approach of a vessel to our shores used to make our hearts sink within us; now we hardly fear them, knowing that they can do us but little harm. Some months ago a few young men, from a ship at anchor in the harbour, went on shore to one of the villages in our neighbourhood, avowedly for bad purposes. They went into one house, and found the inmates singing the praises of God; they went to a second, and the family were employed in reading the word of God; and to a third, and they were kneeling at a throne of grace, presenting their grateful homage to the Father of Mercies. This was more than the young men could outbrave, and constrained by feelings more easily conceived than described, they joined with the poor Samoans in their devotions, and afterwards returned on board their ship, and confessed that they had been completely defeated. Blessed be God for what his hand hath wrought!

Fruits of the revival.

Feb. 18.—Conversed to-day with a few persons, who profess to have been awakened at the commencement of the present revival. The accounts they give of their experience, in connexion with the striking change that has taken place in their characters, afford good reason to conclude that they are really the subject of a work of grace. One of them, a young man, a very satisfactory case of conversion, was at Niuili, a village 7 miles from Pagopago, when the revival commenced, and on the very day that the work began here, he says he was seized with deep concern. He was quite ignorant of what was going on, having left this early in the morning of the day when the awakening began which was on Monday. He had been present at the Sabbath services. He described himself as having been greatly surprised when he came here, and found so many similarly affected with himself. There seems to have been a simultaneous movement on that memorable day, in various parts of the

island. The Lord give to all the members of our little church, and to myself, a heart ardently to long, and fervently to pray, for another time of refreshing from the presence of the Lord!

Addition to the church.

Feb. 29.—At our church meeting a deep feeling appeared to pervade our little assembly. We had the unspeakable happiness of receiving 21 new members, almost all the fruits of the late awakening. It appears now as if God were making bare afresh his arm among us. May his blessed name be more and more glorified among this poor people! O what a sweet time of refreshing did we this afternoon enjoy; every heart appeared to overflow with love, and gratitude, and joy; and the earnest desire of all seemed to be, that God may graciously continue his blessed presence among us, and may add continually to our number those that are saved. Blessed be his Holy name, for what we are thus privileged to see and to enjoy; and O may we yet see greater things than these!

Happy death of a native Christian.

March 10.—A messenger arrived from Vaitogi to-day, bringing us intelligence of the death of Leturi, one of the members of our church. He is the first of our members taken from us by death. He had been ill for three or four months, and manifested a delightfully Christian spirit during the whole of his sufferings, and also at the last solemn hour. A deep sense of his own weakness and worthlessness, a high estimate of the Blessed Saviour, and a constant clinging to him, were all along conspicuous. His general expressions were uttered with evident intelligence and sincerity, "O may I hold out to the end—May I stick to Christ till the end."

Matthew Hunkin saw Leturi about ten minutes before his death, when, making an effort, the latter said, "Matthew, I cannot speak much, but my mind is on Jesus,—may I stick to the cross." His last words were, "May I stick to the cross of Christ." Having uttered these words he departed in peace, to be, we humbly hope, with that precious Saviour, clinging to whom he descended into the valley of the shadow of death. His course has been short, but

most exemplary. He was a chief of the first rank, one of seven who are acknowledged the leading chiefs of the island; but after his conversion he was remarkable for his humility. He emphatically became a little child, and as such received the kingdom of heaven. The Lord grant that very, very many on Tutuila, may live and die as he has done; and to His name be all the glory.

Indications of the spirit of prayer.

March 11.—During last night Mrs. M. was awoke by some unknown person in the woods, near our house, offering up prayer with strong crying and tears—apparently agonizing in prayer to God. Our house stands back, behind the village, close to the bush, so that we often hear the cry of the broken heart, as it unburdens itself in prayer and supplication before God. Often is “a voice heard upon the high places” of Tutuila, “weeping and supplications.” The name of Jesus is as ointment poured forth, and his blessed Cross is moving the island. Some weeks ago, a young woman of about 15, formerly the gayest and giddiest in the village, was heard in the wood weeping and exclaiming in the most earnest manner, “O Jesus, O Jesus, O Jesus!”

Jesus, on whom she called so earnestly, soon heard, as we believe, her cry, and she is now an approved member of our little church. Blessed be God for what our eyes see, and our ears hear!

June 15.—The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past 10 o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About 1 o'clock I was aroused by the same sounds, and going out, I found there was a general commotion throughout the village. The members of the church were pleading, some of them in the most earnest and melting language, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with the most solemn and delightful emotions. It was a sweet, still, moonlight night, and every thing seemed to wear an aspect of peculiar loveliness. I thought of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected.

This delightful intelligence has been confirmed by the Rev. T. Bullen, in a letter written upon the eve of his departure from Sydney for the Navigators Islands, as follows:—

Our Missionary brother, Rev. A. Murray, who came here in the *Camden*, brought most encouraging accounts of the state of the Mission at Samoa, and especially at his own island, Tutuila, where there has been a mighty outpouring of the Spirit of God. Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church-fellowship in the course of one year, all of whom have given satisfactory evidence of a change of heart. So great is the religious feeling among all classes of the people, that the whole island, containing from four

to five thousand inhabitants, seems ready to be brought under law to Christ. *I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Tutuila—and am enabled to testify that they adorn the Gospel of God our Saviour in all things.* May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Tutuila, but all the islands of the Pacific. Mr. Murray has doubtless sent you the heart-stirring account of the rise and progress of this awakening.

DESTITUTION OF ORPHAN CHILDREN AT RAROTONGA.

THE pleasing duty has often devolved on the Directors of making their grateful acknowledgments to numerous Christian friends for contributions of clothing, and sundry useful articles for various Missionary stations. The subjoined communication recently received from the Rev. A. Buzacott, will, we trust, not only be gratifying to the contributors whose valuable assistance it acknowledges, but also stimulate others to do likewise. It is deeply distressing to know that hundreds of poor children, left by the mysterious providence of God without father and mother, are debarred, by their state of absolute destitution, from sharing the blessings of that kind and Christian instruction which is so much required by the helpless orphan.

An opportunity having offered of forwarding letters by way of Tahiti, I embrace it to thank our kind friends for the clothes so opportunely sent for our poor orphans. The contents of the bale and boxes directed to us for the orphans, were divided into three equal divisions, for Ngatangia, Avarus, and Arorangi. No little anxiety was manifested by the dear children to get their presents, as the news had got among them of their arrival. Before we began to distribute our portion, we wrote the names of the most deserving cases first, leaving out the names of those who did not bear good characters. The boys' list soon swelled to 180, and the girls' to a great number also; we were therefore obliged to make a second selection, and strike out the names of many, as our garments and cloth would by no means hold out to give something to each. This was a painful task, and we did not do it until we had searched our own boxes for

old garments to add to the number; but after all many of them were obliged to be sent home without any thing. I have not yet had an opportunity of ascertaining from my fellow-labourers the exact number of orphans in our island, but should think there are not less than 800 or 900. Those of from 10 to 16 years of age are among the most destitute. We have had but very few ships touch here lately, so that very little cloth has been obtained.

You will take the earliest opportunity of acknowledging both our and the dear children's thanks to the friends in Hampshire, and other places, for their kind presents to the orphans.

Our friends, I am sure, will not take it amiss if we again appeal to them in behalf of the schools, &c., as what we then received did not supply the present need, and it is on their liberality we are dependent for the future.

INDIA.

CHARACTER AND DEATH OF TWO TELOOGOO CONVERTS.

(From the Rev. E. Porter, Vizagapatam, Sept. 16, 1841.)

At the commencement of this year two of our first Teloo goo converts—one male, the other female—were removed from us by death. The name of the former was Christian Thomas: he was baptized in the year 1838, at our Mission chapel, and since then has conducted himself with great propriety. He was the son of a pensioned seapoy at Chicacole, and was brought to a knowledge of the truth by means of the preaching of Poorushottum, and the reading of some religious tracts. I first employed him as a schoolmaster, and afterwards as a reader, and his conduct on the whole gave me great satisfaction. During the last five months of his life, he was able to do very little on account of great bodily weakness, and a dreadful cough with which he was afflicted. We gave him medicine at various periods; but, though it relieved him for a time, it did not reach the root of the disease. He died of consumption on January 4th, 1841.

During his last illness, he manifested great patience and resignation of mind to the will of God, and by the expressions which fell from his lips, we are led to indulge a good hope concerning his everlasting peace. He expressed a firm confidence in the Saviour's merits, and placed his entire dependence on what the Lord Jesus had done and suffered for him. A short time before his death, Mrs. Porter asked him whether he would like to go back to his former religion. He said, "O no, Jesus

is the best." He was asked if he had any wish to live, to which he replied, "O no," he was very joyful that he was going to heaven to be with Jesus. He spoke most affectionately to his wife, (who was one of our former orphan-girls,) and told her that though he was going to leave her, Jesus would not. He also told her to be sure to bring up her child to love Jesus; and also charged her to keep near to myself and Mrs. Porter.

The other convert was Christian Martha, the wife of Kāmiah, a Teloo goo Brahmin. They were both baptized in July, 1837, at the Mission chapel. Her natural temper was very irritable, and her walk not so consistent as Christian Thomas; and at times, from her strange behaviour, we were led to doubt whether she had ever been made a partaker of Divine grace. One thing, however, should be remembered, that she had been rescued from scenes of the most awful wickedness; and we cannot with reason expect to find in such persons, those ideas of Christian propriety and consistency, which have been instilled into our own minds from infancy.

I am, however, thankful to say, that her last affliction was eminently sanctified to her, and before she departed she gave the most pleasing evidence of a change of heart. Precious to my going to Madras last cold season, I had placed her and her husband under the care of our brother, Mr. Dawson, at Chicacole. Whilst with them, she was

taken ill, and died in January, 1841. With respect to her death, Mr. Dawson writes to me as follows:—

"As it regards Martha's death, referred to in your note a few days since, I was accustomed to attend her a long time, twice or thrice a day, sometimes oftener, and as far as I can judge, I have great reason to hope her soul was saved. She manifested a deep sense of her sinfulness, which she much lamented, and gave very satisfactory evidence of her confidence in the atonement of Christ as her only hope. She expected to die, and did not seem to suffer from doubts or fears about her salvation. She was entirely resigned to the will of God, though her natural irritability would sometimes get the better of her."

I cannot tell you how gratified we were in receiving this account of the first Teloo-goo adult female in connexion with this Mission, who had departed this life in the faith of Jesus. It was, indeed, like cold water to our thirsty souls: and I trust may serve to stimulate us to go forward in our

difficult work, sowing the seed of eternal truth by the side of all waters; not doubting but that in due time the harvest will appear.

At no period of this Mission have there been so many inquirers after the truth, as this year. The publication and wide distribution of useful and popular tracts, together with the preaching of the Gospel, and the education of the young, have been the chief means in the hands of God of exciting this spirit. The zealous advocates of Hindooism have lately set up a service in one of the chief temples in the town, in imitation of ours, to attract the heathen, and to endeavour to keep up the declining fame of their gods. It is not, however, open to all, but only to the privileged worshippers of Vishnoo. The principal part of the service consists in reading one of the pooranas in praise of Vishnoo, and expounding it; this is what the Brahmins call instructing the people; they find they must have the show if they have not the reality.

NATIVE AGENCY IN INDIA.

THE numerous friends, who have evinced their interest in this subject, by contributing for the support of native agents, will be gratified with the illustration which the following narrative supplies, of the benefits arising from their Christian generosity. In the personal history and evangelical labours of William Jay, a native teacher supported by the congregation of the venerable minister whose name he bears, our friends will see an eminent instance of the power of Divine grace, and a proof of what may be accomplished through the instrumentality of a Hindoo under the transforming power of the Gospel.

(Extracts of a letter from Rev. W. B. Addis.)

The native teacher, William Jay, was one of the first fruits of my labours here, and, after a trial of faith, was baptized. At the time of his conversion he held a situation under government, but being anxious to engage in publishing the Gospel among his benighted countrymen, he relinquished his situation at a considerable pecuniary loss, and after passing the usual grades of probationer, learner, and assistant, he became "Wm. Jay's Native Teacher," and has continued so till the present time. It is not always that the native teachers continue for so long a period, as changes are required to be made, in consequence of death, &c.

Wm. Jay was located at Errode,—one of the best stations of this Mission, a town 60 miles N.E. of Coimbatore, in the same province,—amidst a dense heathen population. These places will be found in any good map of India. He is about 33 years of age, married, and has two children; he is well known and much respected, not only by the inhabitants of the town where he resides, but also by those around for many miles, and among whom he constantly iti-

nerates, and preaches the Gospel with zeal, sincerity, and diligence. He has a few stated hearers at his station, where there is also a school, supported by a gentleman in the Hon. E. I. Company's Civil Service, the master and scholars of which are placed under his superintendence. Although the mass of the population consist of zealous idolaters, Mahomedans, &c., they show him much kindness, and great numbers attentively listen to his open air preaching. They gave the ground for the erection of his house, and even assisted in the work. An instance of his general acceptance among them, may be known from the following incident, which took place about two years ago, at which time his mind was depressed in not seeing any good on a large scale as the result of his endeavours among the people, and he consulted me about his removal to another town in the vicinity.

In this I concurred, provided that after seeking by prayer for providential direction, he saw his way clear to do so. The inhabitants became acquainted with his intention of removing; and begged him to remain

among them; but when they found it was probable their request would not be complied with, they consulted together to devise a means for his detention, and for that purpose came to the determination that no person should purchase his house, in which case he would not have the means of providing himself with another elsewhere, and consequently would thus be constrained to remain among them. After obtaining a promise from several that they would attend to the things which make for their everlasting peace, and receiving what appeared both to him and me an answer to prayer, he consented to remain among them. Many among the inhabitants are fully convinced both of the sinfulness and folly of idolatry, but have not the moral courage to openly profess Christianity. And indeed, unless the influence of the Divine Spirit be with such in power, it appears almost impossible; for, to quote the language of a person who well knew such cases, "it is a living death," loss of caste, friends, property, &c., &c., of which little conception can be formed in highly privileged England.

I have also translated and enclosed his journal for the month of May, which he placed in my hands when he visited this place, and preached in the Mission chapel at the beginning of the present month. 'I probably might have selected others of his journals containing more interesting particulars, but I send this because it is the latest written, and it is a specimen of his

daily avocations and engagements. I intend visiting his station during a tour I shall make next month of upwards of 200 miles, but I do not like to delay sending this till after my return. He is naturally of a quiet, reserved disposition, and no high colouring or exaggeration is likely to be found in his journal, even were he not, as I believe him to be, a true Christian, and I trust both renewed and taught by the Holy Spirit, and thus it is exempt from a shadow of suspicion, and, I think it contains but a mere outline of his exertions for the glory of Christ, and the good of souls.

He has lately had the pleasure of seeing his aged mother place herself under Christian instruction; his poor unhappy father died a heathen about three years ago, which was a source of great sorrow to him; he was most inveterate against his son, although the latter, in filial affection, often entreated him to attend to the concerns of his soul and believe in Christ, and was constant in prayer on his behalf.

I trust after the perusal of this sketch, and the journal, his supporters will concur with me in thinking that he is not only a faithful, diligent, and devoted servant of Christ, but also that their money spent in his support, is even at present bearing good interest, and which I hope may prove a hundredfold to their account in that day, when they shall hear the plaudits of their Lord and Saviour as well as Judge, proclaim, "Well done, good and faithful servant."

The following is a specimen of the character and effects of his labours, as described in his Journal:—

May 5.—This being the day for drawing the great car of the idol at the town of Bowany, I went thither to preach the Gospel and distribute tracts to those who should assemble. I read and preached to the people several times, and in several places during the day. After clearly showing them the sin of such doings as they were engaged in, and the evils they produce, as well as their dreadful consequences in the next world, I clearly showed them the plan of salvation through the incarnate Son of God; his excellence, love, and power to save. I also distributed some tracts. Some were evidently ashamed of the things they were doing, but some even tried to excuse themselves by saying that they followed the customs of their forefathers; but on the whole, there was but little opposition to the truths I told them.

May 8.—A great number of people still continue to pass through this town on their way homeward from the heathen feast at Bowany, and many called on me to receive books, and to speak about Christianity, and

I met with many more in the streets, nearly all of whom heard attentively while I endeavoured to show them how absurd and sinful a thing is idolatry, and to whom I spoke of the excellence and truth of Christianity, and the way to obtain the salvation of the soul through the dear Saviour, who suffered and bled to take away sin, and make a way of reconciliation for sinful men with a holy and righteous God. Some among them seemed to ponder these truths in their hearts. After family prayer in the evening, I retired to rest.

May 12.—I went into the streets of Errode to-day, and addressed the people in several places. I had many hearers, and all behaved very well, and some appeared interested in the truths they heard. In the evening I had family prayer; and it being the same evening as the congregation at Coimbatore meet for special prayer for the influence of the Divine Spirit and the spread of the Gospel, I more particularly prayed for the same.

SOUTH AFRICA.

We are happy to present the following communications from our devoted brethren in the northern stations. It will be seen that the blessing of God continues to rest upon their labours among the Griqua and Bechuana tribes.

LATTAKOO.

(From Mr. R. Edwards, Aug. 2, 1841, to the Rev. R. Moffat.)

"The brethren Ross and Livingston, with Mrs. Ross, arrived here on Saturday last. Our brethren will, I think, do well, when they are naturalized, and we shall do all we can to promote their comfort. The boxes of clothes which you previously sent have also arrived, and will be found most important in promoting the object for which the friends so kindly gave them. But what is far better, we have received 500 copies of the Sechuana Testaments. This is surely among the greatest blessings this benighted country ever received, and had we immediate conveyance (for we must not keep them all for this mission) there would not be a copy left at the end of the week. The following stations must be supplied: Griqua Town, Lekatlong, Borigelong, Motito, Moruane, Mamusa, Hambana, and Philippolis. A few to each station will prepare the way for a more ample supply, which we are glad to hear we may soon expect.*

"Since the last annual report of the sta-

tion, about forty-four members have been added to the church; and you will be surprised to hear that we have hopes of — being a changed man. "It is something beyond common to see such a one weep in the church, and hurry out, unable to contain himself. As soon as the case of Testaments was opened, he purchased four, one for himself, and the others for his mother, his brother, and his wife, whom he had lately restored to his favour, after having a considerable time before cast her off. Ma Dina, (Serone,) an awful backslider, has been restored to the church, after having been separated for two years. She had all along shown a very humble spirit, and though she had generally very little to say, she gave much evidence of deep contrition for her great guilt in the sight of God. Matlobogi, the old blind woman, died two weeks ago. Her end was peace—her hopes being fixed on the Lord Jesus only."

GRIQUA TOWN.

(From the Rev. P. Wright, Aug. 14, 1841.)

I am anxious you should know that notwithstanding our many and severe difficulties, our Mission is still safe and prosperous, through the Divine blessing. The Lord has, in answer to united and persevering prayer, visited this land with abundant rains, which have caused the fountains of Griqua Town, our out-stations, and the whole country, to flow, after having been dried up for the last seven or eight years. This signal blessing has put new life into our people, and filled all hands with additional employment. Our people could not allow such a providential mercy to occur, without some public acknowledgment of their gratitude. Accordingly the first Monday in the month of June was held as a day of public thanksgiving to God. All were invited on the occasion from the out-stations, and a week before the time a multitude were assembled.

Wishing to take every advantage of the opportunity, and by the Divine blessing to produce beneficial and lasting impressions, we held two preaching services every day whilst we were together. The chief part of the day appointed was spent in religious exercises. Several engaged, amongst whom were two

*deacons of the church at Kuruman, who were here at the time with a large party of the Kuruman members on a friendly visit. All parties found it refreshing and good to be there, and we trust that lasting results will have been produced on the occasion.

The wide spreading field of our labour, and the necessity and importance of a vigilant superintendence over the whole, render it of the last importance that one of us should be always journeying from station to station. Very much of this kind of work falls to my lot. During the last year I made twelve journeys; the period of each being from ten days to a month, and besides these journeys, I and brother Hughes were several weeks absent.

You will be glad to be informed that the brethren, Ross and Livingston, arrived here on the 16th ult., quite unexpectedly to us, all well. We were rejoiced to welcome them as new fellow-labourers into this unbounded field, and with all our hearts we bid them "God speed." They remained with us till the 26th, and during their stay I devoted all the time I possibly could to assist them in acquiring the Sechuana language.

During their stay they were useful to us;

* 2500 copies of the New Testament and Psalms have been long forwarded to the station, and farther intelligence may be soon expected.

they took a deep interest in our affairs, were delighted with their prospects of usefulness, and left us with the earnest request, that we should mutually enjoy the privilege of brotherly intercourse,—to which we most

heartily and joyfully agreed. We were glad of the opportunity of promoting their comfort by the way, and rendering the remainder of their journey as agreeable and expeditious as our means would allow.

CONTRIBUTIONS TO THE MISSIONARY CAUSE BY THE NATIVE CHURCHES.

THE Directors have long been deeply convinced of the great importance of enjoining on the churches gathered to Christ from among the heathen, the duty of contributing as God may have prospered them, to the support and extension of the Gospel; and under this conviction, they forwarded, in September last, the following resolution to the Mission-stations in the several fields of the Society's labours:—

The Directors of the London Missionary Society, cannot but renew their strong and affectionate appeal (already promptly met, in several instances,) to all their Missionaries, with the converts and the churches under their care, to employ every appropriate effort in order that the funds of the Parent Society may be relieved by the voluntary offerings, and enlarged labours of those who have themselves been turned from darkness to light, and from Satan to God; solemnly placing before their consciences the words of the Lord Jesus, when he said, "It is more blessed to give than to receive."

The very liberal contributions of the West India churches, on behalf of our exhausted funds, have already to some extent been made known to the friends of the Society, and from the communications of Missionary brethren in other parts of the world, in answer to this appeal, the Directors are happy to insert the following extracts, illustrative of the generous efforts made by other native churches, who, out of their deep poverty, have abounded in the riches of their liberality:—

INDIA.

(From the Rev. E. Porter, Vizagapatam, Sept. 16, 1841.)

I have attended to the resolution which you forwarded to me, in reference to the importance of endeavouring to increase the funds of the Society, by stirring up the liberality of the churches gathered from amongst the heathen. I would, however, wish you to consider the general poverty of native Christians in this country, and the amazing difficulties under which they labour at present, owing to the peculiar constitution of native society, concerning which our Missionaries at home will be able to give you information. On hearing of the deficiency in the Society's funds, I immediately

circulated a statement amongst the members of our church and congregation, and I am happy to say the appeal was not in vain. They have contributed, with ourselves, 180 rupees, or 18*l*. Most of this sum was subscribed by persons whose means are very limited; but, I doubt not, it was given with a willing mind, and will therefore prove acceptable to the Lord. All the members of our church who are able, subscribe very liberally to our Mission-schools, and both by their contributions and prayers help us forward in our work.

SOUTH AFRICA.

At the Kat River, the people have experienced great difficulty in the disposal of the surplus of their last harvest, for which, on account of the unusual abundance, they have not been able to find a sufficient market. In addition to this they had no contract, as in former years, to furnish the Government supplies. Notwithstanding these unfavourable circumstances, we are informed by a letter from Mr. Read, that their contributions to the funds of the Society will probably amount to 150*l*.—a sum which, with their limited and

diminished means, affords a strong proof of their love to the Saviour and attachment to his cause.

SOUTH SEAS.

The following description, by Mr. Murray, of a May Meeting, held last year at Tutuila, in the Navigators Islands; on which occasion the people manifested the most exemplary desire to aid the extension of the Gospel, according to their ability, will, we are assured, be perused with lively and grateful interest:—

The multitude that assembled was so large, that we thought it advisable to have two separate services at the same hour, the chapel not being capable of admitting more than one-third of the whole. So it was announced that those who might not find admittance there, should assemble under some bread-fruit trees in the neighbourhood, where a service would be held. This they did, and were addressed by Matthew Hun-kin. The service in the chapel devolved on me. The subject of discourse at both places was Isaiah lxii. 1, "For Zion's sake will I not hold my peace."

Shortly after the conclusion of these services, the people began to bring together their offerings to the Missionary cause. These offerings consisted chiefly of arrow-root. There were also some native mats, cloth, &c., all of which will, we hope, be available at the colony of New South Wales, or in England. The quantity of arrow-root collected is very considerable, considering the circumstances of the people. How much it will realize for the Society we cannot yet tell, but hope soon to be able to do so. I took some pains to make it universally understood that every individual was at liberty to act as he might think proper in

the matter; taking care, at the same time, to enforce the obligation resting on all,—especially on those "who have named the name of Jesus,"—and was much gratified to see every individual, from the child of three or four years of age, to the old man of grey hairs, approach with their "gift."

It was a deeply interesting and affecting sight, to see the various classes of character, of all ranks and ages, as they passed along in sober, joyful procession, and deposited their humble offerings on the altar of the Lord. The scene gave rise to mingled emotions, which it would be difficult to express in words. I was especially cheered to observe, that the liberality of the members of the church abounded. From them we had, in addition to arrow-root, 12 of their finest mats, which they prize as their most valuable property, and 52 pieces of native cloth, among which were some of their finest specimens. In making the collection each village came separately, with its chief and teacher at its head, and passing along in an orderly manner, each individual laid down his contribution; and the flow of grateful joy that appeared in many countenances, made it a privilege of no common order to be a spectator of the scene.

AUSTRALIA.

The Directors have recently been cheered with other efforts of Christian beneficence on behalf of the Society. Among these it gives us pleasure to advert to the generous exertions of our friends at Sydney. At the annual meeting of the Juvenile Branch of the Australian Auxiliary Missionary Society, held in July last, the Rev. Dr. Ross, who presided, announced the gratifying fact that the contributions amounted to no less a sum than 319*l*. 8*s*. 7*d*. After reading the list of collections, he observed, "That it showed what could be done, and was an incontrovertible proof that the Association was worthy of being formed, especially when it was considered to what a glorious purpose the sum was to be applied;—that of supporting Missions to our fellow-men destitute of the means of grace;—who knew not the true God, nor had heard the name of a Saviour. By collecting such a sum they had already provided for the maintenance of not less than three Missionaries in the South Sea Islands."

WEST INDIES.

Our native brethren in this part of the world continue to evince by their contributions to the cause of God, that they are not weary in well-doing. Among the recent accounts to this effect from Barbice, we gladly insert the following:—

(From Rev. James Roome, Hanover Chapel, Aug. 20, 1841.)

At the commencement of the present year I proposed to the people that they should

give the earnings of the first day of every month to God. This met with a ready rea-

ponse, many of them paying in advance three, six, nine, and some even twelve months, observing that by "so doing, they would be ready for anything else that might come along."

Having advanced thus nobly to the "help of the Lord against the mighty," I was the more gratified with the conduct of the people at the new Chapel, who, of their own accord, called a meeting on Easter Monday for the purpose of "provoking one another to love and to good works."

They at the same time observed that as it was the custom for the minister to ask them to contribute, they would have a meeting "to call upon themselves to do so, to save me the trouble."

One man declared he would sell his coat, his watch, and even his body into slavery, rather than the chapel should go unfinished.

This meeting produced *considerably more than 1001 sterling*;—thus giving to me a very gratifying proof of the efficacy of the voluntary principle.

AID TO MISSIONS FROM SABBATH-SCHOOLS.

We have much pleasure in transcribing the following extract of a letter addressed to our valued friend, Thomas Thompson, Esq., by an old labourer in the cause of Sabbath-school education, at Manchester; showing the efficient aid that may be rendered by the young towards the support of Christian Missions:—

I sincerely rejoice in your successful attempt to lead the teachers and scholars in our Sunday-schools to feel for the poor heathen. I am sure it must be very gratifying to your own feelings, to see school after school pressing forward with their contributions to lend the Gospel to those who are perishing for lack of knowledge. I feel confident that you are quite correct in your calculations, and that a very large and permanent fund may be raised for our various Missionary Institutions, if the friends of Sabbath-schools will only try the experiment.

It has occurred to me that it might afford you pleasure to know that when Sunday-school children once embark in the cause of Missions, they do not grow weary and draw back. The Sunday-school with which I am connected was, I believe, the first to form a Juvenile Auxiliary to the London Missionary Society. In 1812, a few of the elder scholars thought they would try to raise 3*l.* 3*s.* viz. 1*l.* 1*s.* for the London Missionary Society, 1*l.* 1*s.* for the British and Foreign Bible Society, and 1*l.* 1*s.* for the Lancashire County Union. The first year they collected 11*l.* 6*s.* 6*d.*, and they gave 3*l.* 3*s.* to each of these Societies. This year we have collected 113*l.* 17*s.* 2*d.*, which has been disbursed as follows:—To our own Christian Instruction Society, 5*l.*; to the Religious Tract Society, 5*l.* 5*s.*; to the British and Foreign Bible Society, 10*l.* 10*s.*; to the Irish Evangelical Society, 15*l.*; to the Lancashire County Union, 30*l.*; and to the London Missionary Society, 40*l.* We have collected in twenty-nine years, 3,231*l.* 3*s.* 1*d.*; of which sum, 1,083*l.* 13*s.* has been given to the London Missionary Society. I do not state this with any degree of boasting, because although the amount may appear large, I am fully persuaded it might have been much greater had there been more prayerful and persevering effort put forth. We have, however, cause to be very thankful that God has been pleased to smile upon our feeble attempts to promote his glory, and to extend the kingdom of our dear Redeemer. He has fulfilled in our happy experience his own gracious promise, that "He that watereth shall be watered also himself." During the twenty-nine years, no less than two hundred and fifty of our Sunday-school teachers and scholars have been admitted into the church; nine of the teachers have engaged in the sacred work of the ministry at home; and eleven of them have been sent out by the London Missionary Society, to carry the glad tidings of salvation to the poor heathen in different parts of the world.

Other pleasing communications on the same subject have been received from friends in various parts of the county. Among them are the following:—

HULL.—I have much pleasure in sending the annexed bill for 21*l.* 4*s.* 6*d.*, being the net amount of contributions received from the teachers and scholars connected with congrega-

tional churches in Hull and its vicinity, towards the special effort now making for the London Missionary Society. The contributions have been solicited in consequence of Mr. Thompson's enlightened letters to Sunday-school teachers, copies of which were printed and circulated among the schools. Several of the schools are but small, and in humble circumstances, but they have "done what they could;" and we trust this important movement will only prove the forerunner of a more systematic plan of operation in our Sunday-schools, for the sacred cause of Christian Missions. As one of the Secretaries of our Sunday-school Union, I have felt deeply interested in the present attempt to connect Sunday-schools with the Missionary enterprise, and for this purpose the subject was introduced in our Annual Report, and a suitable resolution was cordially adopted;—a copy of which it is intended to forward to each of our 151 schools now belonging to the Union.

FAREHAM.—I read and commented on Mr. Thompson's letter to our Sabbath-school teachers and children, and requested them to bring, on the following Sabbath, the contributions he proposed. The children entered warmly into the subject, applied to the superintendents for cards, and during the week, collected and brought the sum of 7l. An anonymous friend sent me in a letter a sovereign, making together 8l.

WELLINGBORO.—I have much pleasure in forwarding the sum of 10l. 5s. for the Society's funds, as an extra-effort owing to the appeal made by Mr. Thompson. I am now glad to state, that we have formed an Auxiliary Society, consisting of the teachers and scholars of the three schools in the Union, from which I expect to send you next year, a very much larger sum than that now transmitted.

DEATH OF MRS. HOLLAND AT JAMAICA.

It has pleased the Lord to remove another useful labourer from the Missionary field. By a letter from our brother, the Rev. E. Holland, the Directors have heard with great concern that his devoted wife, after a residence of only ten months in Jamaica, has finished her course and entered into rest. Her decease occurred on the 15th of October, after a short but very painful illness. In speaking of this mournful bereavement, Mr. Holland observes:—

On the Thursday before her death, as I stood at her bed-side, she said, with tears in her eyes, "I feel that I am going the way of all flesh; the hand of death is upon me: all will soon be over—in a very short time I shall be no more on earth. But I know whom I have believed—Christ is the refuge of my soul; he has caused me, a poor helpless guilty sinner, to feel the strengthening power of his redeeming grace; my sufferings at this time are very great, but I know that when the earthly house of my tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens. O pray for me, that I may fear no evil while passing through the dark valley of the shadow of death!

Oh for a sight, a pleasing sight,
Of our Almighty Father's throne!

Blessed be God for all his mercies to me!
He will crown my unworthy soul with life
and glory for ever!"

She continued in this happy frame of

mind all that day, repeating, at intervals, those beautiful hymns,

Guide me, O thou Great Jehovah,
and,

'Tis religion that can give,
Sweetest pleasure while we live.

Several times she called upon me to read and pray for her. On Thursday night she sunk into slumber from the effects of the medicine she had taken to alleviate her sufferings; but it was an eternal sleep—she woke no more. At 11 o'clock, the following day, her happy spirit was dismissed from its prison of clay, and fled to realms of bliss and glory. I am now deprived of my best earthly friend; one who used to share my griefs, and multiply my joys; who had heartily burned with love to Christ, which led her to seek the salvation of immortal souls. May the Holy Spirit bless this bereaving providence to my soul, and the good of the weeping congregation she has left behind.

DEATH OF GEORGE BENNET, ESQ.

THE Christian public are already acquainted with this unexpected and solemn dispensation of Divine Providence, which occurred on Saturday, 13th of November. Shortly after eight o'clock on the morning of that day, our deceased friend left home quite well, intending to walk to town, call at the Tract Society, leave there a manuscript he had been reading connected with that institution, and afterwards go to the Borough-road school; but while walking along Bird-cage Walk, a short distance from the Hackney-road, he was arrested by the hand of death. He staggered—fell—and died in a moment, with but a single sigh.

At the earliest meeting of the Board of Directors, subsequent to this afflictive visitation, the following Memorial was adopted and entered upon the record of their proceedings:—

That in receiving the mournful intelligence of the sudden decease of George Bennet, Esq., the Directors of the London Missionary Society, while devoutly solicitous to improve this solemn and admonitory dispensation of infinite Wisdom, cannot withhold the tribute of respect and affection to the memory of their departed friend, and fellow-labourer in the service of Christ.

With humble gratitude to the God of grace, they record his voluntary withdrawal in the vigour of life from the advantages of secular occupation, and the consecration of his time and influence to the sacred objects of benevolence and religion;—objects which thenceforth occupied his time and engaged his energies to the latest hour of life.

But especially would the Directors embrace this solemn occasion to bear testimony to Mr. Bennet's disinterested zeal and self-denying devotedness to the cause of Christian Missions;—motives which induced him at the invitation of this Board to relinquish the enjoyments of country and home; and, in association with the late Rev. Daniel Tyerman, to persevere during a period of nearly eight years, amidst perils by sea, perils by land, and perils from the heathen, in a course of visitation of the varied fields of the Society's labours in Polynesia, Asia, and Africa, with the view of augmenting its efficiency, and promoting its great object—the glory of Christ in the salvation of the heathen.

The remains of our lamented friend and brother were interred on Friday the 19th of November, in the burial-ground adjoining St. Thomas's-square Chapel, Hackney. The funeral procession left the late residence of the deceased, Grove-place, Hackney, at 12 o'clock. The Chairman and Vice-Chairman of the Board of Directors, with the Secretaries of the Society, attended as a Deputation from the Board. The Rev. Dr. J. P. Smith delivered an address appropriate to the solemn occasion, which was followed by a deeply impressive prayer from the Rev. Dr. Burder.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:-

To Rev. B. Slight and friends, Tunbridge Wells, for a case of useful articles for Rev. E. Davies, Berbric; to Miss Davis, for some paintings for Rev. M. Hill; to Mrs. Pritchard, Deal, for 200 pincushions and needle-cases for the Malagasy Refugees; to Mrs. Farquharson, Edinburgh, for a box of apparel and other useful articles, for Rev. James Read; to an "Old Friend to Missions," for a parcel of valuable books for the Calcutta library; to Isaac Smith, Esq., Islington, for a communion service for Rev. H. Jones, Jamaica; to Miss Arundel and friends, for a quantity of clothing for Rev. R. Moffat; to a friend at Gosport, for a box of magazines, late the property of Mrs. Millar; 40 friends at Galashiels, for a case of useful articles of clothing for Rev. Jas. Read; to Mrs. Budden, Hammersmith, and friends, for a case of wearing apparel and other useful articles, value 25*l.*, for Rev. R. Birt, Cafraria; to Mr. Craigmile and friends, Aberdeen, for a box of books for Mr. J. Milne, Jamaica; to Mr. Grieve, Bethnal Green, for 17 vols. of the Evangelical Magazines, Reports, &c.; to Albion Chapel Missionary Association, per Miss Sutherland, for a box of clothing for the Bechuana Mission, per Mr. Moffat; to L.

L., for a parcel of shoes for Rev. James Read; to Mrs. Alexander Curling, Walworth, for 2 bundles of clothing; 11 for Mr. Birt, Cafraria, and 1 for Mr. Moffat; to friends at Thorne, for some fancy articles for Rev. E. Davies, Berbric; per Miss S. Burton, Leicester; to the members of the church under the pastoral care of the Rev. A. Tidman, for a communion service for Rev. C. Vitman, Harotonga; to Mrs. Cope, Southwold, and friends, for a box of clothing for Rev. R. Moffat; to Miss Thompson, Armin, for a box of books for Rev. Wm. Morton; to a friend, for a parcel of clothing for Rev. James Read; to the Ladies of the Independent Chapel, Queen's-street, Chester, and other friends, for a box and parcel, per Mrs. Cross value about 40*l.*, for the Rev. R. Moffat; to the Ladies of Nether Chapel, Sheffield, for a quantity of wearing apparel, per Mrs. Smith, for ditto; to a few friends of the Rev. G. S. Spencer's congregation, at Ashton, in Makerfield, for a quantity of hings, &c. for ditto; and to Mrs. Cope, Newgate, for a parcel of Evangelical Magazines.

Mr. and Mrs. Charter beg to express their grateful acknowledgments for a variety of family and fancy articles which they have received from friends at Belbourn.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 30th of November, 1841, inclusive.

£	s.	d.		£	s.	d.		£	s.	d.	
W. B.	1	1	0	Col. at Town Hall	11	14	0	For Nat. Fem. Teacher	10	0	0
A few pence by C. Thoroughgood	0	10	0	R. Bird, Esq.	2	2	0	For Temperance Sch.	10	0	0
Bank Note, No. 7,523, with a report of the Society	5	0	0	For Wid. and Or. Fund.	1	1	0	62 <i>l.</i> 8 <i>s.</i> 9 <i>d.</i>	10	0	0
Trinkets sold	0	8	6	Mr. Wakeril	0	10	6	Point-in-View	10	0	0
Miss Whalley, Brother, and Friends	1	10	0	Independent Meeting	65	16	9	Durham			
Mrs. Hunter, by Rev. J. Watson	0	10	0	Countess of Huntingdon's Chapel	22	8	9	South Shields, half year.	9	15	0
Mr. T. Millington	10	0	0	Less exps. 4 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>	106	7	6	Essex			
Major Bell, by Capt. Douglas	1	1	0					Auxiliary Society, per W. Ridley, Esq. on acco.	300	0	0
Mr. W. Byers	1	0	0	Buckinghamshire				Hampshire			
Miss Dennison, for Female Education in Cafraria	0	10	0	High Wycombe, by Mr. W. T. Butler	6	14	0	North East Aux. Soc. per W. Seymour, Esq. on account	16	0	0
Mrs. W. Fletcher, for the Nat. Tea. W. Fletcher	10	0	0	Cheshire				Romsey	72	5	6
For a Native Girl at Neyoor	2	0	0	Chester Ladies' Assoc. by Miss Jenkins, for the use of Mrs. Dyer's Schs. in Malacca and Pinang	18	13	7	Miss Lacey, for Female Educa. in Cafraria	0	10	0
Messrs Hamilton, Adams, and Co. for the Widow and Family of the late Rev. John Williams	5	0	0	Wentworth	19	15	3	For M. Romsey, J. Jackson, and E. E. Gray, in the Neyoor School	6	10	0
Mr. D. Lonsdale's Missionary-box	1	0	2	Cornwall				79 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>			
Alfred Sellars's do.	0	10	6	Donations, included in the remittance acknowledged last month—				Lymington	47	7	8
Albany Chapel, Camberwell, per Rev. G. Rogers, on account	15	0	0	Falmouth, Rev. T. Wildbore	5	0	0	For A. Ford and D. E. Ford, in the Orphan School, Berhampore.	6	0	0
Albion Chapel, do.	27	5	0	Launceston, J. G.	5	0	0	53 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i>			
Hoxton Academy Chapel, ditto	30	0	0	J. G.	3	0	0	Hertfordshire			
Kensington, do.	42	13	8	Freewill Offering	5	0	0	Bargains, near Ledbury, D. Edwards, Esq.	10	0	0
Kingsland Ladies' Br. do.	15	10	0	Penzance, Rev. C. Moore	5	0	0				
Juvenile Assoc. do.	12	0	0	23 <i>l.</i>				Hertfordshire			
Islington Chapel, do.	15	0	0	Derbyshire				Aux. Soc. per G. Starkins, Esq.—			
Surrey Chapel, do.	238	17	11	Matlock, Bath	19	10	0	Bishop's Stortford	180	9	5
Ladies' Society, do.	43	0	10	Belper, for the Infant Sch. at Chapelton	10	0	0	Buntingford	21	10	0
Legacy of late Mrs. M. B. Batt	90	0	0	Derby, Girls of Victoria-street Sunday-sch. for				Hadham	5	1	2
Ditto of late R. Foster, Esq.	45	0	0	Nat. Girl at Nagercoil, to be called Eliza Gawthorn	2	10	0	Hatfield	2	7	0
Berkshire				Devonshire				Hertford	41	13	2
E. S.	1	0	0	Plymouth, Devonport, and Stonehouse Aux. Soc. on account	129	0	0	Hitchin	11	3	0
Mathead, per Mr. J. Poulton—				Bernalston	12	14	6	For Schools in India	4		
				Tavistock	32	8	9	For Mary Wayne, at Nagercoil	2	10	0
				For Nat. Tea. William Rooker	10	0	0	For J. Hitchin and S. Maberley	5	10	0
								For Schools in the Navigatore	1	18	4
								Sawbridgeworth	16	0	8
								Ware Old Meeting	13	17	8

£ s. d.			£ s. d.			£ s. d.				
New Indept. Chapl.	4	16	8	Totting Sunday-school	1	2	6	L. Park, and J. Fraser-		
Less exps. 6l. 17s. 7d.	336	10	6	Warwickshire.				Burrough	22	10
Including 90l. previously				Aug. Soc. per W. Beau-				For Infant Schools in		
acknowledged.				mont, Esq.				the South Seas	1	0
<i>Iale of Wight.</i>				Birmingham, Ebenezer				59l.		
Ryde	15	10	6	Chapel Juv. Soc.	326	4	3	Dundee—		
Cowes	24	19	0	For Ebenezer School,				W. Baxter, Esq.	20	0
For S. J. Smith in the				in Africa	9	0	0	J. G. Baxter, Esq.	10	0
Neyoor School	2	5	0	For Nat. Tea. in Af-				W. G. Baxter, Esq.	10	0
<i>2d. 4s.</i>				rica, J. Hill, and J.				Misses Baxter	3	0
Gravesend, Princess-street				W. Percy	20			43l.		
Sunday-school	8	4	6	For Fem. Education	20			Glasgow, Friends by		
<i>Launceston.</i>				For Native School	5	0	0	R. Gemmel	2	0
Liverpool, Great George				For N. Tea. in India,				Glasgow Aux. Soc. per J.		
street Ladies' Working				C. Glover, T. East,				Risk, Esq.		
Soc. T. Milne, Esq. for				J. Hardy, J. Dicken-	50	0	0	Subscriptions	15	17
Mrs. Turnbull's School,				son, and S. A. Salt	5	0	0	Mrs. Robertson, towards		
Madras	10	0	0	For the So. Sea Mis.				purchasing Commu-		
Sunday-school,								nion Cup for Chapel-		
for a girl, called, to				Walsall	435	17	3	Workmen at Messrs.		
be called Sarah & at-				Tutbury	90	18	6	Fullerton and Co.'s		
				Bradford and Whenton	18	8	4	printing-office	3	10
				Astol	3	11	8	Black Quarry, Young		
Birkdale	3	3	6					Men's Association	0	11
Manchester, for the Mala-	1	4	7					Bridge-town Sab.-sch.	2	18
gasy, first earnings of a								Duncan's Class, do	3	2
young man, by Rev. H.								Irvine Relief Cong.	3	0
Fletcher	1	0	0					Kilsyth Mis. Society	3	0
<i>Leicester-shire.</i>								Paisley Relief Divinity		
Loughborough, per Rev.								Hall	4	10
E. Leighton—								Parkhead Female Class	6	14
Mr. Smith	1	0	0					Pempton Reformed Pres.		
Mr. Peck	1	0	0					Cong. for Eromanga	1	0
<i>Lincolnshire.</i>								For the Sacred Scrip-		
Stamford; in addition to								tures in the S. Soc.	2	0
2s. 1d. acknowledged								No. 149, Tringate Sab-		
in October	23	17	11					school	0	10
Louth	47	5	1					Glasgow Ladies' Assoc.	5	17
<i>Northamptonshire.</i>								Less exps. 4l. 1d.	43	1
Indept. Association, per								Tain, for Nat. Tea. Angus		
Rev. B. Hobson, on ac-								Mackintosh	10	0
count	174	14	6					Edinburgh Aux. Soc. per		
Yelvertoft and Swinford	19	2	1					G. Yule, Esq.		
<i>Northumberland.</i>								Musculburgh Yo. Men's		
Berwick, Young Men's								Society	3	0
Society	8	10	0					Broughton-place Juv.		
<i>Shropshire.</i>								Soc. for school at Na-		
Shrewsbury, on account.	47	1	1					gercoil	5	0
Newport, do.	15	0	0					Lothian road Cong. Soc.	15	0
<i>Somersetshire.</i>								Wigton United Seces. Ch.	5	0
Bath, Legacy under the								28l.		
Will of the late Miss								<i>IRELAND.</i>		
Sarah Browning, per E.								Cook's Town, for N. Tea.		
Wren, and W. H. Salt-								W. Weir, and A. D. on		
well, Esqs. duty paid	500	0	0					account	12	10
Horningsham, additional	3	11	0					<i>JERSEY.</i>		
Shepton Mallet	5	14	5					Congregational Aux. Soc.		
Clifton, Hope Chapel Sun-								per Lieut. Sainthill	20	0
day-school	0	18	6					<i>NICE.</i>		
Portsmouth, do.	0	2	6					Rev. John Hatley, per		
<i>Staffordshire.</i>								Mrs. Boss	5	0
Store	7	18	6					<i>VAN DIEMEN'S LAND.</i>		
<i>Surrey.</i>								Mrs. W. per Mr. John		
Putney, on account	5	0	0					Stabb	5	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and
 John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London.



*Brother ! "how shall they believe
in him of whom they have not heard :
Robert L. Moffat*

THE
EVANGELICAL MAGAZINE,
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1842.

M E M O I R
OF
THE LATE GEORGE BENNET, ESQ.,
OF SHEFFIELD.

Of this Christian philanthropist it may be truly said, that few of his contemporaries, moving, like him, in private stations, and obtaining distinction solely by the weight of personal character and attractive example, have been honoured in life or lamented in death by a greater number of individuals to whom they had been made the dispensers, especially in youth, of benefits and blessings, by which the recipients were more or less advantaged through all their after course. There can be no better memorial of such a man, than a simple record of the various ways in which he endeavoured to "serve his own generation by the will of God," before he "fell on sleep," in the midst of waking activity and patient well-doing.

Mr. George Bennet was born at Sheffield, on the 4th of December, 1775. In reference to his family descent, a surviving relative has well adapted the language of St. Paul to Timothy, (2nd epist. i. 5,) "I call to remembrance the unfeigned faith which dwelt first in thy grandmother (Hannah,) and thy mother (Frances,) and I am persuaded that in thee also." His

grand-parents, Edward and Hannah Bennet, were the earliest of their people, nearly a century ago, to welcome the Rev. John Wesley, and afterwards the Rev. George Whitefield, under their roof, as well as to convert their habitation into a house of prayer, wherein those faithful servants of Christ might preach his gospel to the few who would hear it, and the multitude that rejected and opposed it by clamour and violence. A chapel, which they soon afterwards built upon their premises, was twice assailed, and each time so nearly destroyed as to be rendered unserviceable. Undismayed by these disasters, they repeatedly repaired the dilapidated sanctuary; and more effectually to fortify it against further outrages, built a tenement on either side, and so constructed the central part, or chapel, that it might easily be converted into two other dwellings. This was done in the days of their eldest son, Edward, who, while yet a youth, having received the gospel, as preached by Mr. Wesley, but afterwards adopting the views of Mr. Whitefield, thenceforth exerted himself to establish a congregation of Calvinistic Dissenters

in his native town. Under both the evangelists, he himself occasionally exercised a lay-ministry, and was so abundantly approved in the course of his labours, that he was encouraged to erect a new Independent chapel in an adjacent street, which stands to the present day. To this a stated preacher was appointed, who, for several years, was mainly, if not wholly supported at his own expense. Meanwhile, notwithstanding many obstructions that followed the long storm of mob-persecution, "the word of God so grew and was multiplied," that, more room being required for the audiences, he bequeathed at his death, in 1788, the sum of five hundred pounds towards a more spacious structure, in another part of the town. This was accomplished, in due course, by survivors of the same household of faith, aided by other zealous friends of the cause, especially the late Mr. Robert Hadfield, an eminent merchant of Sheffield.

Dying without issue, Mr. Edward Bennet's property, which had been principally acquired in the business of sugar-refining by an improved process, was divided among the surviving branches of his family, till the bulk, though greatly diminished, through successive transmissions, devolved upon the subject of this present memoir, George,—the youngest son of his brother James; who, having married Frances Jackson, the daughter of a respectable manufacturer in the neighbourhood, left also by her one daughter, the late Mrs. McCoy, of Birmingham, and another son, John, who entered the army at the age of nineteen years, as an ensign in the thirty-second regiment of foot, and graduated to the rank of lieutenant-colonel.

George continued during childhood to live with his widowed mother, till a portion of his grandfather's property having come to him, he entered into partnership with the late Mr. Ezra Ridgard, a bookseller, in Sheffield. With the latter he was connected for several years, but on the demise of his

uncle, John, (Edward's second brother,) finding himself in easy circumstances, he retired altogether from business, to share and to communicate, as was ever his delight, (in the exercise of hospitality and social intercourse,) the bounties of Providence. At this period of his life, he associated chiefly with worldly-minded persons, frequented places of public amusement, and became an officer in the regiment of local volunteers during the first years of the French war. But, according to the testimony of his nearest relatives of that time, he was preserved from open immorality, and was never infected with the plague of profane swearing, which was then much more than now fashionable among the frivolous and inconsiderate, in what is deemed respectable society. These exemptions from some of the besetting sins of irreligious youth, he was in later life accustomed to ascribe, with thankful recollection, to the fervent prayers and affectionate counsels of his pious mother, who seems to have exercised a happy influence over the mind of her lively but docile son; for it was by her that he was led, amidst his career of gaiety, to the chapel in Howard-street aforementioned, where the gospel was then preached with peculiar simplicity, yet with great effect, by the Rev. J. Reece. Under his humble instrumentality, it appears, that the truth of God came in demonstration of the spirit and of power to the awakened conscience and the enlightened understanding of Mr. Bennet, about the twenty-fifth year of his age. Hereupon, without "conferring with flesh and blood," he resolutely broke off all intimacy with his former associates, and for a while gave himself up to reading, studying, and knowing the Holy Scriptures, as they must be "known" by a penitent sinner, returning from his ways, and seeking mercy, to "make (him) wise unto salvation," namely, "through faith, which is in Christ Jesus."

Meanwhile, having much leisure, he availed himself of the opportunity to

improve his mind, and supply the defects which he now felt from the want of severer training in early life, by gradually acquiring sundry kinds of useful knowledge; in several branches of which he made no inconsiderable progress, and became qualified to engage in familiar discussion on such literary and scientific subjects, as came within the range of general conversation, in such society as he now enjoyed and adorned.

While Mr. Bennet was thus passing through what may be called his religious novitiate, Mr. Reece died; and feeling less congeniality of sentiment with his successor, Mr. Barnard, he joined himself to the church in Queen-street, under the ministry of the late venerable James Boden, with which he continued in connexion till nearly the end of his life. But Mr. Reece, having left a widow and several small children unprovided for, it was one of the first cares of his grateful convert, who felt the deep obligations under which he lay to his late revered pastor, to set on foot a subscription for their relief. This he recommended to others by a large contribution from himself, and being liberally supported by Mr. Robert Hadfield aforementioned, and other benevolent persons, a fund was soon collected, sufficient to secure a comfortable maintenance for the bereaved mother and the education of her fatherless offspring.

It was now that Mr. Bennet, emerging from temporary seclusion, began to display his true character, and to exemplify, in a remarkable manner, the practicability of making one talent well occupied, to produce the fruits of ten, in the ordinary usage of many to whom manifold gifts have been intrusted by their common Lord. He became a day labourer in his Master's service, continually and habitually doing what, indeed, every man of good understanding *might* but few *will* do, in the Christian's labour of love, because few love the labour for its own sake, as he loved it. Wherefore, if in most things of the kind wherein he engaged, he ap-

peared to be a leader, it was because he was ever at his post, and on his duty at the appointed time, and thus necessarily became more conspicuous than others, as well as more experienced, which in the natural result rendered him much more generally useful. Remembering that his blessed Master came "not to be ministered unto, but to minister," and in compliance with the counsel which that Master gave to his disciples, when striving which should have the pre-eminence, Mr. Bennet became great among his brethren, by being their minister, and chief among them, by being their servant. The ministry and the service he sought, the greatness and the honour came to him, and few men bore the one with more meekness, or graced the other with more humility, as multitudes of the past and the passing generation have witnessed, before whom his light so shone, that others, seeing his good works "glorified God in him."

No sooner, then, had he proved for himself the blessedness of those who know the joyful sound, than he grew earnestly desirous to communicate the like knowledge to others. He began, therefore, by collecting a class of young persons, who met at his house, on Sabbath evening, for religious instruction; but, after a short trial, finding the place too limited, he proposed to the minister and congregation to open a Sunday School in connexion with Queen-street Chapel. This was cordially approved, and having enlisted a goodly array of assistants of either sex, who were glad to serve with him, the school was commenced and carried on so successfully under his superintendence, that it soon became a model for many others, and mustered, with its branches, in various parts of the town, more than a hundred teachers, and nearly a thousand children. In the year 1812, at one of the prayer-meetings, which were step by step held in connexion with this institution, Mr. Bennet first suggested the idea of establishing a bond of brotherhood with the friends of other Sabbath Schools in

the town and hamlets adjacent. Invitations to the conductors of such were forthwith sent, without denominational exception, and deputies from most of them assembled on the appointed day, at Queen-street vestry. There, after due deliberation, an agreement was entered into by those present to act on general principles of peace and good will between them, with the special purpose of co-operating, so far as might be found practicable, for the advantage of all, without infringing upon the independence of any separate establishment. The Sheffield Sunday School Union being thus formed, the first anniversary was celebrated on Whit-Monday of the following year, 1813, in the Nether Chapel, an ancient edifice since removed to afford space for a much larger, the very walls of which were endeared to many now living, and scarcely fewer among the departed, by the proceedings of that day; for then such an outpouring of the Holy Spirit was acknowledged to be felt amidst the crowded congregation as none who participated of it could ever forget; and which, indeed, left a blessing behind, causing not only a revival of zeal in behalf of Sabbath Schools, but infusing new energy into other Christian charities in the neighbourhood, many of the managers of which were committee members of the Sunday School Union. It was not long before the strength of Sunday Schools, throughout the district within ten miles round Sheffield was doubled, (and in the sequel has been more than trebled,) by the influence, example, and exertions of those who were baptized into one spirit on that day of Pentecost; for from them missionaries were sent forth, on the right and the left, sabbath after sabbath, to assist old schools, and establish new, and revive falling ones. In the summer and autumn of 1818, Mr. Bennet, accompanied by the writer of this imperfect memoir of his friend, took many a sabbath-day's journey to visit the schools which were at that time in the union; when, wherever they went, they found the children in

their humble temples, saying, "Hosanna to the Son of David!" and "Blessed is he that cometh in the name of the Lord!" Since then, two distinct Sunday School Unions, comprising, respectively, those belonging to the Church Establishment and the Wesleyan Methodists, have been organized in Sheffield; which, if they form not, with the original institution, one "three-fold cord, not soon broken," yet complete the spectacle of "three hands," drawing together in the same direction, and bringing, it may be fervently hoped, many "little ones to Christ—"many sons to glory," through Him, "the Captain of salvation."

Out of Mr. Bennet's Sunday School engagements arose also a new means of grace, and blessing to those who are labourers in these small vineyards of the Lord. From the outset, he was wont, occasionally, to invite the teachers, in convenient parties, to take tea at his house, and spend an evening in cheerful and profitable conversation, on subjects especially connected with their common duties, privileges, and obligations. As the Queen-street Establishment gradually increased in numbers and usefulness, he transferred the scene of his hospitality to the vestry of the chapel there; and, on every Christmas-day, for several years, he gave his brethren and companions in the work, a general entertainment, making that also the school anniversary, when a report of proceedings, and a statement of the accounts, were read; after which, without the formality of resolutions, one minister or friend after another addressed the company on suitable topics, brief intervals being allowed for neighbourly conversation between those who sat together at the various tables in the large room. One Christmas-day, however, Mr. Bennet being absent in a distant part of the country from illness, there was no similar celebration of the annual meeting, but it was resolved, and afterwards, with his consent, carried into practice, that the friends of the school should, in future, furnish the refreshment at

their own expense. This occurred in 1815, and since then, so attractive has the example proved, that "social meetings," as they are conventionally styled, of the same kind, have been multiplied, until, in almost every school throughout the town and neighbourhood, such love-feasts are held during the Christmas holiday. Nor has this simple but effective plan been restricted either to the occasion or the locality of its origin; "social meetings" being now kept in connexion with various Christian and charitable institutions, not in Sheffield alone, but in many other populous places, especially in the north of England; and are found to be both delightful accompaniments and beneficial auxiliary means of promoting the main object of each society. Thus to Mr. Bennet, if not absolutely, yet incidentally, are thousands and tens of thousands, of both sexes, old and young, at frequently recurring periods, indebted for opportunities of enjoying innocent and hallowed intercommunion with those who are one with themselves, not in profession only but in the special pursuit of some purpose for the glory of God and the happiness of man.

About the time when Mr. Bennet experienced the gospel-change of heart, he served the office of overseer of the poor, with two of his neighbours, like himself, "liberal men devising liberal things," in every public situation of life, wherein they were successively placed, under the providence of God, during more than thirty years. Setting their minds to regulate the system of managing parish affairs, they introduced improvements in these, the benefits of which have continued to be felt to this day; which occasioned the government inspector under the recent obnoxious acts of parliament, when he visited Sheffield, to say, that if the old poor law had been as well administered every where else as it was here, there would have been no need of the new one.

These three regenerators of parish economy, Mr. George Bennet, Mr.

Rowland Hodgson, (both deceased,) and Mr. Samuel Roberts, (yet surviving,) continuing to cultivate the friendship which they had thus contracted while in office, agreed to meet monthly at each other's houses, at a strictly economical dinner,—not merely for the pleasure of good fellowship, but for the express purpose of discussing subjects connected with the best means of advancing the general welfare, so far as they could act together in public charities, local measures, and religious institutions. They afterwards admitted the present writer into their little community. Among the various schemes of usefulness in which they united, from the origin of each, were,—the Auxiliary Bible Society of Sheffield—the Society for bettering the condition of the Poor, by helping them to help themselves—the Aged Female Society, for the Relief of Widows and Single Women, sixty-five years of age and upwards, in destitute circumstances—the Lancasterian School for Boys and Girls—the Society for abolishing the Slave Trade, and Slavery afterwards—also, a Society for abolishing our home and household slavery, in the employment of Climbing Boys to sweep chimneys. Besides these, in each of which Mr. Bennet was an active and exemplary leader among his townspeople; he was himself the founder of a Religious Tract Society in Sheffield, supported by Christians of different yet orthodox denominations; also, of the Auxiliary Missionary Association of Sheffield, in support of the original Missionary Society, (now called the London,) which soon shot forth fruitful branches in every church of the Independents, and the New Connexion of Wesleyan Methodists. For many years, as vice-treasurer and secretary to the Rotherham Independent College, for the theological training of candidates for the ministry in that denomination, by his zeal, assiduity, and unremitting exertions, Mr. Bennet rendered invaluable services to that important institution, towards maintaining its credit, recruiting its finances, and promoting its efficiency,

amidst numerous difficulties and discouragements, of which the burthen fell heavily upon his unshrinking fortitude and his unfailing heart. In this, as in many other general or religious engagements for the best interests of his fellow-creatures, his works of faith were labours of love, and his reward was in the duty.

In the midst of these exercises of charity, Mr. B. was suddenly invited by the Directors of the London Missionary Society, to accompany the late Rev. Daniel Tyerman, on an official visit to the various stations, in certain Islands of the South Pacific Ocean, where a work of conversion from gross barbarism and idolatry to the profession of a pure Christianity; and a measure of comparative civilization, had been in progress for several years, under circumstances without precedent in the annals of modern missions. From the instructions with which they were charged by the board on their setting out, the following paragraph may be properly quoted here :—

“ The great objects of the deputation will be, to make themselves thoroughly acquainted with the state of the missions, and of the islands : and to suggest, and, if possible, carry into effect such plans as shall appear to be requisite for the furtherance of the gospel, and for introducing among the natives the occupations and habits of civilized life. In order to the attainment of these objects, it is proposed to form such arrangements as shall tend to the introduction of Christian churches ; the establishment and improvement of schools, for the children of the missionaries, and of the natives, and eventually of trades ; and a proper and constant attention to the cultivation of the ground.”

Now, to judge of the success or failure of the deputation in executing their trust, the only question is, how far the objects specified in the instructions (and no others) were accomplished by them or not. Of this, the *Narrative of their Voyages and Travels*, published in 1831, will enable every candid reader to form his own opinion, with which nothing shall be set down in this place to interfere. But, whatever was the policy of the plan itself, of which Mr. Bennet was neither the originator, or any thing more than

an agent ; and how differently soever his qualifications and his proceedings may be estimated by different persons, upon the same evidence of facts ; the simplicity of purpose, the integrity of principle, the self-denying and self-sacrificing devotion of heart, and soul, and mind, and strength, to the performance of his duty, with which Mr. Bennet began, continued, and concluded his circumnavigation of the world, for the love of Christ, and of those for whom Christ died ; these were sufficiently manifested to all who have had the means of knowing him before, by personal intimacy, during his absence by letters interchanged, and since his return by renewed intercourse of friendship ; nor will such merits be easily controverted by any fair inference that can be deduced from his conduct as recorded, less by himself than by his associate and friend, Mr. Tyerman, in the narrative above-mentioned. Concerning the latter, the present writer is precluded, by personal considerations, from saying more, than, that after the work had been suffered to remain out of print for seven years, though the first edition of fifteen hundred copies, in a very expensive form, had been soon disposed of,* having had an opportunity of leisurely revising the whole, he felt satisfied, that, as he declared, in the original preface, he had “ exercised his best discretion in the use of his materials, chiefly consisting of *memoranda*, generally rough and unshapen, the first thoughts in the first words of the writers, at the time, and upon the spot, recording the actual impressions and feelings, awakened or confirmed by the things themselves. These he has endeavoured so to exhibit as to do full justice to the individuals whose journals he was thus retracing, and on whose authority the statements, derived from them must rest.”

Mr. Bennet himself has recorded the origin, progress, and result of this ex-

* The second edition, in one volume octavo, with additional engravings, was published last year, by Mr. John Snow, price seven shillings.

traordinary enterprize in a brief retrospect, dated August, 1833, which he privately circulated among his friends. The concluding paragraph should, in justice to himself, be quoted here, much misunderstanding having arisen from want of accurate knowledge of the fact stated in the note appended to the clause preceding this summary.

"I reached London on the evening of June 6, 1829."

"Having acceded to the united and frequently expressed solicitations of the London Missionary Society, I entered in May, 1821, with my late (till then quite unknown,) friend and companion, the Rev. Daniel Tyerman, upon the great commission of visiting the various missionary stations in the Pacific Ocean, and other parts of the world, which having, in the Providence of God, been favoured to accomplish, after a circumnavigation of the globe, during a period of more than eight years, in fifty-one voyages, in extent exceeding eighty thousand miles, and travelling by land upwards of ten thousand more; after a careful observation and honest comparison of multitudes of persons, of nearly all climes, colours, creeds, and characters, I am enabled, and by a love of truth, constrained, to bear this humble and sincere testimony to the truth and paramount worth of the gospel of God our Saviour—the religion of the Bible.—

'That, having traced the globe around,
And search'd from Britain to Japan,
I still have no religion found,
So just to God. so true to man:—

And I add this fervent wish, that all who read this rapid sketch may, in humble reliance on divine grace, be enabled to say sincerely:—

'Should all the forms that men devise
Assault my soul with treacherous art,
I'll call them vanity and lies.
And bind the gospel round my heart.'

"GEORGE BENNET."

The following circumstance will help to show the spirit of faith, humility, and dependence on the grace of God,

"* The expenses of the deputation for voyaging, travelling, living, clothing, &c., during the eight years, were under 345*l.* per annum each. I did not accept any remuneration whatever; but my friend and companion, who had left his pastoral charge, and his children, had a salary of 300*l.* per annum. The munificent supply of valuable articles, which the spontaneous benevolence of my friends and connexions had placed at my disposal, amounting to about 450*l.*, were chiefly distributed to the missionaries, chiefs, and other natives of the South Sea Islands, and answered fully the generous purpose of those who had presented them."

in which Mr. Bennet prepared his heart on this occasion, and watched its issues, throughout his long absence from his native land. It shall be given in the first person, to avoid circumlocution:—

"A few days before his departure from Sheffield, Mr. Bennet and I made a brief visit to the family of the late Joseph Read, Esq., of Wincobank, near Sheffield, where he had frequently been a worthy and a welcome guest. When I retired for the night, and opened the Bible which I found in my bed-room, my eye lighted on the text, 'Watch ye, therefore, and pray always, that ye may be accounted worthy to escape' all these things that shall come to pass, and to stand before the Son of Man,' Luke xxi. 36. The words, as though they had come then from our blessed Saviour's own lips, so deeply affected me, that, in the morning when we met, I said to my friend, 'Mr. Bennet, I will give you a watchword to carry round the world with you.' I then repeated the text, which he said he should often remember; and often, indeed, he did so, and made me remember it too, by quoting it in letters, when far away from each other, and by word of mouth when we have occasionally met, and been taking sweet counsel together. Several years after his return, taking up a Common Prayer Book of mine, which lay on the table before us, he suddenly said, 'Let us exchange books; mine has been my travelling companion since I was in India, and became acquainted with pious missionaries of the Established Church.' I answered, 'Yes; I'll exchange, and thank you, for yours is much the handsomer copy.' When I received the book, I was agreeably surprised to find written, under date of Bangalore, May 1827, on one of the blank leaves, half a dozen lines in the Tahitian language. These (though I never asked him) I believe were a version of the above-mentioned text, Luke xxi. 36, 'Watch ye, therefore, and pray always,' &c., which were transcribed below them, and the following note added:—'Watch

word between my friend M. and myself, given to me by him on my leaving England for the South Seas.' Another mutual memorial between us, was the hymn, No. 600, in the Congregational Collection,—

'One prayer I have, all prayers in one,
When I am wholly thine;
Thy will, my God! thy will be done,
And let that will be mine,' &c. &c.

"This I had transmitted to him in manuscript immediately after it had been composed, at a time, when the necessity of an entire surrender of the Christian's soul to his heavenly Father's will had been peculiarly impressed upon my own mind. The letter containing the eight verses met him at the antipodes, (if I recollect rightly,) in the first packet received by him, after he had left home. Though I sent him various compositions of the same kind, this one so sympathetically touched him, as the expression of feelings which were among the most cherished and familiar of his own heart, that he unconsciously betrayed his preference of it before all the rest, by over and over again (ever as he was wont to do with our Scripture watchword) quoting the stanzas, sometimes all together, and sometimes singly, through our future epistolary and personal intercourse, to the latest period of his time on earth. From these two minute incidents, as they will, perhaps, be deemed, it may be assumed, that he lived under the influence of those sentiments which the text and the hymn commend or enforce.

"When Mr. Bennet received the first invitation from the Missionary Directors, after meditating upon it for himself, he communicated it in confidence to me, and asked my advice. Taken by surprise, indeed, as I was, my reply was prompt and resolute:—'My dear Friend,—This is a question that can only be decided between God and your own soul. If you feel the call to be from Him, and have freedom in your mind—go; if not—stay.' After due deliberation, he went. After his return, when it was proposed by the

Directors that he should visit, as opportunity occurred, anniversary meetings of the Parent and Auxiliary Societies, throughout the country, to 'rehearse all that God had done' (by their missionaries) 'and how he had opened the door of faith unto the gentiles,' wherever the deputation had been, through islands of the Pacific, Australia, India, and South Africa, Mr. Bennet again, in the humility of his spirit, sought counsel of me. With the same frankness as before, I replied, 'Now I believe that I may advise you, without reserve. The way is clear, and the duty plain; go, and wherever you go 'that which you have heard, which you have seen with your eyes, which you have looked upon, and your hands handled, of the word of life,'—that 'declare' to all whom you meet. He did so, and his visits, at that time especially, were accompanied with blessing wherever he went, as well as proving highly beneficial to the interests of the Society, which, I am persuaded, he had worthily represented abroad, and which, to the end of his course, he not less zealously served at home."

It is unnecessary further to extend this imperfect memoir than to say, that, after his return to England, "not finding a niche," as he sometimes expressed himself, to occupy in his native town, (though that which he had left vacant there" on his departure, had never been so well filled,) he chose to reside among his friends at Hackney; making, however, frequent excursions throughout the kingdom, and occasional ones on the continent of Europe. In the metropolis, he resumed his old and favourite engagements for promoting the knowledge of the gospel, in connexion with the British and Foreign Bible, the Religious Tract, the London Missionary, the Borough-road School, the Anti-Slavery, the Peace, and other Christian societies, on the various committees of which he distinguished himself as a punctual, laborious, and, in many respects, a most exemplary attendant. On the last morning of his

life, he had revised an Essay which had been offered to the Religious Tract Society, written a note of comment upon it, and was on his way to deliver it at the rooms, in Paternoster-row, intending to proceed from thence to the Borough-road School establishment. He thus,

"His body with his charge laid down,
And ceased at once to work and live."

His removal was sudden, and is thus described in a letter to the present writer, from one of the ladies, in whose house, at Grove-place, Hackney, he had been long domesticated.

"Saturday night, Nov. 13, 1841.

"Our good friend and inmate, Mr. Bennet, met us, in his accustomed spirits and health, at the breakfast table, at half-past seven this morning, conducted the family devotions as usual, and afterwards set off to attend a committee-meeting in London, assuring us that it was his intention to be home to dinner at two o'clock, but begged we would not wait for him. In about an hour after he left the house, intelligence was brought that he had fallen down in a fit, near the Hackney-road. My brother instantly hastened to the spot, and found that no time had been lost in obtaining medical aid, for it was just at hand; but the spirit had winged its flight to join, I doubt not, the general assembly of the spirits of just men made perfect. We are informed by those who were upon the spot, that when he fell, he was caught by some labouring men who were passing at the moment, and observed him to stagger a little; but there followed neither a sigh nor a groan, so slight was the link that united soul and body. In fact, he knew not what it was to die."

In a letter from the same correspondent, dated Nov. 29, 1841, she says,—

"My beloved mother has been most surprisingly sustained under the sudden shock; indeed, we have been enabled to view the event as so entirely from the hand of God, and so fraught with mercy to our friend, that we could only (in this respect) indulge in feelings of gratitude, while we shall long, and more and more feel our own loss; for, I assure you, we reflect with very great gratitude upon the latter part especially of his residence with us. There was manifestly such a mellowness of character, kindness of manner, as well as fondness of home, that rendered him increasingly dear to our circle."

Another lady, of whom and her

orphan sisters, Mr. Bennet had formerly been guardian, writes thus from the island of Jersey, where she has been compelled, with one of their reduced number, who is in very delicate health, to reside for a long time past:—

"Many have been our trials, but none have we felt more severely than the present. He was always the first to comfort and sympathise with us in affliction. Now we feel in a foreign land, bereft of the dearest object of our earthly affections, whom I may call our lamented parent, such has been his tender and affectionate conduct towards us for more than thirty years; for now we seem without another earthly friend to look up to. . . . Ours, indeed, has been an irreparable loss, known only to Him, who has so long and so mercifully permitted us to enjoy the boon. Our exile here has been rendered comfortable and cheerful by his tender kindness, for there scarcely was a post without our receiving some token of his remembrance. And, which we value still more, we were the objects of his more than daily prayers. No stream could have been cut off, that we should have felt more a bereavement; but the fountain from which it flowed, is still open and free. And if this withdrawal of creature-comfort brings us nearer to the Giver himself, then shall we have cause to feel even this a mercy."

You, as well as ourselves, I doubt not, have often heard him express a wish that he might not have to live any lengthened period, and that, if it was the will of God, he might have a quick transit, and be taken when engaged in his regular duties. And how exactly the Lord has answered his desire."

In connexion with the foregoing allusion, an extract may be given from a communication, dated Sept. 30, which Mr. Bennet addressed, as a word of condolence, to a lady who was mourning the loss of her brother, who had long resided on the other side of the Atlantic:—

"Eighty years is, indeed, a good old age. I humbly hope it will please God to close my earthly career before I arrive at that period of life; but his will be done. And may a full, happy, Christian resignation to that will, be vouchsafed to us, my dear friend, and to those whom we love, and who are yet spared to us."

The last letters between the deceased and the present writer, crossed each other on their way through the Post-office. In his, dated November 3, Mr. Bennet, alluding to certain vicissitudes in life, by which his correspond-

ent and another friend had been exercised, quotes Psalm cxxi., from the fourth to the eighth verse, adding,—“May the experience and consolation of this sweet Psalm be long realised to both of you! and oh, how much we need it, each of us! for—

‘Pilgrims through the earth we roam,
Of nothing long possess’d;
And all must fail when we go home,
For this is not our rest.’ ”*

Other and more affecting passages might be produced from his latest correspondence, to show that, in this respect, he had become wise to understand, and to consider his approaching end. On his last visit to Sheffield, in the month of July, he employed the greater part of three days in destroying obsolete paper and parchment securities and memorials, selected from his personal and family records, to spare, as he expressed it, his executors as much trouble as he could in the future disposal of his property. Premonitory intimations of disease in that vital part, in which death, under cover of robust health, was doing his work, where no eye could see the process, and only one (the victim himself) could be aware how suddenly the mine might be sprung, had occasionally warned him to be always ready, by watchfulness and prayer to meet that which must come to pass, and to stand before the Son of man. The issue has already been told. On examination of the body, after the coroner’s inquest, for the satisfaction of his friends, the heart was found to be considerably ossified; thus, in a moment “the pitcher was broken at the fountain,” and the life was spilt “as water upon the ground that cannot be gathered up again.”

Of the general character of Mr.

Bennet, no portrait need be attempted here: its main features, and its best, will have been sufficiently discernible in the circumstances of his life. On his peculiarities and imperfections, it would be invidious to dwell; like other men, he was “compassed with infirmity,” and “of like passions with themselves.” But, whatever “thorns in the flesh” or “messengers of Satan” were permitted to “buffet” him, in all his trials, temptations, and sufferings, he found Him faithful, who said to his apostle of old, “My grace is sufficient for thee, and my strength is made perfect in weakness.”

To conclude, Mr. Bennet, in the service of his Lord, was a man of all work, and out in all weathers; the first to begin and the last to retreat, from any enterprise which promised glory to God, peace on earth, and good will towards men. With the talent of influence he was endowed in a remarkable measure, and, during the first twenty years of his Christian course, while he resided in his native town, he exercised it so diligently that, whatever abilities others within its sphere possessed, he never failed to engage and employ in the various projects of benevolence which continually occupied his own time. Whatever his hand found to do, he did it with his might, and with the might, too, of all the hands on which he could lay hold. He sowed beside all waters, and upon all soils; but, though he often found the fruit of his labours after many days, the full harvest can never be known till he who has been called to “rest” shall stand in (his) “lot at the end of days,” Daniel xii. 13.

JAMES MONTGOMERY.

* See the afore-mentioned hymn, No. 600, in the Congregational Collection.

Sheffield,
January 5, 1841.

CHRISTIAN ANTICIPATIONS;

OR, THOUGHTS FOR ANOTHER YEAR.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psalm xxiii. 6

IF our minds are deeply and seriously impressed with a lively sense of God's continued and unabated goodness, we shall enter upon the duties, engagements, and avocations of a new year, with the most thrilling and delightful feelings of gratitude, adoration, and praise. Emotions and thoughts of a spiritual and heavenly character, will spontaneously rise from the altar of our hearts, as exhilarating in their tendency as the waters gushing from the pellucid spring, fragrant and vivifying as the odours issuing from the womb of the morning. If one period more than another is calculated to awaken our dormant susceptibilities, engage our heedless attention, and revive our reminiscences, it is when we are permitted to enter upon a new era of our lives. In the retrospect, the Christian finds much to excite his gratitude, encourage his hope, and promote his humility; and, in looking forward through the vista of unborn days and years, he can, with holy confidence and triumphant assurance, say, "Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

I. Observe, WHAT THE CHRISTIAN ANTICIPATES — "GOODNESS AND MERCY." How delightful for a pious mind, after having escaped innumerable dangers, after having encountered and vanquished the most formidable spiritual enemies, after having passed through scenes the most perilous, and trials the most menacing, to stand on the declivity of life, and, with joyous expectancy, looking through the clouds, the storms, and the sunshine of life, surveying the rocks and the quicksands, the real or imaginary difficulties of this earthly pilgrimage, to be enabled to exult in the veracity of God's truth, and repose

confidence in the precious promises of the gospel. The goodness of God is a most delightful and animating theme; it strikes as with a magic touch, every chord of the sanctified heart. "How great is thy goodness, which thou hast laid up for the sons of men," exclaims the pious Psalmist. The goodness of God is seen on the wings of every circling hour, it is perpetuated with the morning light and the evening shade, it flows around us like ten thousand rills gushing from the fountain of eternal and immortal life. It requires the eloquence of an angel to rehearse it, the harps of the blessed to celebrate it, and the ages of eternity to reveal it. This goodness is enjoyed and appreciated by every gracious soul, and the Christian knows that it shall follow him through all the stages of life, for it "endureth continually;" it shall attend him through the valley of death, till faith is lost in vision, and earth is exchanged for heaven. But the Psalmist speaks of mercy as well as goodness.

1. *Pardoning mercy.* How aggravated is our guilt; how numerous our transgressions; how many violations of the divine law; how many rebellions against the gospel. The Christian is alarmed when he looks back, and he trembles when he looks forward; but there is the Angel of the Covenant, there is the mercy-seat, the divine propitiation, and, when he views it, his fears subside, and his faith is encouraged. Hence he is led to exclaim, with the prophet, "Who is a God like unto thee; that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy."

• 2. *Protecting mercy.* The Christian is not only on the Lord's side, but he is in the Lord's hand. Whatever may

be his difficulties, his duties, or his dangers, he is safe. The emissaries of hell may assail him; the world may scorn him; friends may desert him; the skies may gather blackness, and the tempest may murmur around him; his fairest prospects may be blasted, and his earthly gourds may wither, one after another; his peace may be perturbed; his misgivings may increase; and his confidence may falter: but, in the midst of all his disquietudes, he can say, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him."

3. *Sustaining mercy.* "As thy day is thy strength shall be," is a most precious and delightful promise; and it has been verified in the experience of Christians, at all times and under all circumstances. Amidst holy enterprises, spiritual conflicts, arduous duties, severe afflictions, trying bereavements, sinful allurements, depressing alternations, God has appeared for them, and delivered them. The promise made to Abraham, "I am the Almighty God: walk before me, and be thou perfect;" "Fear not; I am thy shield, and thy exceeding great reward," is still sufficient to sustain and encourage every sincere believer. God knows the time when, the place where, and the means how, to interpose for the rescue of his people; and we are warranted to exercise the most implicit confidence in his paternal character, in his superintending wisdom and boundless goodness.

4. *Supplying mercy.* The great apostle of the Gentiles could say, "My God shall supply all your need, according to his riches in glory, by Christ Jesus." Many timid Christians are prone to look on the dark side of providence: they fancy every breeze to be a storm; every cloud to be portentous; every shadow to be a giant spectre, armed with wrath and fraught with vengeance. They are apt to use the language of the murmuring Israelites,—"Can God furnish a

table in the wilderness?" Yes, he can; and he will, too. He can impregnate the clouds of heaven with manna, and fill the rocks of the desert with water. The elements of nature, the treasures of earth, and the riches of the universe, are his. At his command, enemies are annihilated; at his bidding, friends are raised up. His resources are boundless: all your natural, moral, intellectual, and spiritual wants shall be supplied from his munificence. O, then, Christian, seek for greater spiritual enjoyment, greater conformity to your Saviour, greater deadness to the world, more holy and heavenly communings with invisible things and ethereal beings, and let this new year witness your cheerful and daily consecration to that God, "whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

II. Consider, THE MANNER OF ITS CONVEYANCE, "IT SHALL FOLLOW."

Goodness shall take the precedence of mercy. Mild and benignant, bland and beautiful, she shall follow the Christian like a guardian angel through this "vale of tears," scattering her precious gifts, her heavenly fruits, and rich flowers. Mercy shall march in the rear; both shall follow him closely, constantly, fully, faithfully: they shall never disappoint him; never deceive him; never desert him. This mercy shall follow the good man, as sure as the day follows the dawn, as sure as the harvest follows seed time. It shall follow as the fruit does the blossom, as the needle does the loadstone. As the water out of the rock followed the Israelites through the wilderness as the pillar of glory went with them by night and by day, so God's mercy shall follow the Christian. It shall follow him in the family, in the closet, in the church, and in the world. It shall follow him amidst all his vicissitudes, trials, conflicts, and privations. It shall not pass away like "the morning cloud and the early dew;" it shall not vanish like the meteor's light; it shall not sparkle, and

then explode, like the bubbles on the ocean ; it shall not attract, like the *ignis fatuus*, and then deceive : no ! it shall follow incessantly, supply fully, solace richly, sustain powerfully ; it shall cheer you amidst the final struggles of nature, pass with you through the dark chambers of death, and enter with you through the bright portals of glory.

III. THE CONTINUANCE OF IT. It shall follow me all my life long ; even to the last. God's grace and goodness, his love and mercy, are not fluctuating and evanescent, but abiding ; his purposes are as firm and stable as the pillars of heaven ; for, whom God loves he "loves to the end." While you continue a pilgrim on earth, a probationer below, a candidate for eternity, a spiritual warrior in the Saviour's dominions, a servant of the most high God, his mercy shall continue with you. Peradventure, you may be deprived of your earthly substance ; you may be called to weep over the loss of some of your dearest, heart-cherished comforts ; you may be left to ruminate, in solitude, over faded objects and departed joys ; but God's favour, complacent smile, and tranquilizing presence shall be with you, and continue with you, "and his favour is life, and his loving kindness is better than life." In the enjoyment of this, you must be happy, and you shall feel and possess that assurance and blessedness, which the poet sweetly and beautifully describes.

"Calm as the stillness which succeeds a storm ;
Soft as the spring-tide in its mildest form,
When every bud and every opening flower,
Exhales fresh sweetness from the vernal
shower ;
So still, so calm, so tranquilliz'd the breast,
When all the fiend-like passions are at rest ;
When fretful nature's jarring discords cease,
And conscience whispers, all within is peace."

IV. THE CONSTANCY OF IT,—*"ALL THE DAYS OF MY LIFE."* Whether few or many, short or long, adverse or prosperous ; should they be irradiated by the sun or shrouded with darkness ; whatever may be your earthly lot ; however numerous your cares and crosses,—God's mercy shall be con-

stant, faithful as the morning light ; it shall meet you in every place, supply every want, satisfy every desire, sustain every hope, stimulate every exertion, surmount every difficulty, and crown every moment. It shall drop upon your path as the manna did around the camp of God's chosen people of old. He shall provide you a daily banquet and sweeten it with the enjoyment of his favour.

V. THE CERTAINTY OF IT,—*"SURELY IT SHALL."* Sometimes, in the promise of our fellow-creatures, there is equivocation, duplicity, and deceit ; but it is not so with God : his promise is his eternal bond. "Hath he promised, and shall he not bring it to pass ?" As sure as you need it, you shall have it ; as sure as you want it, you shall realize it. It is guaranteed by oath and by promise : it shall come seasonably ; at the best time, in the wisest manner, and sometimes from the most unexpected quarter. Its certainty is founded upon the divine existence ; its communication, upon divine veracity ; its possession is the fruit of immutable, undying, and unwavering affection. Christian ! it is as sure as "the Lord God omnipotent reigneth." Should the elements of nature be dissolved, and "should heaven and earth pass away," every iota of God's word must be fulfilled.

"His very word of grace is strong
As that which built the skies.
The voice that rolls the stars along
Speaks all the promises."

VI. THE CONSUMMATION OF IT,—*"AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER."* This is the acme of the Christian's happiness ; the summit of his wishes ; the *ultimatum* of his hopes. To dwell in God's house ; to commune with his people ; to engage in his worship ; to celebrate his 'perfections ; to feast upon his grace ; to enjoy happy sabbaths, holy ordinances, fraternal intercourse, reviving seasons, refreshing communications, and sanctifying influences,—this is dearer to the Christian's heart than all the pomp, pageantry, and vain plea-

sures of the world ; and, in the possession and enjoyment of these hal-
lowed and heart-solacing immunities,
he can say,

"Lonely, I no longer roam,
Like the cloud, the wind, the wave ;
Where you dwell shall be my home,
Where you die shall be my grave,
Mine the God whom you adore,
Your Redeemer shall be mine ;
Earth can fill my soul no more,
Every idol I resign."

But there is another house which the Christian is anticipating : "it is a house not made with hands, eternal in the heavens." The church below is the vestibule to the church above ; when the good man arrives there, he shall abide there for ever, and enjoy the perfection of bliss. In those abodes of joy, in those mansions of rest, he shall dwell with palm-crowned saints and angels, adorned with all their pristine beauty and celestial brightness for ever ; dwell in his Father's house, in the Saviour's presence, "where there is fulness of joy and pleasures for evermore." From thence he shall never depart, never remove, never be expelled. With all the redeemed family of heaven he shall dwell, exult, and sound forth the entrancing and enrapturing song of salvation as long as eternal ages roll on. The first inference we draw from this delightful subject is, encouragement for the Christian.

1. *Be encouraged to trust in God*, to seek his presence, to promote his glory, to aid his cause, to encourage his people. You are commencing a new year ; "mercy and goodness" attend it ; they shall follow it, and shall not die nor depart with it. You have the full assurance that God will be with you ; that his mercy shall follow you through all the changing scenes and vicissitudes of human life. Be encouraged, then, to follow him closely, fully, faithfully, and for ever. Give him your best affections ; your best energies ; all the homage and devotion of your heart. Be encouraged to come forward manfully and boldly to espouse his cause. There are many noble, godlike, and glorious public institutions

needing your assistance as well as your prayers. Consider your great obligations ; your awful responsibility ; and come forward, willingly, "to the help of the Lord, to the help of the Lord against the mighty ;" "work while it is day." Let your property and your talents be employed in his service and devoted to his glory ; and, should you find your road rugged, your path thorny, your difficulties great, your enemies numerous, your afflictions severe, be not dismayed nor discouraged ; remember, the promise is as sure as eternal love can make it ; "goodness and mercy shall follow you ;" and "greater is He that is for you, than all those that can be against you."

2. *Be active.* Time is flying ; years are departing ; life is fast ebbing away. It is true, God's mercy shall attend us all our days ; "but our days upon earth are a shadow." What passes so lightly, and vanishes so soon, as a shadow ? Perhaps you have watched a light summer cloud, as it threw its shadow on the side of a distant hill. It glanced hastily along ; you could just trace its course, but it passed off in a moment ; and when you looked again, it was gone for ever. Our days are but as a hand-breadth ; our age is as nothing—a vapour, the flight of an arrow, the weaver's shuttle : such, assuredly, is human life—short, fleeting, fading, receding with all the rapidity of lightning. How important, then, that we should duly appreciate and daily improve our allotted days, by consecrating ourselves to works of piety and beneficence. Lost time cannot be recalled ; past opportunities cannot be improved ; sickness, affliction, disease, and death may be near at hand. Christian ! remember, now is the time for labour ; heaven is the place for rest : this is your seed time ; in heaven you shall reap a glorious harvest : here you are called to fight the spiritual conflict ; in heaven you shall wear the crown of unfading glory. Therefore, "Whatsoever thy hand findeth to do, do it with all thy might." "Be steadfast, immovable, always abounding in

the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

3. *Be faithful.*—God is faithful in all his dealings, in his paternal discipline, in his covenant engagements; faithful to all his promises; faithful at all times, under all the various circumstances of life. "Faithful is He that hath called you;" and he will continue faithful; and he requires, expects, and deserves faithfulness on your part. His imperative mandate is, "Be thou faithful unto death, and I will give thee a crown of life." Oh, study to fulfil your vows; be not intimidated by dangers, nor appalled by enemies; betray not your Master's cause; make no compromise with the world; cultivate your talents; fan up the flame of your zeal; resuscitate your hope and love; study "to walk with God;" be valiant for the truth; "quit yourselves like men." Remember what Christ has done and suffered for you; consider what he is now doing, and what he has promised to do. He is a faithful friend. "He will never leave nor forsake you." Let your fidelity and integrity be constant, firm, unflinching, and unalterable. Show to the world that you believe what you profess, and that you practise what you believe.

4. *Be grateful.*—Let not a frigid apathy, a stoical hardihood, a callous insensibility, a worldly intoxication blunt the finer feelings of your heart and stagnate the generous currents of your bosom, making it impervious and impenetrable to the dew drops and showers of heavenly benevolence. Beware of sinking into the vortex of selfishness, of burying your mercies in the grave of oblivion. Think often, devoutly and deliberately, upon the subject of your mercies. How diversified their character! how multifarious their forms! how appropriate their tendency! let a grateful memorial of them be vividly and indelibly written on the tablet of your heart. If they are departed, trace them and bring them in a tangible form before your imagination. If they are forgotten or buried

amidst the rubbish of earth, search them out, and bedew them with tears of penitential grief, because of your wanton remissness. If they are remembered, record them with a faithful hand, in your own private diary, as the witnesses of God's providence, and as incentives to your obedience. Count them over, as the monk does the beads on his rosary, as the miser does the sparkling pelf in his coffers, as the mariner does his hazards and perilous escapes by sea, as the astronomer does the stars glistening in the galaxy, as the slave does the hours of his bondage, as the culprit does the days of his incarceration. Let a flame of holy fervour and gratitude burn on the altar of your hearts, resembling that of old, which was not permitted to expire. Let your language be, "What shall I render unto the Lord for all his benefits." "Bless the Lord, O my soul, and forget not all his benefits, who crowneth thee with tender mercies and loving kindnesses."

5. *Be humble.*—Remember, "it is by the grace of God, you are what you are." Watch against pride. It is the Christian's potent and direful enemy; it mars his peace, sullies his holiness, impedes his usefulness, pollutes his motives, weakens his principles, and frustrates his resolutions. If it gains access into the citadel of the soul, it cannot be easily repulsed. Oh, guard against this artful and insidious enemy. If you would crucify this monster, get a realizing view of a crucified Saviour; cling to his cross; dwell beneath the shadow of Calvary; let the eye of your faith be steadily fixed upon incarnate love, upon this mystery of mysteries, upon this transcendent wonder of wonders. The cross of Christ is the only antidote for human pride. Remember your constant and unceasing dependance upon free, sustaining, gratuitous, and upholding mercy. Never forget that "goodness and mercy" follow at God's bidding, and they depart at his pleasure. Study to enjoy them, to improve them, to value them, by receiving them

thankfully, and "walking humbly with God." Let not your attainments exalt you; let not your trials depress you; let a chastened, child-like humility characterize the former, and a holy, confiding submission the latter. Let it be your daily endeavour to imitate him, "who was meek and lowly in heart," for "God resisteth the proud, but giveth grace unto the humble."

6. *Be contented.*—Yours is a rich heritage, a goodly portion. You have much in possession, but more in prospect: "goodness and mercy" here, and heaven hereafter. "Godliness, with contentment, is great gain; having the promise of the life that now is and of that which is to come:" possessing this, you ought to be satisfied. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." Oh, belie not your principles; slur not your profession, by an inordinate concern for the vain and insignificant trifles of earth. Make it obvious to every eye that your religion inspires you with contentment; that it yields you pure and permanent happiness. Keep your thoughts and affections intently fixed upon your heavenly home. Remember; every thing you need below is secured by the purpose and promise of God; be anxious to secure and

identify your interest in that "inheritance which is incorrupted, undefiled, and which fadeth not away." There is a portion provided for the Christian, over which the law that consigns all earthly things to destruction, has no power. Christian! let the world behold in your deportment, conduct, and conversation, that you are "a citizen of no mean city." Let it see you patient under sufferings; forbearing, amidst provocations; humble, in prosperity; resigned, in adversity; and, as your years keep departing, and death keeps advancing, let your spiritual principles and character assume a moral, beautiful, and sublime grandeur. Seek to hold habitual converse and communion with heavenly realities, so that when your final hour shall arrive, and "time with you shall be no longer," you may be enabled to exclaim with holy ecstasy and delight,

"Oh come! ye sacred gusts, ye pure delights,
Ye heav'nly sounds, ye intellectual sights;
Ye gales of paradise, that hush to rest,
And fill with silent calm the peaceful breast;
With you, transporting hopes, that boldly rise,
And swell, in blissful torrents, to the skies;
That soar with angels on their splendid wings,
And search th' arcana of celestial things,
Here let me rise and bid the world adieu!
And still converse, ye glorious scenes, with you."

M. S.

POETRY.

THE DESOLATION OF EDMOM.

"O thou that dwellest in the clefts of the rock,
that hidest the height of the hill, I will bring thee
down from thence, saith the Lord."
Jeremiah xlix. 16.

'Twas eventide, and o'er the eastern heights
Rose the full circle of a gorgeous moon,
Lighting the dim brow of storm-beaten Hor
With silver tracery,—listening to the hum
Of joyant crowds at summer festival,
From Edom's gardens—from her groves of
palm,
Fringing the ledges of the verdurous rocks,
Her mansions hewn in dizzy mountain-tops,

Sparkled innum'rous lights, as if the skies
Had careless dropp'd upon those eyrie crags
A residue of stars they needed not.

Here was the tinkling sound of dancing
feet,
Here & sweet song, or thrilling tone of harp,
Whose wreathings, wandering far among the
hills,
At length found rest upon the fleecy clouds,
Wreathing the stainless brow of rugged Seir,
And laid them down and died. There far
apart
Conversed a group of Teman's famed seers,
Men far too wise to need a book from heaven

For things celestial. There slowly wound
Amid the woody vale and mountain gorge
A holy pageantry of white-rob'd priests,
And wreathed victims, and pale devotees
To the high temple of some bygone god.
There merchants from the realm of fabled
Ind,
And ocean-ruling Tyre, and Syria's plain,
Talked with the men of Idumea's mart,
Admiring how their city had up-grown,
Its pleasant places and its eagle towers,
Its olive-groves and verdant terraces,
That curtain'd with their green the moun-
tain's face.

* * * *

On a tumultuous waste of blackening hills •
The weary night looks down. There hath
o'erpass'd

A shadowy woe, down-flinging from its wings
Bleak desolation, barrenness, and death.
There hath a stream flow'd by—a gloomy
tide,

And God's breath blew it on—it was his
wrath
Which Mercy's silvery gates at length out-
burst.

For ever from those palace-crested heights
Is fallen their pride. Spirit of loneliness!
Thou only now through the grim-winding
rocks

Wendest thy way unstay'd, or couchest deep
In some low chasm, where down the darting
sun

Dares but half-way to look. None shall pass
through—

Saith the Almighty One. For evermore
Hush'd is the sound of Edom's multitudes—
Their voices hush'd—the noise of many feet
Hush'd, as the darkness in their sepulchres,
Hush'd is the clang of arms, the song of
mirth,

Aye, and the story of their mighty deeds,
Their curious arts, their chronicles of old,
Upon oblivion's breast are sleeping—
hush'd.

Edom is low—laid low for evermore!

Over the desolate silence peals a voice,—
“Watchman, what of the night?” then
echoes back
Out of Seir's misty watch-tower the reply.—
“The morning cometh, and also the night.”
Edom is low—laid low for evermore!
For her no more—no opening eye of day,
But the long slumber of a dreamless night,
Beneath the frown of an unpassing curse,
While o'er her rolls Time's wilderness of
waves!

Alφα.

“WEAK THINGS.”

1 Cor. i. 27, 28.

SCORN ye earth's weak ones? Her “weak
things” in warning,—

Vines as they cluster, and streams as they flow,
Mists rob'd in beauty—reprove the proud

• scorning,
Crying, ‘Beware! how ye frown on the low!’

Is there not life in the vine for thy fainting?
Will not the streamlet, in thirst, make thee
bow?

Shall not the cloud which the rose-light is
painting,
Teach thee to blush for thy scorn of the low?

See! the land darkens, and earthquakes are
rocking,
“Finish'd” redemption and Hell's over-
throw—

Tell, who the victor? The same they are
mocking,

Lo! 'tis the Lord! while they deem him the
low!

•
Scorn ye no more—the best blessings that
shower,

Wrap them where thoughts of the proud
never go:

So, in *their time*, may the weak bring forth
power,

So may the haughty be help'd by the low!

E. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

*The Divine Rule of Faith and Prac-
tice; or, a Defence of the Catholic Doc-
trine, that Holy Scripture has been, since
the times of the Apostles, the sole Divine
Rule of Faith and Practice in the Church,
against the dangerous Errors of the Au-
thors of the “Tracts for the Times,”
and the Romanists, as particularly, that
the Rule of Faith is “made of Scripture
and Tradition together,” &c., in which also
the doctrine of the Apostolical Succession,*
VOL. XX.

*the Eucharistic Sacrifice, &c., are fully
discussed.* By WILLIAM GOODR, M.A.,
of Trinity College, Cambridge; Rector
of St. Antholin, London. 2 vols., 8vo.

•
J. Hatchard and Son.

It has surprised and grieved us, beyond
what we can express, that good and learned
men in the Establishment, have allowed the
Tractarians to “reign as kings,” for the
space of ten years, without doing any thing

worthy of themselves, to counteract the tremendous assault which has been made in their own camp, on the grand bulwarks of the Protestant faith. With the exception of a few pamphlets, reviews, bishops' charges, and tiny half-crown volumes, nothing has issued from the pens of Churchmen, indicating a due sense of the awful crisis which has come upon us. Not a single work of standard merit, of high theological character, or of profound learning, has been supplied by the bishops or clergy; while the Tractarians have been deluging the country with their patristic and other lore, and have been passing themselves off as men exclusively acquainted with the testimony of antiquity, and with the legitimate character and bearing of the Anglican Church. We are not ungrateful for the able services rendered to the cause of Protestantism, by the two little volumes of the late lamented Dr. Shuttleworth, by the charges of such prelates as the Bishops of Chester and Calcutta, by the writings of Dr. Turton, and by the faithful remonstrances and exposures of the *Christian Observer*, the *Churchman's Monthly Review*, and the *Record Newspaper*: but, when we reflect on the vastness of the exigency which has arisen, on the wide-spread and vital heresy which now lurks within the bosom of the Establishment, and on the zeal and talent which characterise the advocates and supporters of that heresy,—we are unable to repress our astonishment, that, hitherto, the ablest and most learned works against Puseyism have been supplied by writers not ranking within the pale of the national church—either Americans or Dissenters. How can the evangelical clergy, who are so intensely hated by the opponents of good old-fashioned Protestantism, reconcile it to their consciences, that they have so long suffered the Tractarians to occupy the battle-field, without bringing one heavy piece of artillery to bear upon their masked batteries? It is not in bitterness of spirit, nor sectarian prejudice, that we utter this lamentation; but, in love to ourselves, and in more ardent love still to the insulted majesty of truth. They have not been, evidently, sufficiently alarmed at the signs of the times; they have not been so earnest as they ought to have been, in contending “for the faith once delivered to the saints.” Had they worked the press with the holy vigour which the case demanded, there is reason to believe that the new oracles would long since have been silenced; and that the real friends of the Reformation would have been united in a nobler phalanx for the defence of our Protestant principles and liberties.

With these views of the comparative position of the Oxford controversy, we are delighted to be able to say, that Mr. Goode,

in his two elaborate volumes, has done much to redeem the credit of that portion of the clergy who withhold their sympathy from the mischievous doings of the Tractarians. He has met them fairly on their own ground, and with far more than the theological acumen displayed by the most renowned of the heretical party. It is not saying too much to affirm, that he has driven them, in many instances, with deep disgrace, from their principal posts; and proved them to be, with all their boasting, extremely ignorant and ill-informed, or sinfully bent on misrepresenting the state of the fact.

Our author justly observes, that one cause of the temporary triumph of the Oxford Popery, is “the low state of ecclesiastical learning among us for many years past,” which has served to enhance the show of it in the new school. We have pleasure in saying, that no such deficiency attaches to the pages of our author, whose only fault is, that he has been so long in buckling on his armour. We cannot help thinking that the paragraph in his preface, in which he partially accounts for the sad heresy now prevailing, by a reference to the zeal of Dissenters against the Establishment, is a little overstrained, and out of keeping with the other parts of his work. We must remind him, that “out of nothing nothing can come,” and if there had not been a great deal of actual or slumbering error in the Establishment, it would have been impossible for the doings of Dissenters, whatever they may have been, to have led to such formidable results. What trifles, even in the estimate of an evangelical Churchman, are the errors of orthodox Dissenters, compared with the unblushing Popery of the Tractarian party? Is it not probable, that this fearful blight has been permitted to fall on the Church of England, that the pious part of her ministers may better know in what her true strength and glory consists, that they may lean far less than they have done upon an arm of flesh, and that they may talk, with less confidence, of the extraordinary perfection of her practical working, as one important branch of the great Protestant community?

But, while we notice Mr. Goode's reference to the Dissenters, as somewhat ungracious at such a time, we are constrained to say, and we do it with unfeigned delight and respect, that the tone and temper of his volumes are almost all that we could desire in a controversial work. Of this, abundant proof is furnished, in the manner in which he has treated the much litigated question of apostolical succession. Though he writes with the strong predilections of an Episcopalian, he evidently scorns the thought, as impious and profane, of attempting to unchurch other communities of Christians in

which the cardinal truths of the gospel are held; and he decidedly scruples to sustain the doctrine, that the ordination of bishops is the only valid title to the exercise of the Christian ministry.

There is a vast body of important truth, and well-digested historical fact, contained in these important volumes; and if Puseyism could be viewed simply as a question of evidence and of truth, we should say that Mr. Goode has disposed of it for ever. But we fear it is something that a mere argument will not fully reach. Its stronghold is the enmity of the human heart against the humbling doctrines of grace. Its advocates, it is much to be feared, never knew the reality of the new birth, never saw the utter deficiency of a creature's righteousness, or the true glory of that undertaking, for the sake of which God is just in justifying the ungodly. The Tractarian system at large is a double-distilled quintessence of self-righteousness, in which every thing essential to the acceptance of a guilty creature with God has been extracted; while all the vital errors of the great apostasy have been substituted in its place. The many prayers, the church-going habits of the party, the austerity of their manners, their burning zeal to insinuate their doctrines into the minds of the people, only render them the greater scourge to the country, assimilate them more closely to their great Papal model, and place them in ominous sympathy with the Pharisees in the days of our Lord, of whom they are the legitimate successors. Did we speak of them in other terms, we should be unfaithful to our convictions. We are sick of listening to wire-drawn accounts of the piety of a class of men, who are subverting the vital doctrines of the gospel, who are shamefully wanting in the commonest attributes of honesty, and who are compassing sea and land to throw back this noxious and happy country upon the tyranny, corruption, and midnight gloom of the dark ages. God grant that all good men may be at their posts, and united, heart and hand, against the common enemy. The spirit of the Reformers, laying aside all their persecution, would yet drive all the birds of night into their murky retreats.

We thank Mr. Goode, most sincerely, for his very admirable volumes: they will fix his reputation as a scholar, a divine, and a Christian.

ANCIENT CHRISTIANITY. No. VII. *The Miracles of the Nicene Church, in Attestation of its Demonolatry. With a Supplement.*

Jackson and Walford.

An interval of twelve months has passed since the publication of the last number of

this important work; we do not regret this, for the appearance of the present just now is most seasonable. It is conclusive against the Nicene Church, proving it to be as corrupt as ever the Church of Rome has since been, and that any attempt to restore Nicene Christianity is just as nefarious as if the object were the re-establishment of undisguised and avowed Popery. In their zeal for the tridentine fathers, the Oxford Tractarians have shown how little it matters to them what is erected on its ruins, if they can only effect the destruction of Protestantism; and this they are labouring to do with all the learning, subtlety, and influence it is in their power to command. The Nicene Church is their declared model; and that it exhibited all the characteristics of the grand apostasy predicted by St. Paul, no one can for a moment doubt, who makes himself acquainted with its history. In Mr. Taylor they have an able instructor and a faithful guide.

The Rev. William Palmer, who has lately indicated some of the most virulent symptoms of the Oxford Newmania, has published a letter in which he says, "I profess myself a Catholic, and a member of a Catholic Church, and say, *anathema to the principle of Protestantism*, which I regard as identical with the principle of dissent; and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters: likewise to all persons who knowingly, and willingly, and understanding what they do, shall assert, either for themselves or for the Church of England, the principle of Protestantism, or maintain the Church of England to have one and the same common religion, with any or all of the various forms and sects of Protestantism, to all such I say, *anathema*." Another priest of the same school, and as demoniacally possessed, gave utterance, in St. Margaret's church, Westminster, to a similar burst of Puseyite intolerance. "I am aware," says this servant of the meek and merciful Jesus, "that it is common to call such persons Dissenters, but I shall speak of them by their right name, schismatics; and though I may hurt the feelings of some present, I am bound to declare, at all hazard, what I believe to be the truth. I have no hesitation in saying, that the same mercy, and no more, may be expected hereafter, by the schismatic, as by the adulterer or thief. It is no excuse to be born of schismatics. God will make as much allowance, and, it is to be feared, no more, in the case of an hereditary schismatic, as in the case of an hereditary adulterer or thief, that is, one trained to be such by his parents." A church that can tolerate such a spirit, and retain within its

bosom firebrands like these, must rather increase than diminish the number of schismatics, as this preacher at St. Margaret's is pleased to call, not the dissentients within the pale of his hierarchy, for, in that case, the term would be strictly applicable, but those who are without, and who are properly separatists and not schismatics. With the church, which they thus profess to laud and glorify, the Puseyites are dissatisfied, and are exerting all their energies to effect its subversion; and what is the kind of church they wish to establish in its place, and dissent from which they denounce and anathematize? The Nicene Church; the characteristics of which, as displayed by its canonized saints and fathers, were knavery, fraud, credulity, and superstition; all these apply more especially to its demonolatry, and the miracles wrought in attestation of it. What the Nicene Church was as the nursery of asceticism and the celibate, our readers may learn from the notices of Mr. Taylor's work, which appeared in several successive numbers of our Magazine last year. Its demonolatry, sustained by false miracles, opens a lamentable page in the history of human wickedness and weakness, clothed in the garb of a divine religion. The relation of all this to modern Puseyism, has drawn from Mr. Taylor some very just and discriminating observations.

"A feeling of sad perplexity depresses the mind in the perusal of the Nicene Divines, when men like Chrysostom and Augustine, (to name no others,) are found labouring to uphold and promote impieties of the most frightful kind. The question presents itself again and again; What could have been the motives that induced such men to pursue such a course? A complete and altogether satisfactory solution of this problem is not, perhaps, to be expected; yet a partial solution of it obtrudes itself upon our notice, in perusing the history of the times. Too evident is it that, in the then position of the church, struggling hard for supremacy with the waning Paganism, and waging a doubtful war with Arianism, and other forms of heterodoxy—the vast scheme of martyr-worship—with its licentious festivals, its fanatical excitements, and its daily wonders, offered a powerful means of carrying the day, and of securing the support of the mass of the people. With this engine at work, the civil power was overawed, heretics (themselves superstitious) browbeat or confounded, and the 'ragged multitude' cajoled, flattered, debauched, fleeced. Especially does it appear, that the cures and miracles professed to be wrought at the shrines of the martyrs, were employed as the means of coaxing the mob to support the church in oppressing the several bodies of separatists.

"Influenced by motives so unworthy, the great men of the Nicene age, how unwisely! how traitorously! more than connived at that which they could not but feel to be in the highest degree dangerous to the souls of the people; and thus yielding to this 'temptation,' the base idolatry of the sixth and seventh centuries grew, with a terrible rapidity of expansion, from the teaching and conduct of the illustrious men of the fourth.

"Does then, I respectfully ask, does the present position of the Episcopal clergy, as related to the political tendencies of the times, and to the rivalries of other religious bodies, offer any points of analogy, which might suggest a caution as drawn from the history of the fourth century?

"This is evident, that 'church principles,' as revived by the writers of the Tracts for the Times, offer an aid, how false an aid! to the Episcopal clergy, in the perilous contests of the day, political and religious."

How these "principles" wrought in the Nicene Church, this portion of Mr. Taylor's work painfully exhibits. "Bishops," we are told, "in the great cities, could stand up in crowded churches without shame; and with uplifted hands, appeal to Almighty God, in attestation of that, as a miracle, which themselves had brought about by trickery, bribes, and secret instructions." Thus Ambrose, *saint* Ambrose, the bishop of Milan, who occupies a high position among the Fathers, got up a most bungling, barefaced, lying miracle, in order to humble the Empress Justina, and to mortify the Arians, whose cause she openly espoused. He furnished a new and magnificent basilic, at the time of its dedication, with a brace of martyrs. "At the very moment, while the church is pressed upon by her enemies, and the reasonable fervour of the people demands its *pabulum*—in that very night, the hitherto unheard-of martyrs, G. and P., rush from the skies, enter the episcopal palace, make themselves known to the bishop, furnish him with the necessary particulars of their names, sufferings, and place of interment." The whole story is disgusting. It involves all the orthodox clergy of the city, and their bishops, in the charge of gross fraud and imposition. The relics of these blessed martyrs restored a blind butcher to sight, of whose guilty participation in working the miracle, by supplying the blood, there is too much ground for suspicion. He was immediately taken from his family and associates, and placed as a survivor in the church where the martyr-relics were deposited. The Arians laughed—but they alone were incredulous; the popular voice was against them, and orthodoxy triumphed in its iniquity. Orthodoxy had its demoniacs, as well as martyrs. Ambrose, it seems, could wrench Athanasian

doctrine even from reluctant demons. Mr. Taylor relates an historical incident:—"If the whole transaction be genuine, blood and all, then these were real demoniacs; and they, being tortured by the holy relics, gave their testimony against Arianism. But, if not, then we must not suppose them to have been *real lunatics*; for such could not have been schooled to act their part on this occasion. They must, therefore, have been wretches hired to feign themselves possessed, and deliberately instructed as to what they were to utter! nothing can be imagined more frightfully irreligious, than the scene which must have taken place in the night preceding the performance of this farce. The men are found, who, for a stipulated amount, are willing to act the devil! they are then told how to behave themselves; they rehearse their yells; their performance is criticised, and is at length approved. They are told in what terms to scream Trinitarian doctrine, and how to protest that there is no salvation for Arians! "One shudders to follow a transaction of this sort in its details: and yet it is impossible to escape from the necessity, either of admitting the whole of the alleged miracles, and with them, saint worship, in the grossest form; or of attributing to the actors in it a complicated wickedness of the most odious kind." "The Martyrs of Milan," are dismissed to introduce "the bleeding relics of saint Euphemia." This was a constantly repeated miracle, as often as it suited the purpose of the ruler of the church. In all her miracles, the Nicene Church, as well as the Church of Rome, was remarkable for employing blood—*sanguinis plurimum*. Thus, in St. Ambrose's discovery of the relics of his martyrs, as he approached the precincts of the spot where they were interred, his feet were steeped in blood; so likewise the blood of St. Euphemia flows at the bidding of the faithful:—"On the left side of the silver coffin there is some lattice work, closed (ordinarily) by little fittings: through these an iron rod, (or spatula) to the end of which a sponge has been attached, is thrust, even till it touches the most holy relics; and after working it about awhile, they withdraw it FULL OF BLOOD, and covered with clots! which, when all the people behold, they worship God rejoicing." In all times, from the fourth century to the present day, fresh, bright, liquid martyr-blood has, among "well instructed Catholic people, been held in the highest esteem, and has been eagerly courted as a supernatural agent. What a lamentable exhibition of the knavery of the priesthood, and the credulity of the laity of the Romish Church is supplied by the letter of the Earl of Shrewsbury, the premier Earl of England, to Ambrose Lisle Phillips, Esq., descriptive of the

Estatica of Caldaro, and Addolorata of Capuana!" Two young women are described as bearing in their persons, imprinted in their hands, feet, and side, wounds analogous to those borne by the Redeemer. These are called the stigmata, and we are told that from the wounds of the Estatica of Caldaro drops of clear blood frequently flow, on Thursday evening and Fridays. "The invention of the cross, and the miracles therewith connected," next undergo investigation, and are thoroughly exposed. The actors throughout are dupes and knaves. But the most amusing part of this number of Ancient Christianity is the account of "The relics of St. Stephen, proto-martyr."

The history of the revelation of the body of St. Stephen, Mr. Taylor has narrated with brevity, and commented upon with his usual acuteness. We cannot, of course, afford space for the marvels recorded to have been wrought by the relics of this blessed martyr, so miraculously discovered. "Three coffins were found duly inscribed in mystic style! The news is carried to the bishop, who was presiding at a Synod at Lydda; he hastens to the spot, with two of his colleagues, and proceeded to open the coffin of Stephen; and at the instant there was an earthquake! and, moreover, a sweet odour was diffused all around, such as none had ever before heard of or perceived! 'Verily,' says the narrator, 'we believed ourselves surrounded with the delights of Paradise!' Among the crowd then present were many labouring under various disorders (some of which are enumerated), and in that same hour, and by the sweetness of that odour, seventy-three souls were cured! From some, demons were expelled! After leaving on the spot *de membris sancti parvos articulos*, the relics, with the earth, were conveyed to the holy church of Sion." From the following instances, gravely told, our readers will draw their own inferences. The sooner the relics of the proto-martyr are removed to Oxford the better. The event would produce a long and loud '*jubilate*' resounding through its halls and cloisters.

"A man had sent his son and his servant with a sum of money, to purchase pigs at a considerable distance. They returned not at the time expected; and the father is upbraided by his neighbours for having exposed his son and servant to the perils of so long a journey. Sad thoughts of robbers oppressed him; and tears were his only meat through the day; at night, however, in a vision, a bright form appears to him, and gives him comfort,—'I am Stephen,' said the fair apparition, 'thy son and servant have their faces turned homewards, driving before them four-and-forty pigs, and all of them choice ones.' *Omnes electos!* the happy prognostic is realized in all its

details, and, at the predicted time, in comes the lad, the servant, the four-and-forty 'choice pigs,' and a credit in cash to boot."

"The next instance is still more remarkable than this. A certain woman had lost her son, who was yet a catechumen, and unbaptized. Distracted with this double grief, she laid the corpse before the glorious Stephen, that, *from him*, she might receive her son alive. Having assailed the ears of the friend of God in pious confidence; and, in the agonizing thought that her offspring had died to perish eternally, *utpote sine gratia baptismi, saluum habere non posset*, her sorrow is regarded—her son is restored to life, and again moves and speaks. A priest is instantly called, holy baptism is administered, and the soul thus liberated from the bonds of mortal sin, expires and returns to God."

This is the model of the church which the great builders are to reconstruct out of the materials which are already prepared to their hands in the Anglican Episcopacy.

We know not how these masters of controversy will get over some of Mr. Taylor's inferences from the acknowledged demonolatry of the Nicene Church, and its miracles. He says,—

Against this polytheism and idolatry, the reformed churches, and not last, the Church of England vehemently protest. It is of their very essence to protest against these blasphemous superstitions.

"But now, if the alleged miracles which at first sustained these practices were real miracles, in the same sense as those recorded in the gospel, then the reformed churches have been, and are fighting against God; and nothing remains for them but penitent abjuration of their infidelity.

"But if these miracles, (to whatever agency attributable,) were not 'of God,' and if they proceeded more or less directly from 'the father of lies,' then such inferences as these unquestionably follow:—

"That the church of the fourth century, so far from enjoying the extraordinary guidance of the Holy Spirit, or walking in the path of Christian simplicity and godly integrity, was abandoned to the most pernicious infatuations, and was 'turned unto fables,' and had already travelled far upon that road, which led it where we find the church in the middle ages—deep sunk in the swamp of doctrinal, ethical, and ecclesiastical corruption.

"Our final inference, then, is, that a flagrant inconsistency, to use the gentlest phrase, attaches to the conduct of those who, while by the solemn, reiterated, and unexceptive approbation which they have expressed of the Nicene Church, and of its chiefs, they tacitly accept as truly miraculous the alleged miracles of that church, yet hold office and emolument as

ministers of a Church which, if those miracles were real, is schismatical, heretical, and antichristian."

Mr. Taylor's reasons for rejecting the Nicene miracles must be perfectly conclusive to every sane and honest mind. His investigation of the import of the twenty-second of the Thirty-nine Articles, proves, at least, that the Anglican church is Protestant on the subject of demonolatry, and the polytheism and idolatry it necessarily engenders. We wish it were Protestant throughout; or even as Protestant as the early reformers would have been happy to make it.

Mr. Taylor states the real danger to be apprehended from the spread of the "Tractarian heresies. It is this,—that the clergy, seduced by the lure of church principles, should silently surrender the Protestant Episcopal church to the growing influence of its insidious enemies, who, favoured but a little more, will hurry it on to its overthrow, in the company of Rome, when the "Idols of the nations shall fall to be seen no more." Let the rulers of the Church look well to this. Their Eli sort of rebukes, to their heretical sons, betray either their real weakness, or their sympathy with the present movement. They must use the rod, for it cannot be endured, that the reproof should go no further than a tacit encouragement of the conduct they ought severely to mark and punish. "It is no good report I hear of you, my sons," may suit the mildness of the Archbishop of Canterbury's nature; but it is ill adapted to stay the plague, and save the ark from the hands of the Philistines.

The Martyr of ERROMANGA; or, the Philosophy of Missions, illustrated from the Labours, Death, and Character of the late Rev. John Williams. By JOHN CAMPBELL, D.D., Honorary Member of the Literary and Philosophical Society of St. Andrews, Author of "Jethro," "Maritime Discovery," &c. 8vo. pp. 490.

John Snow.

An original work, in a scribbling age, is as welcome as it is rare. Such a work is "The Martyr of Erromanga," though devoted to a subject upon which multitudes have written in the present age. Never before has the missionary enterprise been placed in such a variety of commanding and all-subduing aspects. We rise up from the perusal of this volume with the deep impression, that the conversion of the world, by the preaching of the everlasting gospel, is an undertaking, compared with which, the projects of human ambition, the diplomacy of statesmen, the revolutions of empire, and the achievements of science, dwindle into insignificance, or appear only to be in-

portant as they contribute to help forward the grand designs of infinite mercy to the human race.

The form into which the author has thrown his treatise is somewhat novel and peculiar; but we do not object to it on this account, as it may tend to rouse attention to the all-important themes discussed, and may thereby subserve the great cause of the world's evangelization. Instead of writing a continuous essay upon the philosophy of missions, of which the author was fully capable, and which, from his vigorous pen, would have been highly interesting, he has chosen to exhibit his masculine train of thought in a series of letters, addressed to the Teachers of British and other Day Schools, to the Teachers of Sunday-schools, to the Superintendents of Sunday-schools, to the Committees and Members of the London and American Peace Societies, to Sir Thomas Fowell Buxton, Bart., to James Douglas, Esq., of Cavers, to T. Wilson, Esq., Treasurer of the London Missionary Society, to the Right Hon. Lord Brougham, to the Rev. T. East, Treasurer of Spring-hill College, Birmingham, to the Rev. Thomas Gillespie, D.D., Professor of Latin in the University of St. Andrews, to the Rev. John Foster, to the Right Hon. Thomas Babington Macaulay, to Field Marshal the Duke of Wellington, and to the Churches of Great Britain, Ireland, and America.

The volume, as Dr. Campbell informs the reader, "comprises a series of arguments on the facts of missions generally, and on those of the South Sea Missions in particular. It is an endeavour, on the one hand, to combine such facts with the principles and doctrines which explain them; and, on the other, by the same facts, to prove and illustrate such doctrines and principles. This the writer believes to be the most successful method of dealing with those important classes of persons whom he is most anxious to reach, and excite to the consideration of this paramount subject. These classes more particularly referred to, are educated, inquisitive youth; men of more advanced years, addicted to books and study; collegians of every order, whether Churchmen or Dissenters, in all parts of the kingdom; the conductors of the periodical press; magistrates and legislators; and the upper ranks of society generally. He deems it, on a variety of grounds, a matter of the utmost moment to obtain the favourable regards of all these classes towards the cause of missions."

How just and powerful is the following estimate of the blessed undertaking which Dr. Campbell advocates:—

"The work of missions," says he, "is incomparably the best medium through which to contemplate the cross of Christ and

the mercy of God. The true history of that work, supplies a body of the most convincing evidence in support of Christianity, that can be produced. Williams's 'Missionary Enterprises,' alone, is of more real value than all the writings of a Clarke, a Butler, a Paley, a Chalmers, a Leland, a Lardner, united. There Christianity appears arrayed in her missionary costume. She presents her magic form, and shows her beauteous face, on the battlements of a citadel reared by her own hands, with materials furnished by her own conquests. The fruit of missions is her best defence; she asks, she needs, no other. Obedience to the Son of God wants no permission; deeds of the highest benevolence to a suffering world call for no apology. He who opposes the work of missions, forfeits all claims to the character of a friend either of God or man. The adversary of missions is a foe to the Saviour of the world; for, by means of them alone, can his kingdom be extended, and his throne established. The man who scorns missions, must renounce the Christian religion, without which the nations of Europe and all other lands had still been dwelling amid the darkness of idolatry. On departing from our world, the Messiah commanded his disciples to go and teach all nations; they obeyed, and continued in their work till crowned with martyrdom. Their successors, for a time, walked in their steps; all churches were missionary societies; all Christians, in some shape, missionary agents. In this way, from one generation to another, the enterprise ought to have proceeded, till all flesh had seen the salvation of God. But the church slept, and her work ceased; and even now she is only awaking. Missions, therefore, are no new thing. They are the mere resumption of an ancient undertaking. Their seeming novelty is the severest reproach that can be cast upon the church. Missions the disgrace of the church?—They are her first duty, her true glory! Missions the dishonour of those who support and conduct them?—Their chief promoters are the principal ornaments of their country, and the best benefactors of their species!"

The chief characteristics of this volume are, great strength of argument, and glowing fervour of style. The first quality is very conspicuous indeed. He will be a resolute logician, who can parry off the force of Dr. Campbell's defences of Christian missions; and he will be more than a doubtful Christian who does not feel the tenderness and pathos of his appeals to the conscience and the heart. Had the author effected no more than to bring out to full view the character and labours of the lamented Williams, he would have rendered noble service to the church of Christ, at the present crisis; but

this is only a small part of the work accomplished by Dr. C. He has, in his letters to the Teachers of British and Sunday-schools, struck a chord which will vibrate through Great Britain and her colonies, and send sweet music across the wide Atlantic to all the educational institutions of the New World. Our author has properly estimated the office of the Sunday-school Teacher, and has fixed upon him his just measure of responsibility, especially in reference to the advancement of the cause of Christian missions. We earnestly recommend to the prayerful notice of all the superintendents of our Sunday-schools, the spirit-stirring letter addressed to them. It cannot fail, by God's blessing, to give a new impulse to them in their blessed work. The address, too, to the Churches of Great Britain and America deserves to be printed in letters of gold, and to be stereotyped on the hearts of all pastors and private Christians. When its lessons, which are all practicable, are fully imbibed by the flock of Christ, there will be no lack of means for carrying on the missionary enterprise. One honest glimpse of the great principles urged by Dr. Campbell, would instantly enable the London Missionary Society to alter its present ignoble position, of ceasing to send more missionaries, till the necessary funds can be supplied.

But there is one letter in this volume, which has struck us more than all the rest; it is that addressed to Lord Brougham. We cannot conceive of any document more fitted to produce a salutary impression on the mind of that highly-gifted individual than the letter in question; especially its closing statements, where he summons the object of his Christian sympathy to the death-bed of the late Sir James Mackintosh, and shows him the utter powerlessness of mere philosophy to sustain in the dying hour. After referring to the able defences of revealed truth from the pen of Judge Hale, our author thus closes his appeal:—

“The field of revelation presents a measureless abundance of subjects infinitely more than worthy of the highest exercise of your lordship's powers—subjects sufficient to task them to the uttermost for the space of ten thousand generations! What a prospect that field opens to your lordship's inquiry! What a legacy of thought, argument, wisdom, and eloquence, in relation to the inspired volume, you might yet leave to mankind! With materials, then, derived, you may construct a monument to your industry and genius which shall endure to the end of all things. But, O my lord, this is the smallest consideration! Indeed, it is not admissible at all into the list of Christian motives. The thought of the love of Christ absorbs every other thought. In

the world of perfect men, the glory of ONE occupies the minds of all. The ransomed millions resident in the paradise of God, can endure no praise but that of him who was slain, and who redeemed them to God by his blood, out of every kindred, and tongue, and people, and nation; and in its celebration, they are assisted by all the inhabitants of the heavenly world. Thus speaks the prophet of Revelation:—“I beheld, and I heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, ‘with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.’ May He who is the Alpha and Omega in heaven, be the same on earth! May your lordship speedily occupy a foremost place among the best friends of his cause, and the most efficient promoters of his kingdom.”

We cannot close this imperfect notice, without expressing our deep sense of obligation to Dr. Campbell for a work so singularly adapted to the times, and so eminently calculated to elevate the cause of missions to its proper position in the Christian church. We venture to predict that this work will live, when the hand which wrote it is motionless in the tomb.

A WREATH for the TOMB; or, Extracts from eminent Writers on Death and Eternity. With an Introductory Essay, and a Sermon on the Lessons taught by Sickness. By Professor HIRRECOCK, of Amherst College. 12mo. pp. vi., 250.

Amherst: Adams. London: Jackson and Walford.

Here we see the natural philosopher in the character which is his best adorning, a servant of JESUS CHRIST, “warning and teaching in all wisdom.” The solemnly impressive passages here collected, are from English and French authors, and are well adapted to their purpose, to lead the souls of men, especially the young and studious, to a holy and happy eternity. The sermon was occasioned by a visitation of remarkable sickness, in the college. Both it and the essay ought to have been made more prominently observable in the title-page; for they occupy almost the half of the volume, and they possess such an *originality* and *appropriateness* as render them, to our feeling, even more arousing and practically affecting than the extracts. We know of no native

work, excepting one or two little tracts, which can be regarded as occupying this field. We have, indeed, some excellent books for the sick, during the time of their sickness; and we have more for the consolation of mourners after their bereavements have taken place. But where have we a treatise that morally, philosophically, and, in the spirit of evangelical Christianity, proposes for its object the retention and improvement of the serious impressions of illness, when their immediate cause has passed away? Where have we a series of animated appeals, minute and penetrating in its details, yet the reverse of heavy or prolix; setting before the tradesman, the farmer, the lawyer, the physician, the minister of the gospel, the statesman, the mathematician, the theorist in science, the practical man in all the departments of natural knowledge, and the politician,—the claims of God and his gospel, urged, upon the principles peculiar to each class as well as upon the universal ground of obligation? This object of our desire is here supplied.

ELEMENTARY GEOLOGY. By EDWARD HITCHCOCK, LL.D., Professor of Chemistry and Natural History in Amherst College, &c. *With an Introductory Notice,* by JOHN PYE SMITH, D.D., F.R.S. Second edition. 1811. 12mo. pp. xii., 316.

Published at Amherst, Massachusetts.
London: Jackson and Walford.

Many British Christians recollect the edification and delight received from the ministrations and the private intercourse of Dr. Humphrey, the President of Amherst College, when he visited the land of his fathers, about seven years ago. Those feelings of interest were confirmed by the account of that academical institution, with which we were gratified by our brethren Reed and Matheson, in the first volume of their "Narrative of the Visit to the American Churches."—Letters XXI. and XXIII. That account supplied much and very striking evidence of the harmonious union of literature and science with vital piety and a most faithful and searching administration of religious government. Dr. Reed makes mention of the attentions paid to him by "Professor Hitchcock, known advantageously to the public by his productions on Geology."—Vol. I., p. 390. But that was nearly eight years ago. The Professor's well-merited celebrity has been much enhanced since that time, and especially by his surveys of the State of Massachusetts for geological purposes, and many allied objects affecting the industry and statistics of the province. The last of these was a most elaborate and magnificent work, in two

quarto volumes, with many fine plates, published but a few months ago.

It is, therefore, with more than ordinary pleasure that we look at the scientific character of Professor Hitchcock. His labours, as "the geologist of the state of Massachusetts," have not only conferred extensive benefits on his country, but have furnished standard works of description and illustration to the philosophers of Europe. Dr. Buckland, in his celebrated work, "the Bridgewater Treatise on Geology and Mineralogy," (Vol. I., p. 86; II. p. 439; and the Plate,) has made large and honourable mention of Hitchcock's discoveries.

The work before us supplies a want which we have often felt; to have a compendious but full introduction to this interesting branch of science, bringing forwards an extensive view of facts and reasonings, and written in a truly religious spirit. It has also the advantage of being in one volume, in a very condensed style of printing; and, considering the expense of the wood engravings, which are given without parsimony, it is very cheap. We apprehend that the execution of that kind of illustrations is more expensive in America than it would be in London. Among other distinguishing advantages, this volume "is arranged in the form of distinct propositions or principles, with definitions and proofs; and the inferences follow those principles on which they are mainly dependent;" and it is an especial design of the work "to present the whole subject in its proper proportions, viz., its facts, theories, and hypotheses, with their historical and religious relations, and a sketch of the geology of all the countries of the globe that have been explored."—*Preface.*

This work is particularly adapted to the use of students, ministers, and missionaries; and for the last class above all, as a missionary's library must usually be portable, and ought to be very select. We, therefore, copy, from Dr. Hitchcock's Preface, an extract of a letter, by the Rev. Justin Perkins, American Missionary in Persia:—

"Did not my missionary work press upon me so constantly and with such mountain-weight, I should feel strongly tempted to study geology, of which I know very little: so wonderfully interesting, in a geological point of view, does the face of Persia appear to me. Indeed, I often feel that this interesting and important science has peculiar claims on American missionaries."

—*Surely, also, on European missionaries!*—"Visiting, as they do, all portions of the world, they enjoy opportunities of contributing to it, with almost no sacrifice of time or effort, which are possessed by no other class of American citizens. I know not that I can better atone for my own deficiency in

this respect, than by requesting you, in my behalf, to urge upon the missionary students in college the high importance of their obtaining a good practical knowledge of geology and mineralogy, while attending your lectures, as they would enhance their usefulness in future life. It is the combined light of ALL TRUTH, *scientific* as well as *religious*, which is to render so perfect and glorious the millennial day."

PEACE, PERMANENT and UNIVERSAL:
its Practicability, Value, and Consistency with Divine Revelation. A Prize Essay.
By H. T. J. MACNAMARA. Royal 12mo.
pp. 362.

Saunders and Okey.

The history of this essay is soon told. The committee of the Society for the Promotion of Permanent and Universal Peace, offered a prize of *one hundred guineas* for the best essay, and *twenty guineas* for the next in merit, to show—I. That war, under all circumstances, is inconsistent with the precepts of the gospel and the spirit of the Christian dispensation; II. To point out the duties of magistrates and peace officers, in cases of tumults, insurrections, and invasions, with the most effectual method of preventing such calamities; III. To show the best means of settling all disputes between nations, without recourse to arms. The adjudicators were, Dr. J. Pyc Smith, the Rev. Thomas Pyne, M.A., of St. John's College, Cambridge, and Dr. Harris, President of Cheshunt College. Mr. Macnamara is the successful competitor, and the volume before us is the result of his laborious research, and well-directed powers of argumentation, on a subject of vast importance to the well-being of human nature.

As we are not, in our present state of knowledge and conviction, prepared to pronounce war to be, in all circumstances, sinful, and contrary to the doctrine and spirit of the Christian dispensation, it may be supposed that we are not in a condition to do justice to the merits of a work written for the very purpose of establishing the point about which we yet venture to hesitate. Such a supposition, however, is by no means well founded; for, though we do not fall in with all the author's conclusions, we coincide with him in most of the premises on which they are founded; and can, we trust, in some measure, estimate the fine talents he has brought to bear on his theme, and the excellent spirit which pervades his entire essay. Nay, we rejoice beyond what we can well express, to find so able a work written on pacific principles; for we thoroughly believe that war, as it now exists, or has ever existed, is an evil of portentous magnitude, the turpitude of which can only

be ameliorated and overcome by the formation of a new sentiment among mankind.

We have perused the essay with extraordinary satisfaction, and trust it will find its way into the hands of the Ministers at War in every cabinet throughout the civilized world. There can be no doubt that the prevalence—the real, heartfelt prevalence—of the Christian religion, would prove the destruction of war all the world over. With this conviction upon our minds, it may be asked, in what do we come short of the principles advocated in this work? In this, that we do not yet see, how nations can act as Christians, till they are really Christian; nor can we yet see that it is strictly sinful, *while injustice prevails*, to resist it by such means as may be necessary to preserve life, property, and peaceful possession. What is wrong, we are fully prepared to brand as such. Perhaps we should argue, in detail, with the author of the essay, as to the character of most of the wars which have arisen. We should certainly condemn the fraud, rapine, and horrible iniquity, that have characterized the spirit of colonization, with a few bright and happy exceptions. But we do not yet see, (perhaps when we have read the essay again, we may see,) how the principles of a Christian church, for this is just the case, are to be applied to the government of the world, while it is so monstrously anti-Christian in its temper and moral attitude. We hesitate, too, whether a full examination has been given by the author, to that view of the civil magistrate's office, which tells us, that "he beareth not the sword in vain;" and though he has given many happy illustrations of the actual and probable effects of the adoption of pacific measures, in the prevention of war; we are not yet disabused of the conviction—prejudice, perhaps,—that cases may occur, in which nothing but an appeal to arms would effectively restore amity between contending parties.

But we sincerely, and with much gratitude, thank Mr. Macnamara for a work which will shed lustre on his name; and do much, we trust, to foster those pacific principles which we long as much as he to see triumphant.

ADVICE to the BILIOUS. *Dedicated, by Special Permission, to H. R. H. the Duke of Sussex.* By ROWLAND BALDWIN LEASER, Member of the Faculty of Physicians, Licentiate of Apothecaries' Hall.

Jackson and Walford.

It is a proof of the improvement of the age, when medical men lay aside the mystery that surrounds them, and present the secrets of their art in a clear and intelligible

form. This our present author has done on a question of paramount importance—"Advice to the Bilious." The disease of the liver is very prevalent in this country. It is one to which most literary men, and all who are accustomed to sedentary habits, are subjected. It is too often overlooked in its earlier stages, and then imperceptibly gains an ascendancy, even before its presence in the constitution is suspected. When taken, under judicious management, in its earlier stages, it may be eradicated with comparative ease; but when it is left to its own course, or committed to injudicious treatment, the consequences are always injurious, and sometimes fatal. The author professes to trace this disease to its causes, and lay open its symptoms and prescribe its remedies; and we think he has succeeded. He alludes, somewhat abruptly, in page 12, to a practical proof of the efficacy of his mode of treatment:—"I would give 500*l.*," said a patient of mine, who had been labouring under this malady for fifteen years, 'if I could eat bread and cheese and drink a glass of ale.' I am happy to say he can now do it."

In the opinion of some of the profession, he may, perhaps, be attached to theory; but, in our judgment, it is a theory based on truth. We can, therefore, very safely recommend the perusal of the treatise, not only to patients who are suffering under the disease, but also to the profession. Yet, after all, as the disease varies in its character in its different stages, there will be some risk incurred, if the generality of patients resort to the prescribed remedies, without consulting their medical advisers.

PERSONAL DECLENSION and REVIVAL of RELIGION in the SOUL. By the Rev. OCTAVIUS WINSLOW, Author of "The Inquirer directed to an Experimental and Practical View of the Atonement," "The Work of the Spirit," &c. &c. 12mo. pp. 322.

John F. Shaw, Southampton-row.

Mr. Winslow is an author who has acquired the happy art of writing usefully and practically. He seldom contents himself with the mere act of discussing points; but treats every subject in theology in its actual bearing upon the principles, feelings, and condition of human beings. There is a warmth and a fervour, too, in his writings, which we like, and which eminently adapts them to the spirit of the New Testament, in which nothing cold and frigid obtains. The volume before us is devoted to a subject of great practical moment; and we are happy to say it is treated in a truly Christian and edifying spirit; in a manner, indeed, well fitted to arrest the attention of those for

whose benefit the work has been written. The subjects handled are extended to nine:—1. Incipient Declension; 2. Declension in love; 3. Declension in faith; 4. Declension in Prayer; 5. Declension in connexion with doctrinal error; 6. On grieving the Spirit; 7. The fruitful and fruitful professor; 8. The Lord, the restorer of his people; and 9. The Lord, the keeper of his people.

There is so much real excellence and adaptation to usefulness, in all these essays, that we are at a loss which of them to particularize. If we have any preference, however, it is for the two on "Declension in Prayer," and "Grieving the Holy Spirit." They richly deserve a wide circulation, and need to be read by the vast majority of Christian professors. The volume at large is a valuable addition to our works on experimental theology.

TWICE DEAD; or, the Consequences of Losing First Impressions. By JAMES ROWLAND. 18mo, pp. 32.

London: J. Unwin.

This little work is already in the third edition, and we rejoice in its success. We learn, from the preface to the present edition, "that God has condescended to make it an eminent blessing to many souls." Awakening, yet affectionate; earnest, yet tender; pointed, yet persuasive,—this sermon may very properly take its place by the side of Alleine's Alarm or Baxter's Call.

THE EXCELLENCE and DESIRABLENESS of CHRISTIAN MAGNANIMITY. A Sermon preached in the Independent Chapel, Holborn-street, Hull, on Lord's-day, June 20, 1811. Having reference to the movements of other denominations of Christians in the immediate neighbourhood. By EBENEZER MORLEY. 12mo, pp. 26.

Hull: Purdon.

There is great moral beauty in this discourse; to say nothing of its literary merit. But its principal charm is the seasonable nature of the truths which it contains. A large amount of Christian liberality and apparent magnanimity was produced by the establishment of the British and Foreign Bible Society, itself the result of the French Revolution, when the Bible and the mass-book, as if of equal authority, were condemned to be burned in the same fire. The co-operation which then commenced among the friends of the Redeemer, has been greatly crippled, from the changes that have arisen among the covenanting parties themselves. On the one hand, the semi-Popery of Oxford brands as anti-church associations

all societies in which Dissenters take a prominent part; and, on the other, the recent struggles of the Dissenters to obtain their undoubted rights, have made even the sounder portion of the Episcopal Church gradually withdraw to the eminence of their supposed prescriptive superiority. Now, this is not wise. We would strongly recommend the two last mentioned parties to imbibe the noble principles of this discourse. They may yet have to stand together against the common enemy of the Cross; of justification by faith; and were both but deeply imbued with the magnanimity of the great-minded Apostle, so strikingly delineated by our author, there would yet be hope for England that the plague might be stayed, and that the proclamation of the gospel by any, might be a cause of joy to all hearts already gladdened by its power.

THE SUNDAY SCHOLAR'S COMPANION; being a Selection of Hymns from various Authors for the use of Sunday-schools.
Fifty-sixth edition, revised and enlarged.
Sunday-school Union Depot, 60, Paternoster-row.

One of the most valuable collections of hymns suitable for Sunday scholars and young people generally, that we have seen. The fact of its having reached its fifty-sixth edition, must be ascribed to its intrinsic worth and moderate price. To those of our readers engaged in teaching the young, to whom it may not be known, we cordially recommend this new, enlarged, and cheap edition, as one of the most comprehensive, appropriate, and instructive compilations of hymns for children that has yet been published.

WORKS RECENTLY PUBLISHED.

1. *A Short Argument in Support of Infant Baptism.* By HENRY FORSTER BURDEN, D.D. 12mo, 1d. Ward and Co.

This tract, the substance of which appeared in our pages a few months since, is fitted to do good service to the Pædobaptist cause, both by its sound and scriptural argument, and by the excellent spirit which it breathes in every page. Its cheapness also adapts it eminently for extensive circulation.

2. *Psalms, Hymns, and Spiritual Songs.* By the Rev. ISAAC WATTS, D.D. 18mo, pp. 188. Ward and Co.

This is a unique edition of Dr. Watts's inimitable hymns. Nothing so portable, and at the same time so beautiful, has hitherto seen the light. The paper and print are so good that old eyes, with the help of glasses, will be able to read it.

3. *Character every thing to the Young.* A Discourse, preached in Trevor Chapel, Brompton, on the Evening of Lord's Day, January 2, 1842. By JOHN MORISON, D.D. To which is added, a Letter from Mrs. James Legge, of Malacca, to the Children belonging to her former Class, in the Trevor Chapel Sunday-school. A Reward for Sunday-school Children. 18mo, pp. 36, 6d. Ward and Co.

A most appropriate present for young people in general, and for Sunday-school children in particular. What the esteemed author states in his preface is highly encouraging to himself and others, viz., that all his annual sermons to the young, twenty-six in number, have been blessed to the conversion of souls.

4. *British Rejoicings moderated by British Distress.* A Lecture, delivered at the Old Meeting-house, Norwich, Nov. 14, 1841, on occasion of the Birth of an Heir to the British Throne. By ANDREW REED, B.A. 12mo, pp. 20, 2d. Hamilton, Adams, and Co.

This is a lecture of a very superior character, considered as the production of so young a man. The views which it presents of our national position are somewhat sombre, but yet faithful and instructive.

5. *The Church in the Home.* 12mo, pp. 24, 1½d. Fifth-Thousand. J. Nisbet.

This unpretending tract promises to be very popular, and richly deserves to be so; for it is well calculated, by the Divine blessing, to be extensively useful.

6. *Reasons for not uniting with a Class of Religionists, known by the Name of "The Brethren."* Deduced from their own publications. By a Member of one of "The Sects." 12mo, pp. 52, 6d. Hamilton, Adams, and Co.

The spiritual state of that heterogeneous body of professors, calling themselves, "The Brethren," deserves just such an exposure and rebuke as are here ministered to them. We hope soon to follow the author by a careful article from the pen of one well acquainted with their opinions and doings. Meanwhile, we earnestly recommend this tract to the notice of all our brethren, who may have been annoyed by these troublemakers of the church.

7. *A Pastoral Address.* By the Rev. THOMAS LEWIS, of Islington. 12mo, pp. 24. Ward and Co.

An invaluable appeal to church-members upon all subjects most vital to the faithful exhibition of the Christian character.

8. *The Office of the Civil Magistrate, in its Nature and Extent.* A Sermon, preached before the Right Hon. the Lord Mayor of London, the Aldermen, and Liverymen of Companies on Thursday, Sept. 1, 1720. By B. IBBOTT, D.D., Chaplain in ordinary to his Majesty George I. 12mo, pp. 21. J. Snow.

This is a reprint of a scarce and curious discourse. We fear that Queen Victoria has no chaplain that would explain the office of the civil magistrate so clearly, as did Dr. Ibbott, the chaplain of George I.

9. *Part X of Foxe's Book of Martyrs.* Edited by the Rev. J. CUMMING, M.A. Imperial 8vo. G. Virtue.

This beautiful work is fast hastening to a completion, when we hope to give a notice of it, suitable to its merits.

10. *The Way of Life.* By CHARLES HODGE, Professor in the Theological Seminary, Princeton, New Jersey, America. 18mo, pp. 340. Tract Society.

An admirable condensation of all that is most vital in the Christian system, and in personal religion.

PRÉPARING FOR PUBLICATION.

1. Nearly ready, cloth boards, 1s. 6d., *Barnabas. A Manual* for those that are cast down. By THOS. MANN, Author of "The Gift of Prayer." T. Ward and Co., Paternoster-row.

2. *The Great Commission.* Prize Essay. By the Rev. J. HARRIS, D.D. In one volume royal 12mo, 10½ 6d. Ward and Co.

OBITUARY.

MRS. ANN BODINGTON.

Mrs. Ann Bodington, wife of the Rev. J. Bodington, of Neckinger-road, Bermondsey, departed this life, October 31st, 1841.

She had been called, by divine grace, while a child; had maintained a lovely consistency of conduct through her life; and died in a very tranquil and happy state.

Through her life, she had been the subject of a disease of the heart, under which she suffered very acutely, and which, in connexion with the prevalence of the dropsy during her last few weeks, was the cause of her death.

On Saturday, October 30th, she appeared in a very resigned and serene frame; but, though it was supposed her death was not far distant, yet no immediate expectation of it was entertained. In the course of the

succeeding night, she requested her husband to pray with her, as she had done on preceding nights, and appeared much refreshed by the devotional exercise.

In the morning of Lord's-day, October 31st, her husband prayed with her again; and found her still in a very calm and submissive state of mind; and quickly afterwards, while he was engaged in private supplication, and ere he was aware of it, her spirit entered into rest. She had just completed her fifty-second year.

Her death was improved on Lord's-day, November 14th, at Neckinger-road Chapel, by the Rev. G. Rose, who delivered a very solemn and impressive discourse, from Job vii. 21, "Thou shalt seek me in the morning, but I shall not be."

'Home Chronicle.

HALF-YEARLY DISTRIBUTION OF PROFITS,

ARISING FROM THE SALE OF THE "EVANGELICAL MAGAZINE," TO THE WIDOWS OF
PIOUS MINISTERS.

January 11, 1842.—Sum voted £759.

On Tuesday, the 11th January, the Trustees held their half-yearly meeting for the purpose of effecting the Christmas Distributions of Profits arising from the sale of the "Evangelical Magazine," when they had the happiness of voting the sum of 759*l.* for the relief and comfort of ninety widows of pious ministers—Episcopalians, pastors of the Church of Scotland, Calvinistic Methodists, Independents, and ministers of the Secession Church. In voting this unprecedented sum, however, the Trustees have considerably exceeded their means arising from the current income of the work, and have been compelled to sell out several hundred pounds of the little property they hold in the funds. They have been induced to take this step, partly trusting to the zeal of their friends in promoting the increased circulation of the Magazine, and partly in anticipation of a portion of the late Mr. Hill's Legacy, which they have reason to expect in the month of March. But they beg to remind their friends, throughout the kingdom, that even if the sum they anticipate should be realized, their income will still be considerably short of the amount required for the ordinary grants to one hundred and fifty-seven widows, now fully admitted upon the Magazine Fund. As the remaining portion of Mr. Hill's Legacy cannot be realized till the death of certain annuitants, many of whom are yet in early life, the Trustees are compelled to look to other quarters to enable them to continue the existing scale of distribution. First of all, they request, very earnestly, of the pastors and members of churches to exert themselves in promoting an increased sale of the Magazine. For every additional thousand they can push into circulation, six widows, at ten pounds per annum, will be provided for. Secondly, they would respectfully solicit donations, of all amounts, addressed to the Treasurer or Editor, at the Publishers. And, thirdly, they beg that their kind friends will not

forget the cause of the poor widows, when they are making a last disposal of their property. A better medium of disposing a portion of their bounty cannot well be conceived of.

FORM OF A REQUEST.

"I give and bequeath to the Treasurer for the time being of a certain periodical publication, called the 'Evangelical Magazine and Missionary Chronicle,' published in London (the profits of which work are by certain Trustees therein named, devoted to the benefit of Widows of Evangelical Ministers of different denominations, and to other charitable purposes,) the sum of £ , to be raised and paid out of such part only of my personal estate, as shall not consist of chattels real or money secured on mortgage of lands, or tenements, or in any other manner affecting lands or tenements, to be applied by the Trustees of the said periodical in like manner as the profits of the said work are applied: for which Legacy the receipt of the Treasurer for the time being shall be a sufficient discharge to my Executors."

HENRY FORSTER BURDER. *Treasurer.*

JOHN MORISON, *Editor.*

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L. I.	—	55	10 ⁶	J. W. R.	—	58	8
S. L.	—	53	10	M. S.	Ind.	70	8
M. E. M.	—	71	10	A. W.	Pres.	68	8
M. M.	—	63	8	A. W—c.	—	45	6

A FINE CLERICAL EXAMPLE.

We hope we can perceive various symptoms of a more cordial union between Evangelical Churchmen and Dissenters; and with the Rev. T. Mortimer, at the winter meeting of the London City Mission, we heartily pray, that "God may bring us nearer to one another, by bringing us nearer to himself through Jesus Christ." It must be a heinous offence against the Son of God, when those who are united to him do not "love one another with a pure heart fervently." "If ye bite and devour one another," said Paul to the Galatians, "take heed that ye be not consumed one of another." No differences about the scaffolding, can justify Christians, who are living stones in the great spiritual temple, in denying to each other the right hand of fellowship.

An address has just been published and circulated among his parishioners, by the Rev. W. E. L. Faulkner, of St. James, Clerkenwell, in which the true spirit of the gospel is beautifully displayed, and which proves that there are ministers in the Established Church, who are ready to give the right hand of Christian fellowship to all who love our Lord Jesus Christ in sincerity. If the Popery which now threatens to rear its haggard brow, at this time, in England, shall be the means of uniting real Christians, Satan will rue the day on which he sought again to entangle this Protestant country in the yoke of papal bondage.

The following extract from Mr. Faulkner's address will be read with pleasure by all who wish to see their Saviour's prayer answered. John xvii. 20, 21.

"As this address will doubtless fall into the hands of many of the parishioners who are not members of the Church of England, let me assure such, that, as I will not yield to any in my firm and ardent attachment to that church, so neither will I yield to any in my most sincere esteem and regard for all those who conscientiously dissent from it, if they be the faithful followers of Jesus Christ, by whatever name or denomination they are distinguished. I have a great reverence for conscience, especially in matters of religion, where every one must worship God according to its dictates, which will not lead him astray from the right path, if he seek to get an enlightened conscience by praying to God to give him His Holy Spirit to read and understand His holy word, and have a fixed purpose to obey its divine directions; for our blessed Lord has said, 'If any man will do His will he shall know of the doctrine.'

"Nothing can be more opposite to the true spirit of Christianity, than to condemn others, because they are not members of our own communion. St. Paul says, 'Grace

be with all them that love our Lord Jesus Christ in sincerity,' a sentiment in which all Christian ministers and Christian people should join.

"Those who agree in the vital doctrines of the gospel, such as the regenerating and sanctifying influences of the Holy Spirit; and a living faith in Christ as our only Saviour, by whose most precious blood and perfect righteousness, we are accepted and justified before God, should hold the faith in unity of spirit, and consider themselves as being all members of the mystical body of Christ, which is the blessed company of all faithful people, and should live in godly love.

"The church of Christ is composed of true believers throughout the world. St. John, in his description of the celestial vision, with which he was favoured, says, 'After I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God that sitteth upon the throne, and unto the Lamb.' Those who expect to meet in heaven, and there for ever join in united anthems of exalted praise to the same adorable Saviour, who purchased them unto himself with the inestimable price of his own most precious blood, ought surely during the short period they remain on earth, to be united in heart and affection, though they may not all belong to the same part of Christ's universal church. I am much grieved to see those who profess and call themselves Christians, often wanting in Christian charity, which is the distinguishing mark of Christ's disciples. "By this shall all men know that ye are my disciples, if ye have love one to another." I earnestly hope and pray that Christian love may appear more and more among us; and most happy shall I be, if in any way I can be the humble instrument of promoting it, either by word or deed.

"When we appear before the judgment seat of Christ, we shall be welcomed to the kingdom prepared for us from the foundation of the world, not because we belonged to this or that part of Christ's church, but because we were the children of God, by faith in Christ Jesus.

"And now, that you may all, in yourselves, your families, and your connexions, have a happy new year, and, if it please God, many happy new years, in all things pertaining to this life, but above all, in those which pertain to the life eternal, by being made partakers of a true and living faith in that blessed Saviour whose birth we at this time celebrate, so that when He shall come in his glorious majesty to judge

both the quick and the dead, you may be numbered with his saints in glory everlasting."

A HINT ON PREACHING.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It was remarked, I think, by the poet Cowper, "that men are not to be scolded out of their sins." True as the axiom appears, I cannot but fear, some preachers are not sufficiently impressed with it. There has, of late, indeed, whether in imitation of any American divines or not, I leave others to judge, been such an approximation, in several quarters, to a style of pulpit address, having, at least, the appearance of scolding, if not of anger, as to induce apprehension, lest harm instead of good, may be the result. I may observe, that Sabbath evenings seem to be the favourite seasons for adopting the style referred to.

I should not have thus noticed it, had it not been that complaints upon the subject have latterly much increased; and dissatisfaction, also, has been expressed, in my frequent hearing, in rather strong terms.

I will, with your permission, recommend to the particular notice of ministers whose zeal has enamoured them of the habit in question, a passage in the "Life of Master John Dod," one of the worthies so admirably memorialized by Clarke, in his "Thirty-two English Divines," 1677. It is full of holy meaning, and, at all times, specially, appropriated.

"He," Mr. Dod, "was very evangelical, striving first to make men see their lost condition clearly, and to be convinced of it, saying, sense of misery was a good step to the remedy. And, then, largely and excellently opening the promises, and the grace of God in Christ, according to the gospel; looking at that as the most effectual preaching. Some," says he, "labour still to keep men under terrors, and load them with threatenings, &c., lest they should not be humbled enough; but the gospel works true humiliation, not the law. It arises from sense of sin and misery, joined with hope of mercy. The damned have terror and sense of misery enough, but that doth not humble them," p. 176.

I remain, dear Sir,

Yours truly,

H. W.

THE REV. D. SIMPSON'S CLAIM TO THE ORIGINATION OF SUNDAY-SCHOOLS.

Extracted from the Christian Observer.

Being a constant reader of your valuable miscellany, I have been much interested by

several articles which have lately appeared, on the origin of Sunday-schools, or rather, who originated them. Allow me to say, that some of the writers, whose observations you have published on this disputed point, have attached fully as much (I had nearly said more) importance to the fact of priority, as a fact, than in my judgment it deserves.

I know not that I should have ventured to trouble you or your readers with any remarks of mine, had I not been pressingly urged to do so by many, who, now that this subject has become open to discussion, feel that an individual, whose name and labours in this locality are still held in fresh remembrance, should not be overlooked nor forgotten in any memorial of the earliest advances of Sunday-school benevolence. And, in doing so, neither they nor myself, would, for one moment, contemplate the bare possibility of plucking one leaf off the laurel which Raikes and his immortal "fellows" have so righteously obtained. Peace to their ashes; their works follow them.

The individual to whom I refer, is the Rev. David Simpson, M.A., Minister of Christ Church, Macclesfield. He settled in this place in 1773, and was curate and afterwards minister of the old church. In the year 1775, Christ Church was erected, to which Mr. Simpson was presented by his friend, the late Charles Roe, Esq., the founder. Here he laboured for a period of twenty-four years, closing those labours with his life, in 1799. He was one, Mr. Editor, of those honoured few, who, under God, were made the instruments of that glorious revival of vital Christianity, which is now so manifest within the pale of the Established Church, being contemporary, and joined in fraternal intercourse and spirit, with Romaine, Berridge, Hill, Venn, Fletcher, and Robinson, amongst whom there was a recorded agreement "to remember each other in their solemn preparation for each Lord's-day, by retiring on the Saturday evenings, from six to seven for prayer, to implore of the Lord, for themselves and the people, all spiritual blessings."

Mr. Simpson commenced Sunday-schools in this town so early as the year 1778, (that is, three years before Mr. Raikes.) This fact I had from an individual now no more, but whose next to filial intimacy with Mr. Simpson, and his own zealous efforts in the subsequent advancement of Sunday-school instruction, render his testimony beyond dispute. I have also in corroboration, had, within the last few days, the evidence of a living witness—one who was a scholar at the period I refer to. The scholars were instructed by paid teachers, but under the entire direction of Mr. Simpson, on week-

day evenings, at different schools in private houses; and the instruction given comprised reading and writing, and some few were taught to cypher. On Sundays, those scholars who could not conveniently attend the week-day evening schools, were, together with those scholars who did, taught to spell and read, and the whole of them were regularly taken to church every sabbath day.

This system of management continued up to the year 1786: in that year, an alteration took place, by Mr. Simpson's confiding the direction of these schools to a committee of gentlemen. The number of scholars educated in them, in this year, was four hundred and twelve, and the money expended was 123*l.* 18*s.* Mr. Simpson, in a paper now lying before me, and in which he gives the number of the scholars, and the sums expended each year, from June 1780 to June 1786, states the terms upon which he yielded up the management of the schools to the committee. They are these: "that all the children who derive any benefit from this institution, must attend on Sundays, according to the rules printed for that purpose, and one evening in the week besides; that all the children who read sufficiently well and are of proper age, shall be taught to write on the evenings of the week-days; and that the children who write sufficiently well, shall be taught the four first rules of arithmetic. Upon these conditions, Mr. Simpson gives up with pleasure the management of the charitable fund into the hands of the committee for the Sunday-schools, and is happy to congratulate the town of Macclesfield upon the most complete institution of the kind that we have heard of in the kingdom."

These schools were conducted on the general plan, until May, 1796, when paid teachers were entirely done away with, and a new system was commenced, under this good man's sanction and auspices.

My object, Mr. Editor, is now attained, in thus troubling you: it was simply to claim, for the venerable David Simpson, his place among the "worthies" who were, in by gone days, the shining lights God's providence appointed to enlighten, and rouse, and bless this "land of our fathers," and the fruits of whose labours abound unto us.

I ought, perhaps, to add, that my old friend and companion, Sir John Bickerton Williams, in his Memoir of Mr. Simpson, states, that "he established a Sabbath Charity School long before the worthy Mr. Raikes, of Gloucester, formed his plan," and refers to the Gentleman's Magazine, Vol. LIX., p. 352, for his authority, but to which I have no means of reference.

Yours respectfully,

S. HIGGINBOTHAM.

Macclesfield, October, 1841.

VOL. XX.

HOME MISSIONARY SOCIETY.

We are happy to learn that the Directors of the Home Missionary Society, have secured the services of our esteemed friend and brother, the Rev. D. E. Ford, of Lymington, as a travelling agent during six months in the year; his other engagements precluding him from devoting his whole time to the service of the society.

The duties that Mr. F. is expected to discharge, are most important; and seem fully to justify him in giving up his pastoral charge, where, though his labours have been greatly blessed of God, his sphere of operation was necessarily contracted. In a week or two, he enters on a much wider field of usefulness. He is expected to visit the stations of the Society, and to act as a deputation to county associations and the churches in general; and to promote a missionary spirit as extensively as possible.

We cordially wish success to our brother Ford, and hope that the Home Missionary Society, and many throughout the land, will reap much benefit from the zealous efforts of the author of "Decapolis," and "Chorazin."

PORTLAND CHAPEL.

Portland Chapel, near St. John's-wood, in the parish of Marylebone, a neat and commodious building, was opened for Divine worship, on Tuesday, the 7th ult.

In the morning, Dr. Jenkyn, of Coward College, read and prayed, and the Rev. G. Clayton preached from Psalm xxvii. 4.

In the evening, the Rev. M. A. Garvey, of Kentish-town, read and offered the introductory prayer; and Dr. Vaughan preached from 2 Cor. xi. 14. The discourse was an elaborate demonstration of the power of the gospel to overcome the various kinds of opposition it has to encounter, while it distinctly showed that its triumphs resulted from a divinely appointed order of means, of which the public ministration of the word was the most effective, through the influence of the Holy Spirit. The Rev. J. Mirams offered up the concluding prayer.

Among the ministers present at the morning service, were—the Revs. J. Stratten, J. Robinson, J. P. Dobson, R. Ferguson, &c. &c.

If we are rightly informed, this is the first place of worship erected by the voluntary aid of Congregationalists, in the extensive and immensely populous parish of Marylebone. We trust it will not be the last, as we are sure there is here a wide and constantly increasing field for Christian labours.

The collections amounted to between 40*l.* and 50*l.*

*We understand that the Rev. W. R. Baker is to be the minister of the place.

ALDERSGATE-STREET CHAPEL.

This place of worship, which was originally built for the Rev. Mr. Madden, and has since been occupied by the Welsh Methodists, is now undergoing a thorough repair, and will be opened on the second Sabbath of this month, as an Independent Chapel. The Rev. Caleb Morris is to preach in the morning, and the Rev. John Burnet in the evening. —This important post will be occupied by the Rev. William Owen, late of Warrington, by whose friends it has been taken, and who is about to enter on his labours there, with very encouraging prospects of usefulness.

PROVINCIAL.

REMOVALS.

The Rev. William Powell, of Folkstone, has accepted the unanimous invitation of the Independent Church, Cliffe, Lewes, Sussex, and entered on his pastoral charge on the first Sabbath of January.

The Rev. R. Thompson, A.M., has recently removed from Middlesborough, in the North Riding of Yorkshire, to Upper-mill, in Saddleworth, in the West Riding, having accepted a cordial invitation to the pastoral oversight of the Independent church and congregation assembling in Ebenezer Chapel, Uppermill.

The Rev. E. F. Bodley, of Steeple Bumpstead, Essex, having received an unanimous invitation from the church and congregation for five years under the pastoral care of the Rev. Ebenezer Temple, deceased, author of the "Christian's Daily Treasury," &c. &c., commenced his stated labours on the last Lord's-day in November of the past year.

The Rev. Richard Knill, late Missionary, has received and accepted a cordial invitation from the congregation of Wootton-under-Edge Tabernacle, and commenced his labours there last month.

General Chronicle.

INSTITUTION FOR THE EDUCATION OF THE SONS OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY, WALTHAMSTOW.

We have much pleasure in announcing that an institution, as above described, is now formed; that suitable premises have been engaged; that the Committee are in treaty with a gentleman well qualified for the office of tutor; that John Dyer, Esq., of Upper Clapton, has accepted the office of Treasurer, and that donations and subscriptions have been so far contributed as to justify the Committee in opening the school forthwith.

The following gentlemen constitute the Committee:

Messrs. J. Blower
 " T. Challis
 " T. M. Coombs
 " J. Capper
 " H. Hopkins
 " H. Dunn
 " J. Foulger
 " F. Smith
 Rev. Dr. Campbell
 " A. Fletcher
 " T. Lewis
 " J. P. Lyon
 " Dr. Morison
 " T. Mannering
 " J. Sherman
 " A. Tidman,

with the Treasurer, and Rev. J. J. Freeman, Hon. Sec., *pro tempore*.

Among the Donations received are the following:—

H. Mills, Esq.	£30	0	0
James Hall, Esq.	25	0	0
T. Chaddick, Esq., Tewkesbury	10	0	0
Rev. J. Sherman	10	0	0
Thomas Wilson, Esq.	10	10	0
H. Hopkins, Esq.	10	10	0
T. Challis, Esq.	10	10	0
T. M. Coombs, Esq.	10	10	0
Rev. W. Morton	10	10	0
Miss Thompson, by Mr. Snow, profit on sale of Letter	6	10	0
Rev. Dr. Burder	5	5	0
T. H. Oldfield, Esq.	5	0	0
Thomas Jacob, Esq.	5	0	0
Mrs. Jacob	5	0	0
John Marling, Esq.	5	0	0
N. Marling, Esq.	5	0	0
C. Potter, Esq.	5	0	0
E. Sharrock, Esq.	5	0	0
Mrs. Glover and Mrs. Mansfield	5	0	0
Rev. Dr. Harr's	5	0	0
Rev. J. J. Freeman	5	0	0
T. Beilby, Esq.	5	0	0
J. F. Potter, Esq.	5	0	0
Mrs. Gibson, Rotherham	5	0	0
John Wilson, Esq., Sheffield	5	0	0
Misses Lunells	5	0	0
By Mrs. Hood	5	0	0
Rev. G. Pritchard	5	0	0
John Dyer, Esq.	5	0	0
Joshua Wilson, Esq.	5	0	0
Rev. A. Tidman and Friends (annual)	5	0	0

And sundry Sums under 5*l.*, besides various subscriptions, which will appear in the First Annual Report

Letters to be addressed to the Rev. J. J. Freeman, Walthamstow.

Post-office remittances are requested to be made on the *London* Post-office.

FRANCE.

Letter to Dr. Reed.

CAUSE OF CHRIST AT LYONS.

DEAR AND HONOURED SIR,—For six months past I have been separated from the beloved church committed to my care at Lyons by the state of my health, weakness of the organs of the voice having brought on irritation, and even some expectoration of blood. I am condemned to silence, being permitted to speak only with the husked voice, and that sparingly. You will, I am sure, pardon this apparently egotistical manner of beginning my letter, and regard it as an introduction to the following communications I desire to make respecting the Lyons church; requesting you to have the kindness to send them for publication either to the *Evangelical Magazine*, or any other religious journal, if you think proper.

It is now more than three years since a conviction of the pressing need of an orthodox place of worship in the second city of France led to the resolution to bring the subject before the Christian public; and from that day to this, strenuous and unceasing efforts have been making to accomplish this great and difficult undertaking. The obstacles, delays, and hinderances by which our faith and perseverance have been tried in its pursuit were innumerable; and you will believe me when I say that "we rejoice with thanksgiving," on being at length enabled to report their almost complete annihilation. On Sunday, November 28th, the church and congregation had the privilege of engaging in the solemnity of opening this house of prayer for the service of God. Due and timely notice having been given to the public authorities, the doors were thrown open at nine in the morning, and by half-past ten, when divine service began, the chapel, which can hold from seven to eight hundred persons, was full. After a short introductory prayer, and the reading of 1 Kings viii., a hymn was sung, followed by an appropriate prayer, after which the Rev. Mr. Blanc, pastor and president of the Consistoire of Mens, occupying the pulpit, delivered an impressive discourse from Gen. xxviii. 17: "This is 'the house of God.'" The minister thought we were bound, both to magistrates and people, to declare frankly what we are, and what we believe, and therefore he entered into some details explanatory of our designation of Evangelical Christians, and of our *faith*, as resting on *Bible authority as supreme*. An evangelical Christian, he said, seeks to regulate his character, sentiments, desires, hopes, and morals, conformably to gospel principles, promises, and precepts, and his faith to gospel declarations and doctrines;

it is by these, as infallibly true, that he judges any doctrine good or otherwise; so that "if any minister, or even an angel of heaven, were to come preaching another gospel," he knows that against such an one St. Paul has pronounced "Anathema." And as to any particular *confession* of our faith, we cite that of the gaoler of Philippi, of the eunuch of Ethiopia, of Cornelius, of Peter, and say, Believing with all his heart that Jesus is the Christ, the sinner has forgiveness of his transgression. This was the faith of the bishops and martyrs, Polycarp of Smyrna, and Irenæus of Lyons, as well as of the believers of the eleventh century, hunted down and persecuted under the name of *the poor of Lyons*; and of the believers of the sixteenth, since recognised by the law of the 18th germinal year x., and later still by the charter of 1830. Man is a sinner, and every man a sinner; all therefore need a Saviour, than which there is no other than Jesus Christ, the Son of God, himself God, else he could not have shut the gates of hell, nor opened the doors of heaven to poor believing sinners. We trust not to good works for salvation, as merited through them, but regard them as the fruits of faith, and of love to Christ, and hatred to sin; and this doctrine, we believe, must be received by the sinner through the operation of the Holy Spirit, otherwise it remains hidden like the contents of a sealed letter. And woe to the minister who should here preach error and heresy, for this is the house of God. After the sermon the assembly rose, whilst the minister offered up the solemn prayer of consecration, calling down from above blessings upon this house of prayer, and its absent, suffering pastor; upon the numerous benefactors who had so largely and liberally contributed towards its construction; and upon all the members, and future proceedings of the church. A hymn was again sung, and a prayer and thanksgiving presented, after which the numerous and attentive audience was dismissed with the benediction. At two o'clock forty members of the church (as drawn by lot) united with about twenty Christian visitors from a distance at a fraternal repast provided by the deacons, with the aid of a pious lady, and at which the pastor presided and the deacons served. The conversation was both general and edifying. In the evening the chapel was again opened for divine service, and the attendance nearly as numerous as in the morning. The Rev. Mr. Bonifas, of Grenoble, began the service by prayer, after which a hymn was sung, and 1 Tim. iii. read, from which the minister took his text: "The house of God is the church of the living God, the pillar and ground of the truth," ver. 15. He expressed in a feeling

manner his regret at the absence of the pastor of the church, who, he said, had done so much, both by word and deed, for the erection of this building, and entreated the Lord to grant him that he might well supply his place. He then called attention to two principal points,—gratitude towards God, and the manifestation of this sentiment. Gratitude was due, first, for the very existence of this chapel, as given by the Lord to be a house of prayer, named by his name, as dwellings of families are sometimes designated after theirs; second, for that religious liberty for which we are indebted, under God, to our present Government; third, for the generous co-operation of so many Christians in so many places, countries, and conditions. And this gratitude should be made manifest by the spiritual consecration, each Christian of himself as a living temple to God. The church has received the signal honour of being the pillar and ground of the truth; but the truth which we are favoured to know is dishonoured by a world living, delighting in error and deceit. The world in its wisdom knows not God, but the church knows him and all his perfections. The world in its blindness knows not the real nature and condition of man. The man of the world thinks himself to be good; he loves praise, and praises himself; but the church, enlightened by the truth, is acquainted with the heart of man, its corruption and depravity. The world knows not the mystery of the love of God in Christ, revealed effectually to the church. The unenlightened sinner pretends to expiate his transgression by certain moral deeds, however imperfectly performed; whilst the church builds her hopes of salvation exclusively upon the sacrifice of Christ, the chief corner-stone, the sure foundation of her faith. The world keeps not the commandments of God, but invents commandments of its own; whilst the church, through love, submits to the laws of her God. The world is ignorant of the real character of God's laws, which it perverts, substituting vice for virtue, egoism for self-preservation, deceit for prudence, and regarding sensuality as legitimate pleasure. But the church, the depository of truth, appreciates and seeks "the fruits of the Spirit," wherefore it is called the house of God. The Lord dwelleth in the hearts of his people, who are the habitation of the Holy Ghost. Ye, therefore, who believe, are the real church in this city, wherein other churches abound, hung with ornaments and glittering with gold; but do ye remember that your ornaments and beauty consist in good works. Grow ye therefore in grace,

holding the unity of the Spirit in the bond of peace. What end would this house serve, if our hearts were to remain dead and cold? Therefore ye, who tread on ground sprinkled with the blood of so many martyrs, from Pothinus and Irenæus, in the second century, to the five students in the sixteenth, and who are bearing reproach for the same blessed cause as Peter Waldo, the pious merchant of your city in the twelfth century, persevere in the faith transmitted to you by your venerable forefathers, and thus show your gratitude. The assembly then sang a hymn, and some having withdrawn, the Lord's supper was administered by the Rev. Mr. Laugt, (the pastor's substitute for the winter,) who exhorted the brethren to walk as Christians, both in their domestic and social relations. The church then separated, deeply impressed with the solemnities of the day, and animated by feelings of gratitude and joy, which, it is hoped, will never be effaced.

If, now, it be asked, Is the building collection complete? we reply with heartfelt gratitude towards the Lord and his people, that the great and repeated efforts and numerous sacrifices made by so many Christians, have enabled us (independently of a mortgage debt, towards the liquidation of which, when due, we possess a dwelling-house, pertaining to the premises as originally purchased, but left unaffected by the chapel, and detached from it; estimated value, about two-thirds of the debt,) to meet every charge of the building, except about 3,000 francs, which yet remain to be provided for. Divine service is performed in the chapel to French and German congregations, and arrangements are making for an English service also. Rooms are provided on the upper floors for our boys' school, girls' school, and infant asylum; two adult schools, one for men and one for women, as well as a children's school, are likewise held on the premises every sabbath.

May the Redeemer's cause at Lyons commend itself to your prayerful sympathy, and to that of your beloved people! I need and request personally the prayers of Christians.

With Mrs. Cordes' and my kindest regards united to dear Mrs. Reed, and with the sincere wishes and prayers for blessings on yourself, your ministry, and your family,

I remain, my dear sir,

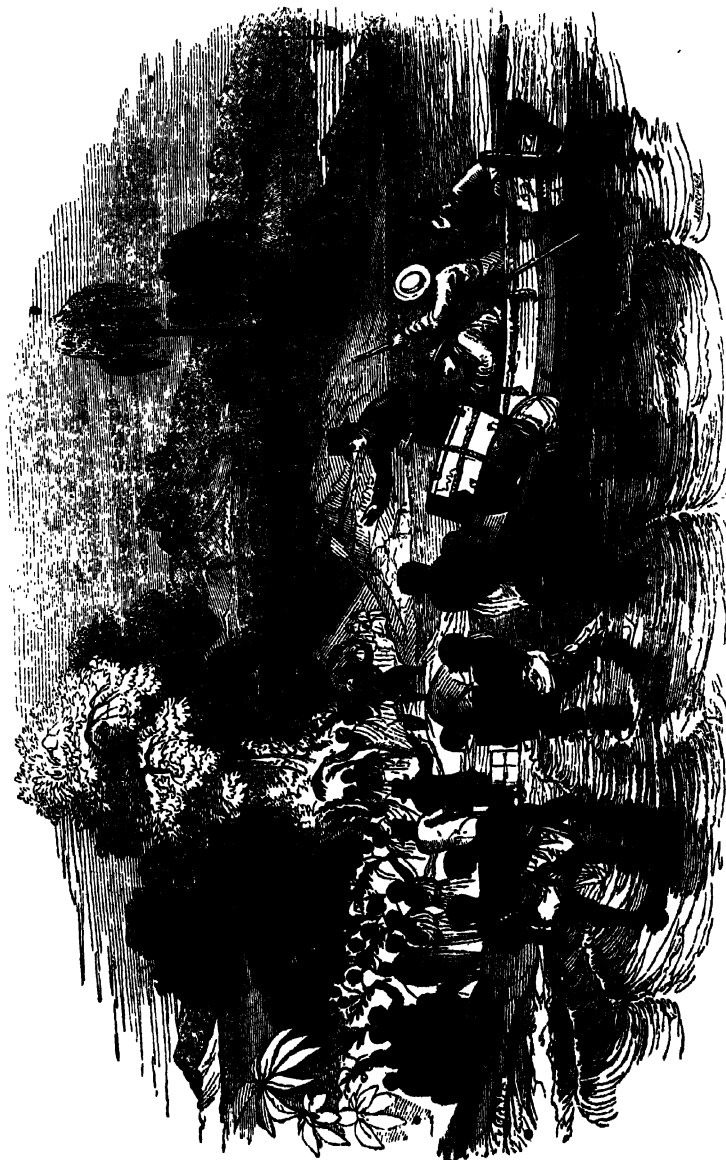
Yours most sincerely in Christ,

C. A. CORDES.

Geneva, Dec. 7, 1841.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

NATIVE TEACHERS WELCOMED.



It was a cheering and interesting sight to see them collected in crowds upon the beach; and, with their signs of peace, (green boughs,) welcome the messengers of peace to their shores. The natives waited in to us, and took the articles belonging to the teachers on shore. —p. 18.

SOUTH SEAS. NEW HEBRIDES MISSION.

LANDING OF NATIVE TEACHERS AT EKEAMU.

(From the Journal of the Rev. A. W. Murray.)

EARLY on the morning of the 30th of March, 1841, we were close alongside the island of Anatom, the native name of which is Ekeamu. We spent the whole of the day in endeavouring to place teachers on this island, and, through the great goodness of God, happily succeeded. We found great difficulty in making our object understood, and in gaining the confidence of the natives. After various unsuccessful efforts on board, we entered our boat, and went close in to the shore, taking with us two of the Samoan teachers. Our object was to find the Chief, gain his confidence, and ascertain the disposition of himself and his people, in reference to placing teachers among them.

We had but little difficulty in finding the Chief. Our teachers went on shore, and soon returned, bringing him with them. He evidently had very little confidence in us, but was induced, after some time, to come sufficiently near the boat to receive a present; and he intimated, to our great joy, his willingness to receive the teachers. They too, having been on shore and seen the people, felt greatly encouraged, and were satisfied they might land with perfect safety, and take up their abode. Having seen our way clear, we returned to the ship, collected the little property belonging to the teachers, conducted them back to the shore, and had the satisfaction to see them receive a very cordial welcome from the natives.

O it was a cheering and interesting sight to see them collected in crowds upon the beach, and with their sign of peace (green boughs) welcome the messengers of peace to their shores! (p. 17.) The Lord grant that they may soon welcome them and their message to their hearts! *The natives waded in to us, and took the articles belonging to the teachers on shore,* (p. 17.) Having effected our object in landing the teachers, we returned on board. I feel that we have only cause for adoring gratitude to Him, who hath done so great things for us.

This is a fine noble-looking island, immensely superior in every respect to Fotuna. We had a pretty full view of the north side, from the one extreme point to the other. It appears in length about 15 or 20 miles; its breadth we cannot conjecture. The general appearance is very inviting, though it is poor and barren when compared with the rich luxuriance of Samoa.

The natives are rather a poor looking race, much inferior to the Samoans, and many of the other islands to windward; yet, I apprehend, much superior to the New Hollanders, and some of the other tribes to the westward. They are a mixed race—many have woolly hair and a decidedly negro cast of countenance; others have straight hair, and evidently belong to the numerous class that people the whole of the eastern islands. They do not much practice tattooing, but they smear themselves over, especially their faces, with some red substance mixed sometimes with black, which gives them a very savage appearance. They wear long hair generally, and have it twisted up in small folds with a sort of grass. In regard to clothing, they can hardly be said to have any; what they have is really indescribable. The females, several of whom we saw on shore, appear decently covered. Their condition, on the whole, is one of the deepest degradation and wretchedness. O that the pure and holy Gospel may speedily take root among them, and exert its transforming influence through the length and breadth of their land!

The following day was marked in a high degree by the mercy and goodness of our gracious God. We went on shore in the morning, at Ekeamu, and were highly gratified to find the teachers Fuataiese and Iavita, whom we had landed the previous day, safe and in good spirits.

SUMMARY.

From the ISLANDS OF THE PACIFIC, where, till the year 1830, the people sat in darkness, perishing for lack of knowledge, the word of the Lord now sounds forth to the regions beyond them; and the natives of Samoa, who were so lately degraded idolaters and cruel savages, now hazard their lives as the messengers of peace to other islands of those mighty waters, on which the curse of heathenism still abides. In our ENGRAVING the inhabitants of EKEAMU are seen welcoming to their shores the Samoan Evangelists; and, we trust, that the devout aspirations of every reader will be found in harmony with those of our devoted brother, Mr. Murray, that the God of Missions, who inclined the barbarous people to show his servants no little kindness, will open also their hearts to receive the message of salvation which they bear!

In the brief BIOGRAPHY OF MAKEA, the deceased CHIEF OF RAROTONGA, we witness the bright triumphs of redeeming mercy, and the rich reward bestowed upon the faithful Missionary by the Master whom he serves. "A Chief, born in heathenism—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or perhaps, for no offence at all;—who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises." Such *was* Makea,—but he was washed, but he was sanctified, but he was justified in the name of the Lord Jesus, and by the Spirit of our God; and *now* the spirit, which was once the scourge and terror of his island, is *with* his Saviour; and, *like* his Saviour, in the mansions of glory. What hath God wrought!

Through the CHINESE SETTLERS AT PENANG, we have a glance of the absurd superstitions and abominable idolatries of the Celestial Empire; while the friendly and inquisitive disposition of the people warrants the hope that when the providence of God shall open, China (*and while we write, may it not be opened?*) the Christian Missionary will not be an unwelcome visitor to the untold millions of that dark land.

With the paramount importance of a WELL QUALIFIED NATIVE AGENCY, the friends of Missions cannot be too frequently reminded, or too deeply impressed. European resources are limited, European labourers are too few, and European life is too frail, to meet the necessities of a perishing world. The Gospel *must* be introduced to heathen lands by *foreigners*, but it can never be adequately supported and extended but by *native evangelists*. The hope and prayer of the church for the salvation of the world should daily ascend to the exalted Saviour, that he would raise up, from among the heathen whom he has called by his word and sanctified by his Spirit, pastors and teachers for the work of the ministry, among their fathers and their brethren. In the sketch of RAMSEY PATERSON, we have an encouraging specimen of a Hindoo pastor, of a Hindoo church; and again we say to the generous supporters of our native brethren, "Be not weary in well-doing;" behold the men who are supported by your Christian love, and who, as your representatives, minister the Gospel of salvation both to the Christians and the heathen of their native land.

Every succeeding month brings glad tidings from AFRICA. When the London Missionary Society commenced its operations in that degraded quarter of the globe, (says the Report of the Cape Town Auxiliary,) "*one station only* had been commenced by the Moravian brethren, and it is probable that a few Christians felt the necessity of instructing their domestics; but *this was the whole amount of labour* rendered by the Christian church for the inhabi-

tants of this vast continent: they were without knowledge, without civilisation, without God and without hope, in the world." Now, says our intelligent and conscientious friend, the Rev. S. Dyer, "The Scotch brethren, the Moravians, the Wesleyans, and our own Missionaries, are all doing much good. In Caffreland, and other quarters, education, civilisation, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. The principal booksellers' shops are stocked with Bibles and religious books—the work of education goes on well—infant schools, and adult schools are thriving; and there are many missionary hearts besides the hearts of Missionaries. From the Minister of the Dutch church I obtained some interesting accounts of the working of *negro emancipation*; and had the friends of Africa heard his statements their hearts would have leaped for joy like mine. Many of the Dutch boers are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa." With joy and thankfulness may we adopt the expression of assurance from our valued brother, "The blessing of Africa will surely come upon Britain."

With mingled feelings of sorrow and delight we turn from the continent of Southern Africa, where the Sun of Righteousness is thus widely extending the power and glory of his healing beams, to clouds charged with death, and sending forth desolation on THE ISLAND OF MADAGASCAR. But why do the heathen rage, and the people imagine a *vain thing*? The tree of life has been planted in that soil, and though it has been stricken and despoiled by rude and ruthless hands, yet when the race of persecutors shall have passed away, it shall thrive and grow, and extend its branches over their dishonoured ashes. When the Missionaries were silenced, and their flocks left as sheep without a shepherd, the number of the faithful was less than 180; now, after seven years of bonds and imprisonment, slavery and death, that number is *not only undiminished but increased*. Thus persecution in our own times, as in the days of our fathers, defeats its own design, and the "blood of the martyrs is the seed of the church."

LIFE AND DEATH OF MAKEA, A CHIEF OF RAROTONGA.

His character before conversion.

THE subject of this memoir was one of the principal Chiefs of the island. He was descended from a family of Chiefs of the highest order, and could trace his ancestry back to the peopling of the island. Makea was considerably above the common size. his height six feet four inches, of a very commanding aspect, and his legs and arms beautifully tattooed. He was naturally of a proud and haughty disposition, which had been fostered by the unlimited power possessed by the Chiefs of this island, life and death literally depending on their nod. He was one of the last Chiefs of importance who embraced Christianity, and it was many years after that period ere he appeared to receive the truth in the love of it.

When we arrived at Rarotonga early in 1828, Makea and his people had nominally embraced Christianity; but on becoming acquainted with their private characters it appeared, that although they regularly attended to all the external duties of religion,

few of their evil practices, and those of a licentious kind especially, had been abandoned. Makea had professed to give up all his wives except one, but was in reality keeping secretly as many, if not more, than while in his heathen state.

From this time to 1833, many trials and difficulties were experienced by the Missionaries from various causes, but one of their principal trials arose from the secret and determined opposition manifested by a number of bad people to the progress of the Gospel. They not only opposed us in our work, but did all that lay in their power to distress and annoy all those who were willing by their services in any way to assist us; and as Makea was now a regular professor, and friend of the Missionaries, he also suffered with them in those persecutions. Three times during this period was our school-house set fire to; twice it was burned to the ground; the third time it was discovered in sufficient time to save a part of it; and well do we remember how regu-

lary he would come to our house, accompanied with some of the steady people, immediately after such a conflagration, to con-
 . dole with us, and resolve the next morning to commence rebuilding it. This was always done with a promptness and dispatch which surprised us, but which must be mainly attributed to his decision in the affair.

In May, 1833, a church was formed at this station. Only six, including the native teacher, Papeiha, were to be found who gave sufficiently decided evidence of piety to be received as communicants; and in consequence of the then low state of religion, the necessity of visiting their neighbours and countrymen from house to house, was suggested to them, that they might in their own peculiar and familiar phraseology urge upon them the necessity of an immediate attention to the state of their souls. The good effects of this were soon apparent. Many became concerned, and a spirit of anxious inquiry was manifested.

His first inquiries after the truth, and admission to Church-fellowship.

Makea began to evince some concern respecting his state as a sinner in the sight of God, and many things of a pleasing nature were reported of him. Towards the close of the year, he appeared to be earnestly inquiring after the best things.

From this time to 1835, he became a diligent inquirer after truth. His conviction of sin was very deep, and from being a haughty proud individual, he became as meek and quiet as a lamb. Almost as soon as he was acquainted with his state as a sinner, and his need of an interest in Christ, he proposed himself as a member for church fellowship. He was not, however, admitted till more than twelve months after. Knowing, as we did, his former character, we were desirous of obtaining more decisive evidence of the sincerity of his profession by his continuance in well-doing. In May, 1835, he with six others were admitted to church-fellowship, and continued to adorn the doctrine of God his Saviour until he was called to join the church above. The account which he gave of his conversion and religious experience, when admitted, was of the most pleasing kind.

His love to the word of God.

For some years, Makea and several other Chiefs composed my class at the adult school at daybreak. I attempted to teach them to read, but found my efforts useless; and placing a monitor over them, devoted what time I could spare to the children, and with better success. But no sooner did he begin to desire sincerely the word of God, than he applied himself diligently to learn-

ing, embracing every opportunity, and was willing to be instructed by any little boy who could teach him; and it was not long before he could read not only the Rarotongan with tolerable fluency, but also the Tahitian dialect. He became a diligent student of the Divine oracles, and often spent a great portion of each day in reading and meditating on them. He was equally diligent in attending on all the means of grace, whether public or private, never absenting himself from any except prevented by indisposition.

His humility and faith.

On Monday especially, and also on other evenings, our house was generally crowded with persons who came to talk over the subject of the preceding sabbath, and other portions of the word of God; and often, at the conclusion of the meeting, when they were about to leave, have I been much affected to hear him, with deep concern, address the people, and apply the solemn truths, which had been the subject of inquiry, to his own and their individual cases, saying, "Don't let us think that other people are intended; these truths deeply concern ourselves. What do we personally know of them?" Eternity, with its realities, awakened in him the most solemn thoughts, and, at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ. This appeared to be his only hope, his only trust. What a monument of divine mercy was here! A Chief, born in heathenism,—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or, perhaps, for no offence at all; who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises. When reflecting on this part of his conduct in connexion with the solemnities of an approaching judgment, he would at times be filled with consternation and horror at the thought of meeting those whom he had formerly sacrificed to his cruelty. But then he would say, "I did it ignorantly. Why did you English people delay so long the sending the Gospel to us?" This unanswerable question has frequently been put to me. While others have said, "Oh, if you had come before, such an individual, such a Chief, such a father, and such a brother, would not have been killed." He had a numerous family. The eldest son, our present Chief, and eldest daughter, are both members of the church; but he

was much tried in some of the younger branches of the family.

His efforts to do good.

From the time of his joining the church, he united with several of the other members in visiting the sick from house to house, to converse with them on the all-important concerns of their souls. In this employ he frequently spent one day in the week. He was very partial to a poor man who lived not far from his own house, named Teatai, a person greatly afflicted, having lost his fingers and toes, by a disease, called by the natives, the "kovi." He was one of the first members of our then little church, and, notwithstanding his great afflictions, had been a very useful person; for having learned to read himself, he taught many others to read also, and acted as a father over a class of young men who have most of them turned out well. One of them is a native Missionary at Samoa; and another, who dates his conversion to the good old man's counsel, is now a student in the institution.

His last illness.

For many months before he died, having also lost his eye-sight, he was confined to his house. Makea was very kind to him in sending him cloth and food when he was in need, and would frequently spend many hours in the old man's hut, conversing about the wonderful things brought to light by the Gospel.

In May, 1839, Makea was taken ill; he took some medicine, and partially recovered, but unfavourable symptoms soon returned, and every means used proved ineffectual. The state of his mind during his illness was

very pleasing: then, as when in health, he always seemed prepared to talk on religious subjects, and, whenever I called, he generally inquired into the meaning of one or more passages of the sacred Scriptures, which he had, in the course of his reading, marked for the purpose.

Death of Makea.

His disease now increased rapidly, which brought on a stupor, from which he did not recover. While in this state he was continually muttering, but little, however, of what he said, could be distinctly understood. Sometimes his friends could catch a few words, such as, "Regard well. Prepare! prepare! Let us go to the teacher to inquire about the word of God." And when the bell was rung for divine service, he would make many attempts to rise, and make signs that he wished to go; and in this state he continued till October 28th, when he breathed his last, and was admitted, we trust, into the presence of his Saviour—a monument of saving grace. A coffin was made for him of Tāmānu wood, and the next day he was carried into the chapel by his mourning tenants, followed by his disconsolate widow and weeping children. All the principal Chiefs were present; and the solemn service was improved from the words, "Blessed are the dead which die in the Lord." After which, his remains were carried back, and deposited in a vault prepared for the purpose, adjoining his house, which is surrounded by a low wall, built of lime and stone; and the following inscription cut into the plastering of the vault:—

This is Makea's grave—he died in the month of October, the 28th day, 1839.

ULTRA GANGES.

CHINESE MISSION AT PENANG.

(From the Journal of the Rev. A. Stronach.)

Celebration of a Chinese festival.

Feb. 6.—This being the fifteenth day of the Chinese new year, was the principal day of the feast of lanterns. I went out among the Chinese, and spoke to a good number of them. They seem to recognize me as a known friend, and are always ready to show little obliging attentions. The exhibition this evening consisted, first, of a great number of little Chinese boys and girls standing in a long line at one side of a Chinese street, having paper cut and coloured, and formed into the shapes of horses, fishes, or drums, with a candle in each, to make them appear as fire-horses, &c. Then there was a procession. First

appeared a very large and artfully contrived representation of a dragon, made of coloured paper and neatly joined, each part of its lengthened form being lighted with a candle. Ten or twelve men carried this dragon,—the emblem of Satan, yet the symbol of the Chinese imperial majesty. These men caused the head of the dragon, and its whole body, to move along in serpentine curves through all the streets inhabited by Chinese. Behind this dragon there followed three separate platforms, with two beautiful and interesting-looking girls on each,—one with her feet on a level with the heads of the bearers, and the other elevated on an iron frame, adorned with

flowers, to a considerable height above them. A multitude of high torches, and a succession of brilliant lights, accompanied this procession. At a little distance these elevated girls appeared like the idols which the Hindoos bear aloft as objects of worship. It struck me that this Chinese exhibition displayed the folly of idolatry very strongly. If wooden idols may be worshipped, surely these interesting creatures were more worthy of being worshipped than they. These were not only exquisitely formed, but they were full of life. Their eyes could see, their ears could hear, their noses could smell, their feet could walk, and their hands could handle. Still they were only young girls; and no one fancied for a moment that he should worship them. Yet the Chinese themselves are generally degraded idolaters; and such is their low opinion of the idols which they worship, that they think they are pleased with their little variety of plays, which are fit only for the amusement of children. Ah! how dark to the human mind, when unenlightened by the gospel!

The Gospel preached in a Chinese temple.

March 8.—As there was again a great concourse of Chinese at their temple this evening, I went in among them to distribute tracts and preach the Gospel. At a table opposite the principal door of the temple I laid down my books, and began to speak to the people of the truth which has been revealed from heaven, and which alone can guide men thither; then I gave some books to those who came forward requesting them. I took up one book and opened it, and immediately some persons around requested me to read and expound its doctrines. The people now came crowding round to hear, while I read of the Lord Jesus, and proclaimed mercy through his blood. After a while the loud sounds produced by the beating of gongs, &c., in the temple and on the stage opposite, quite

drowned my voice,—so I rested a little while. After the noise was abated I went in to the centre of the temple, where a seat was provided for me. I opened a book and read and discoursed at considerable length to a large congregation of Chinese, many of whom seemed to enter with something like intelligent interest into the views I brought before them, of the glorious and inspiring truths which cluster around the name of Jesus. I felt grateful to the Lord that I was permitted again to preach the Gospel to idolaters even in the place held by them most sacred,—no one forbidding me. Oh to see this people awaking and arising from the dead, that Christ may shine upon them!

The Scriptures distributed at a Chinese wedding.

March 16.—Went this evening, agreeably to an invitation received from the mother of one of our scholars, to attend a Chinese marriage feast. Mrs. Stronach also being invited, we went there together. The bride,—a pleasant, modest-looking young woman,—was clothed in crimson silk, and decked with a profusion of ornaments. After remaining some time there, talking to the women who were with the bride,—for the bride herself did not speak a word,—we were led to the other end of the house to see the bridegroom. There we were provided with tea and a variety of sweetmeats. The women seemed very favourable to Christianity. The mother of another of our scholars,—who also was related to the bridegroom,—said that her son, when at home, speaks much of the religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them; and we would hope that what was said will not be in vain. To some men, who requested them, we gave copies of the Gospel which we had taken with us.

INDIA.

RAMSEY PATERSON, NATIVE TEACHER AT CALCUTTA.

BY REV. W. MORTON, OF CALCUTTA.

RADMANATH, or Ramsey Paterson, was brought up in one of our village schools, where he evinced much diligence, intelligence, and an amiable disposition. The instructions he there received were divinely blessed to his illumination and conversion. He has now been several years engaged in the work of village preaching, both to the converts and the surrounding heathen.

His natural talents are above mediocrity,

and they have been diligently cultivated. His attainments are respectable, and he is far beyond most in an accurate knowledge of his own language. I have often heard him preach, and deem him, in many respects, the most qualified of all our native preachers. He has great fluency of speech; his style is highly correct, idiomatic, and easy; his delivery graceful, and unaffected. His discourses show considerable compass

of thought, and are always grave, solid, practical, and impressive. He never appears to labour, or to aim at self display; his seriousness, gentleness, and freedom of manner, are very engaging, and his gift in prayer is most remarkable. I have heard no native so richly endowed with the spirit of grace and supplication, or who possessed so evident an unction in addressing the fountain of light and mercy. It was always to me refreshing and edifying to hear him, and I could always join my hearty amen to his prayers; they were simple, yet full; varied, yet unostentatious; pointed, direct, and fervent.

Radhanath is, I should suppose, about 27 or 28 years of age; he is married, and has a young family. His character for steadiness, regularity, zeal, and personal piety, is unalloyed: he is, I think, quite void of selfishness and covetousness, vices from which it is hard for a native of India to become free, even when he has sincerely embraced the Gospel. Nor is he chargeable with apathy and indolence, but performs the duties of his station with laudable activity and cheerfulness. So that his Christian character exhibits a very favourable specimen of the efficacy of the Gospel as the instrument of the Holy Spirit in regenerating the soul, and raising the fallen mind and

affections of man to the love of truth and holiness.

It will be very gratifying to his supporters in Scotland, to learn so much that is pleasing of their representative, for whom, no doubt, while contributing of this world's good, they have offered many prayers for a divine influence on his soul and on his labours. These prayers have been heard, united as they have been with those of the Missionaries, who have watched his opening mind, and laboured to direct his studies, and guide his earliest efforts.

In consequence of the pressing demand for assistance in the churches south of Calcutta, the brethren in that city set apart Ramsey Paterson by regular ordination to the work of the ministry, and he is now the pastor of the Church of Christ, gathered from among the heathen at Ramakalchoke. He is the first native who has been called to sustain that responsible character. He will need the prayers of his friends, and the friends of the Missionary cause, that he may be made an able minister of the New Testament,—kept humble, faithful, and devout, and be endued with the grace required for building up the believers in faith and purity, as well as for operating on the surrounding masses of yet dark, idolatrous, corrupt, and debased heathen.

On the important subject of native agency in general, Mr. Morton adds the following:—

The friends of our cause ought to be informed that they cannot more effectually serve it than by engaging for the support of suitable native converts; first, while under preparatory Christian and general education in our Indian seminaries, and afterwards when employed as teachers, catechists, and itinerant preachers. It is not till they are settled as pastors that we can anticipate their receiving any pecuniary assistance from our converts, and even then they will be too

few in number, and, with very few exceptions, too poor to be able to do much in that way. *At present*, therefore, we must look to our churches at home for nearly all the means of carrying on the great and holy work of evangelisation. From 14 to 20 rupees a month, *i. e.*, 1*l.* 8*s.* to 2*l.* a month, will support a native preacher in our part of India very respectably, at least in country places.

SOUTH AFRICA.

PROGRESS OF MISSIONARY LABOUR AT CAPE TOWN.

WE have much pleasure in stating that the Rev. Samuel Dyer, with Mrs. Dyer, arrived in safety at Cape Town, Oct. 13, on their return to the Ultra Ganges Mission. From Mr. Dyer we have received the following grateful testimony to the character and progress of the work of God at Cape Town.

Upon reaching this place, my first inquiry was for Dr. Philip; but he had left Cape Town for the interior, three weeks before. Mrs. Philip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Philip, and

who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape

Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools, and adult schools are thriving; and there are many Missionary hearts besides the hearts of Missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the Captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS. in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that

time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of coloured people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boers are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of colour manifesting an insatiable desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

We embark again on Wednesday next, the 20th instant. We are all quite well.

* MADAGASCAR.

A LETTER has lately been received from Mr. Baker, at Mauritius, containing some account of the Christians, who are still suffering cruel persecution in Madagascar. On the one hand, these accounts are cheering and encouraging, as proving that God is preserving there a faithful band, and even augmenting its numbers, notwithstanding the "fiery trials" to which it is constantly exposed. On the other, the accounts are calculated to awaken deep sympathy and fervent prayer. The sufferings of the little flock are truly severe, and they are evidently enduring far more than they are able to describe. The expressions of their faith and patience, and of their attachment to the holy volume, the source of their consolation, are truly delightful. Surely we may hope God has mercy in store for them, and, to use the beautiful language of the letter which accompanied theirs to Mauritius, that the "Great Shepherd of the sheep will never forsake them!"

(Extract of a letter from Mr. Baker, dated Port Louis, Mauritius, August 30, 1811.)

I have just received from Mr. Le Brun a letter addressed by Mr. — to him, en-

closing two letters from the poor Christians of Madagascar. I copy them for you with-

out a moment's delay. It would appear that Mr. — must have written to the Christians after Mr. Johns' visit to Tamatave, and yet not a word appears in any of their letters to indicate that they had any knowledge of Mr. J.'s or Mr. G.'s intentions to attempt their rescue, or even that they knew of Mr. Johns' visit to Tamatave. It is not unlikely that Mr. G., who left about the 22nd of July, and has not yet been heard of at Mauritius, turned into some port on the coast of — in order to effect a communication with them, and it is not improbable he will in that case succeed.

It is quite obvious no large number can be rescued by way of Tamatave; and when the danger is considered, I think we ought

to pause seriously before we encourage the attempt to rescue any. I shall now write a second time for permission to go up to the capital, although the savage and infuriated conduct of — in giving the ordeal or *tangena* to 3,000 people in one district, leaves me but little chance of success. Every thing I hear demonstrates how that madman is hurrying the government forward to utter ruin. The sufferings of the people who do not take refuge in the woods are inexpressible, and the banditti are increasing in all directions. A man was sent here a few weeks ago* from a band of 200 sufferers, to ascertain if there was any way of their getting to this island.

(Translation of a letter from a friend on the coast of Madagascar, addressed to Rev. J. Le Brun, Mauritius, and enclosing the two letters from the Malagasy Christians.)

I wrote to you about a month ago by the "Etoile," and then explained to you the painful position of the Christian fugitives who are persecuted in this country in the cause of our Lord. I have not yet received a reply to my letter.

The messenger, whom I sent off a few weeks ago, met with these poor Christians. He reached them, with much diligence, after eight days' journey. On receiving my communication, they sent me two of their number to ascertain what reply I had received from you. I know not yet what reply to make to them. I cannot permit myself to do *nothing*, and yet without some instructions I am not prepared to adopt any measures. I do not know what the Society may have decided on with respect to them; and whether I ought to assist in getting them out of the country or not.

These suffering Christians, on whose behalf Christian piety and charity loudly speak, are wandering, and live as fugitives, to the number of about two hundred.

(Translation of a letter from Native Christians, dated Tananarivo, say June 25, 1841.)

Our salutations to you, say the little flock in Madagascar. Through the blessing of God on us, we are yet alive, and do not forget you and all our friends. This is what we have to communicate to you, beloved Father!—the affliction which has occurred to us, and of which you have heard, greatly increases. Executions, ordeals, and miseries increase throughout the country, so that 3,000 persons have lately taken the *tangena*, in Vonikongo, by order of the sovereign and the officers; and at other places it has been the same. The wretchedness of the people is unutterable,—it is exceedingly great through the country, and we announce it to you, our friends in the Lord! However, through the blessing of God, we are able to send you this letter.

Their utter destitution constrains them to wander about from mountain to mountain in search of something for food, and at the same time to escape the pursuit and rage of their deadly persecutors. Those who remain at the capital, and have been reduced to slavery, on account of their faith, seek the Lord under cover of the darkness and the silence of the night.

You will see by the letter which they have written to me, and which I forward you under this envelope, how fearful is their condition. Still, they do not lose courage. They place their confidence in God, and in the great Shepherd of the sheep, who will never forsake them.

If I do not receive a reply from you, I have resolved on bringing one of these Christians with me to Port Louis, that his presence and voice may serve as the echo of his unhappy brethren who are in the midst of suffering, and enduring every kind of calamity.

Do not forget us; do, Sir, let us all be remembered by you!

We have received your letter conveying your salutation to us all. We now send you the bearer of this letter to see you, and his meeting you will be the same as if we ourselves met you in person. He has our entire confidence, and he is acquainted with us all. You may safely tell him whatever you have to communicate to us, and whatever he tells you, that you may receive as our communication. He has done all he possibly could to preserve the little flock; tell him what you advise us to do. Do rescue us, beloved Father! if possible. If God be not our defence, we are dead men; we are as a city set on a hill, that cannot be hid. The bearer of this letter cannot

write—will you please to put in writing what you have to say, lest he should forget it?

Our government service continues to be excessively severe. When the children of Israel served under Pharaoh, perhaps they obtained some little respite, at any rate, by night; but *ours* is incessant labour; we must work both day and night.

With regard to the number of our little flock, the bearer of this will tell you, if you ask him.

We further beg of you not to trust too

much to the people of the — country. They have caused death among us already. We do not feel able to write all the particulars to you, but the bearer of this conveys all that we have to communicate. Our especial salutations to you; you are as our anchor, and we have seen how zealously and devotedly you have laboured for us, and not only for us who survive but for them that have fallen asleep. May the Lord bless you in all your work, and may you not lose your reward!

(Second letter, dated say June 26, 1841; written by four persons to the same friend.)

To you, beloved friend, health and happiness! We have received your letter, and the various things which you sent with it,—cloth, soap, and salt. May God bless you; may Jehovah God lift up upon you the light of his countenance, for the compassion you have shown to the suffering and afflicted people of God. We have, indeed, in you a friend. It is not in our power to repay you. May He bless you, and all that is yours, whether in going out, or coming in.

You desire us to come to you. That is good. But as yet there is too much public business on the road to permit the attempt: many are engaged going and returning, in conveying timber from the forest, for building houses for the Queen. The path is therefore, dear friend, too narrow as yet; but, through the blessing of God, we do hope to meet you.

You exhort us to take courage, and not to be cast down. We accept your exhortation, and we all take confidence, and rejoice; and you further ask us if there is

any thing we want, adding, that we should write and tell you. Now there is one point on which we are much afflicted—our want of Bibles; we can conceal them, though there are many enemies. Those we possess are quite worn out. Many thanks to you!

And, with regard to the means of our support, it may be said we have, and we have not. All our property was taken from us before we were reduced to slavery formerly, and we are not yet free, but remain in service. However, this is the word of the Lord; "Consider the ravens, they sow not, they reap not, yet God feedeth them:" and just so, beloved friend, the Lord has pity on us.

We have been in very great affliction and danger, but God has mercifully preserved us hitherto. Salutations to all the congregation with you, from the little flock scattered, for the shepherds are gone. However, we meet and visit one another occasionally. Our trustworthy companion conveys this. Do not hesitate to feel confidence in him.

• JUVENILE ZEAL. •

Our long-trying and devoted friend, Dr. Leifchild, has employed his pastoral influence among the Lambs of his flock on behalf of Missions, in a form somewhat novel, but which we sincerely hope may possess very extensively among our churches, *the force of an example*. We know not of a better method in which the Christian pastor can promote the happiness and improvement of 'the little children' under his oversight, or more effectually and permanently serve the cause of the heathen, than by thus awakening the sympathies of the young in their wretched and lost condition.

A **VERY** interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children's Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Mana-

gers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of those adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations*. Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants

as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting Report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr. Leifchild from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact, that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble

cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English, the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his Missionary to her succour, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.

PERSEVERANCE IN SELF-DENYING LIBERALITY.

WE have derived much gratification from the following letter of one dependent on the labour of his hand addressed to the Directors of the London Missionary Society. Did the heart of every friend of Missions thus "devise liberal things," and his hand give "as God hath prospered him," instead of having to lament over exhausted resources, to reject overtures of service from "men of God," whose hearts beat with compassion for the heathen, and allow the calls of perishing millions to remain unanswered, we might prosecute the sacred enterprise with redoubled energy, and under the promised blessing of the Saviour, with ever growing success:—

DEAR SIRS,—From an early period of my religious history, the following portion of Scripture has been deeply impressed upon my mind: "Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10, and though I have endeavoured ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the Gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the Gospel upon the liberality of Christians were as great and binding, and even more so than the requirements of the

law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase."

Through grace I have been enabled to make the following practical improvement of the above remarks :—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessities of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at *liberty* to give any thing to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chronicle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

MISSION LIBRARY AT CALCUTTA.

We gladly insert the following, at the request of the Rev. W. Morton :—

May I be permitted to call renewed notice to the plan of raising a Mission Library in Calcutta, for the benefit of our native students. Some very handsome contributions have been already made to this laudable object by our lay friends in several parts of the country, and by a few of our ministers, who are themselves authors; but as yet the number of these latter who have sent us copies of their publications is very limited indeed; and some who kindly promised, have not yet sent in their contributions. As my departure for India is close at hand, I would respectfully urge an

immediate expression of their zeal and readiness, and liberality, in this good cause. We have many admirable writers among the members of our churches, to whom a single copy of one or more of their works could be no great sacrifice, and would be of great value to our object. The government, and other collegiate institutions in India, are extending respectable education very widely and rapidly: our native Christian labourers must not be behind the natives of their class, or they will fall into contempt and inefficiency. But how shall they be taught, or learn, without books?

MISSIONARY STORIES.

Our Publisher, Mr. SNOW, is now issuing under this title, a series of *little books for little children*. They are *true* stories, composed with great simplicity and piety, and presented in a form truly beautiful and attractive. We are at no loss to trace the hand of the writer; she has our best thanks for her labour of love, and we earnestly hope she will be encouraged to prosecute this department of usefulness to which her heart is so warmly attached, and for which the productions of her pen are so admirably adapted.

ORDINATION OF MR. A. E. WALLBRIDGE.

ON Monday evening, Jan. 17, Mr. Angel Edwin Wallbridge, appointed to Demerara, to labour as an Evangelist and Superintendent of the Normal school, George Town, was ordained at the Weighhouse Chapel. The

following ministers officiated:—Rev. T. Binney, Rev. S. S. England, Rev. J. J. Freeman, Rev. W. S. Palmer, Rev. A. Tidman, and Rev. H. Townley.

ORDINATION OF MR. DALGLEISH.

ON Wednesday evening, October 13, Mr. John Dalgleish was ordained at Edinburgh, as a Missionary to Berbice. The following ministers were present, and assisted in the service:—Rev. W. S. Alexander; Rev. W.

Bruce; Rev. J. Cooper; Rev. G. Deans; Rev. Dr. Paterson; Rev. J. Robertson, Portsburgh; Rev. J. Robertson, Musselburgh; Rev. W. Thomson.

ARRIVAL OF MR. AND MRS. PETTIGREW IN BERBICE.

ON Thursday, October 28, Mr. George Pettigrew and his wife, arrived at New Amsterdam, Berbice, by the ship *Margaret*, Capt. Robertson. They immediately proceeded

to their sphere of labour at Lonsdale, and entered upon the discharge of their appointed duties under circumstances of great encouragement.

ARRIVAL OF MISSIONARIES AT MADRAS.

ON Sunday, Oct. 31st, the Rev. J. H. Budden, on his way to Calcutta, and Mr. and Mrs. Paine, proceeding to Bellary, arrived at Madras by the ship *Pekin*—all

well. Mr. Budden embarked again on the 4th of November, and Mr. Paine expected to leave for Bellary about the 15th.

MISSIONARIES ON THEIR VOYAGE OUTWARD.

By a letter written at sea, and dated Dec. 10th, we are informed that Mrs. Johns, and our Malagasy friends, on their voyage to Mauritius, had, after touching at Madeira, arrived under very favourable circumstances,

in lat. 13° 15' S., long 32° W. They were in the enjoyment of health, and cheered with the prospect of a speedy and safe arrival at their destination.

RETURN OF MRS. C. CAMPBELL FROM INDIA.

ON Saturday, December 5, Mrs. Colin Campbell arrived on a visit to this country, by the ship *Anna Robertson*, via Madras, from her station at Mysore, South of India. She has repaired to England to obtain medical advice for the removal of a painful

ophthalmic affection with which she has been for some time afflicted; and, upon recovery, purposes to return to her devoted husband, and resume the important labours in which she has been long employed.

	£	s.	d.		£	s.	d.		£	s.	d.
Henley, for Orphan Girls at Nagercoil, to be called Susanna Rowland, and Louisa Jay	4	0	0	Leigh Sinton	8	13	5	thus	11	0	0
<i>Shropshire.</i>								Castle-street Chapel ...	24	9	8
Wellington	23	4	8	* Including 220l. acknowledged last October				Less exps. 2l. 5s. 6d.	100	6	2
<i>Somersetshire.</i>								Also, a Box of useful articles for Africa, from the Kilvey Sunday-school.			
Wellington, Mrs. Parmlinter, for Boy at Trevan-drum	2	5	0	<i>Yorkshire.</i>				* Including 11l. previously acknowledged.			
Wells	9	13	6	Sheffield, Legacy of late Mr. J. Alsop, less duty 90 0 0				Gower, Park-mill Chapel ..	0	11	0
<i>Suffolk.</i>				York, Mr. James Hick-house and friends for an edition of the Scripture lessons in Bechuana	254	13	0	Pilton-green do.	0	9	0
Lavenham, produce of Apples by Miss Foulton ..	1	0	0	Sedburgh, per Isaac Wilson, Esq.	6	16	8	Rev. W. Ford	1	0	0
<i>Surrey.</i>				Leeds, on account	26	17	0	Missionary-box	0	2	6
Wandsworth on account ..	11	3	2	For a Native Girl at Calcutta to be called Grace Salem	3	3	0	2l. 2s. 6d.			
Richmond	22	10	0					Pembrokeshire Welsh Br.	80	0	0
Guildford on account	8	6	4	West Riding Aux. per W. Stancliffe, Esq.—Bradford, 26th Anniversary of West Riding Aux.	265	8	0	Carmarthen Presbyterian College Mis.-boxes	4	3	1
<i>Sussex.</i>				Horton-lane Male Br. ...	30	0	0	SCOTLAND			
East Grinstead, W. Pearless, Esq.	5	0	0	For N. Tea. Jas. Ren-nie	10	0	0	S. F. F. first-fruits of increase	10	7	0
<i>Warwickshire.</i>				Branch Soc. on acco. 252 18 8				Coldingham Society for Religious Purposes	5	0	0
Warwickshire and South Staffordshire Aux. per W. Beaumont, Esq. —				Cleckhutton	53	11	6	Cupar, Fife, per Rev. W. Burnet	5	0	0
Bilston	22	2	3	For Fem. Tea. Isabella Scott	10	0	0	Aberdeen, J. Fleming, Esq.	5	0	0
Uttoxeter	37	9	0	For Schs. at Benares ..	10	0	0	Woodside Parochial Asso.	1	1	0
Burton-on-Trent	31	10	0	Hahtax-square Chapel ..	46	13	4	Dundee, Prince's-street Sabbath-school—			
Lichfield	43	3	7	Sion Chapel	32	16	0	For Schools at the ...			
Rugeley	8	0	0	For Or Girls at Calcutta, S. Wheatley, J. Hodgson, E. Haigh, and E. P. Nicholl	12	12	0	human	1	0	0
Wednesbury	10	3	2	Knottingley	22	8	11	Ditto at Nagercoil	1	0	0
Armitage	22	13	6	Sowerby Bridge	7	3	9	2l.			
177l. 1s. 6d.				Interest on remittance delayed in consequence of absence from home	10	0	0	Port Glasgow, two young ladies, per Rev. J. Smith ..	0	8	0
Birmingham	2	0	0	773l. 5s. 2d.				Cambeltown Relief Ch. ...	10	0	0
<i>Westmoreland.</i>								Palsley, for Nat. Tea. W. Nisbet	10	0	0
Kendal	104	17	4	<i>WALES.</i>				Thornhill United Secession Chapel	4	0	0
For Bechuana Mission ..	1	14	0	Swansea, Countess's Cha.	34	17	8	Leith, per Rev. G. D. Cullen—			
For Mrs. Mault's school ..	3	0	0	For the widow and family of the late Rev. J. Williams	10	0	0	Collections, &c.	33	6	10
For Native Schools	1	4	6	J. H. Vivian, Esq. M.P.	2	2	0	Sabbath-sch. for Nat. Girl, to be called Jane Cullen	2	2	0
Ravenstonedale	13	17	6	Rev. S. Phillips	1	0	0	Mr. and Mrs. Cullen ...	10	0	0
127l. 13s. 4d.				Public Meeting Trinity Chapel	11	15	4	Misses Cullen	5	0	0
<i>Worcestershire.</i>				Do. Infant Sch.-room ..	3	5	0	Mr. Swan	5	0	0
Aux. Soc. per R. Evans, Esq.—				Do. at the Mumbles ...				Miss Carstairs	5	0	0
Bromsgrove	12	15	6	For Schools at Mauri-				Mr. and Mrs. Harvey ..	5	0	0
Dudley	80	0	0					Miss Rose Downie	5	0	0
For N. Tea. J. Dawson, and J. Whitehouse	20	0	0					J. Dryden Esq.	5	0	0
Hales Owen	14	2	6					Mrs. Forrest	5	0	0
Kidderminster	120	0	0					For the support of Rafaravavy by Rev. W. Swan—			
Stourbridge	39	1	6					Miss Cullen	5	0	0
Itedditch	21	0	0					Miss Carstairs	5	0	0
Worcester	107	6	9					Misses Downie	5	0	0
For N. Tea. George Redford	10	0	0					Misses Cullen	10	0	0
For Nat. Schools	33	6	6					105l. 8s. 10d.			
For Wid. & Or. Fund ..	7	11	0								
Birdport Chapel	10	1	5								

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Clomfield-street, Finsbury, London.



George John P. H.
Sub

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MARCH, 1842.

MEMOIR
OF
THE LATE REV. JOHN BLACKIE,
OF BUNGAY, SUFFOLK.

*Extracted from the Funeral Sermon, preached by the Rev. W. Hickman,
November 1, 1840.*

THE Rev. John Blackie was born at Kelso, in the South of Scotland, about the year 1797. It was at a very early period of life, that he was brought to a knowledge of Christ, so early, that he could not remember the time when he did not love Jesus. His parents were both pious members of the Relief Church; an aunt, who resided with his parents, took much pains in his instruction, and to her conversation he attributed his most early religious impressions. He was educated in the parochial school, and afterwards entered into school engagements, first at Newcastle, then at Berwick. In the latter place he was made useful to several young persons, some of whom are still living. Thus, being made earnestly concerned for his own salvation at the Cross, and, in his limited circle laying out himself for others, and, under Divine influence, with success he gave up himself to serve God in the gospel of his dear Son, and entered upon a course of studies at Wymondley, Herts, an institution which, in its origin, enjoyed the able guid-

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ance of one whose praise is in all the churches, the celebrated Dr. Doddridge. His tutor was our late beloved friend, the Rev. T. Morrell, a man whose spirit, delightfully harmonised with the heavenly minded Doddridge, and who, through grace, was admirably imitated by his pupil. Mr. Blackie passed through his studies with great honour to himself, and much comfort to the faithful friend who watched over him, as indeed over all others, with fond solicitude. At the close of his course, he came to this important station, and soon gained that affectionate regard which he esteemed more than the poor honours of the world, and which he never lost.

I may appeal to you, friends, as to the general holiness of his character; he was not only a holy, but a lovely man of God. His life was a constant illustration of the things which are of good report. Every friend was a witness of these things, and he never found a foe to tell a different tale; the breath of calumny never poured its pestilential blast upon his good name. "A bishop

must be blameless." His views of Divine truth were clear and scriptural ; all his public ministrations told how much he felt, how much he loved ; his object was never to exalt himself ; so far from this, he ever hid himself, and his Master only appeared. If souls were converted unto God, if his children were instructed, excited, and comforted, if Christ were magnified, his all was attained. And may I not confidently ask, Who is there among you that has not found in the pastor a faithful friend ? You have wept, and he has wept with you ; you have felt the heart-burdens peculiar to true conviction, and he has pointed you to the cross of Christ, he has taken you by the hand, and led you to look up, and you have lost the heavy load. He has always been among you as a dying man ; such he was, beyond the common lot of men, from a naturally feeble constitution, pressed down by labours more abundant. ~~How~~ frequently has he appeared in the house of God, when the chamber, so far as the body was concerned, seemed a more suitable place ; and, when his bodily infirmities are taken into consideration, who can measure the extent of his labours ? He died in the field of activity, not in luxurious retirement. The high estimation in which you held his character as a minister, is well known ; the years which have fled, the late weeks of his affliction, all testified your love. There was not one among you, that was not ready to smooth his dying pillow. The members of this church, and of the congregation, all, without a single exception, displayed a spirit which showed his worth, and evinced a fine feeling on your part, which I must ever think of with delight ; you have done honour to your deceased pastor, and you have done yourselves honour. The same excellent spirit distinguished the town and neighbourhood. The conviction of all is, that they have lost a friend.

His extreme weakness in the closing scene of life, did not admit of his saying much ; but on every occasion he displayed the firmness of his trust in

God. On the Saturday preceding his death, he said, " I have no anxiety. My children I gave to God in their earliest infancy, and to his care I can still trust them."* Upon another occasion, a friend expressed the hope, that he found consolation in affliction ? He replied, with a smile, " Yes, the point is settled with me and Jesus. Keep close *there*—all is well. How long the Lord will see fit to continue this affliction on my poor body, I cannot tell ; but the Lord's will be done. I have done with this world and am going homeward." On another occasion he remarked to a friend, " Well, you are come to see a dying Christian." On taking leave, he said, " If we never meet again on earth, I hope we shall meet in heaven." To his servant he said, " I am dying, and you must die ; when you see ~~me~~ no more, I hope you will think of me ; ever since you came into this house, it has been my earnest prayer, that you may have an interest in Christ." He was also very earnest with his children, that they would remember the instructions he had given them, and would love Jesus Christ. His earnestness to do good remained with him to the last ; requesting a young friend to sit by him, he said, " Ah, affliction is very trying ; but God always sends it for our good, and I have no doubt this is to answer some great end. It is a good thing to be decided ; you love the Saviour. I hope I shall meet you in heaven—in heaven, where all is holiness and joy." At another time he said, " Ah, Mr. —, afflictions are painful to bear ; none can tell what I have suffered during my illness, but He doeth all things well." The dying pastor then sent as a token of his affectionate remembrance, a passage of Scripture to an afflicted member of his church, (John xvii. 24,) remarking, " That promise is enough for our consolation ; we shall see our Saviour's glory, and be partakers of it."

* His faith was no vain trust, as the liberal subscription of the Christian public, for his esteemed widow and children, amply testifies.

The last time I had an interview with him, was on the Friday preceding his death. It was with difficulty he conversed. The unchangeable character of Divine truth was mentioned, that the great foundation of the Christian hope was not a shadow, but the Rock of Ages, when he exclaimed, "Where should I now be, were not this the case?" A few minutes only before his death he said, looking upward, "My friends are weeping around me, but I see heaven opened." The

last effort he made to speak, was a message to the church; but though the utmost pains were taken to gather up the precious words, so inarticulate had his voice become, that it was impossible to understand it. The purport seemed to relate to the general tenor of his preaching. His last word was "peace," and into the state of eternal peace he entered on the morning of the 19th of October, 1840. Thus has he finished his testimony, and his record is on high.

REFLECTIONS

MR. SIBTHORP'S LETTER TO A FRIEND,

IN ANSWER TO THE INQUIRY, "WHY ARE YOU BECOME A CATHOLIC?"

HAD we designed merely to review Mr. Sibthorp's letter, we should have assigned it to another department of our work, and could have afforded no more space than is proportioned to an ephemeral pamphlet of a few pages, which demands no criticism. But we seize the opportunity of defending "the present truth," by examining a specimen of the reasons which have induced, not an ignorant serf, but an educated gentleman, a fellow of a college, a celebrated evangelical clergyman, to become what is called "a Catholic."

Some who formerly knew Mr. S., will here meet him again, as a Tahitian once saw his favourite bread-fruit tree, in an English hot-house; at first smiling to meet an old acquaintance, but suddenly bursting into tears at its altered appearance, which told that it was no longer in its own proper clime. No other feelings than those of benevolent compassion can be excited by this letter; for it is written in a spirit worthy of a better cause, though one of its best passages, we suspect, merely proves that the exclusiveness of the new communion has not yet entirely extinguished the liberality that is essential to a true Protestant.

Our business, however, is with the reasons for his change, which he informs us would have occurred much earlier, had not the law prevented, because he was not then of age. The apparent devotedness of the Catholics to religion, he contrasted with the indifference he saw in Protestants. Alas, how many millions might feel the same effects from the same cause! Men have a right to conclude that the true church consists of members who make religion the elements of their existence and source of their bliss. Mr. S. owns he afterwards saw, that all Catholics are not in earnest, nor all Protestants indifferent; and that God only knows how far his first feelings contributed to bring him into his present position.

But we hasten to consider the immediate cause of that position. "About five years since, (page 5,) in the course of my ministry at Ryde, I was led to review the Jewish economy, in a series of Lectures on the Levitical Institutions. It is universally admitted, that these things are typical: from Israel, viewed as a nation, down to the smallest ornaments of the tabernacle. Where is the anti-type? I naturally sought it in a careful comparison of the Chris-

tian dispensation. They had an accomplishment in Christ, as is largely shown by the apostle to the Hebrews. But it seemed to me not less evident, that they had not their only accomplishment in Christ personally," *i. e.*, something which the apostle, who taught the meaning of these types, has not said, seemed not less evident than something which he has said. Then follows a view of those types as fulfilled only in the Romish Church, and an appeal to the acknowledged principles of the Church of England, with which we shall not meddle, but press on to a more important object.

As the typical theology of Mr. S. has made him what he now is, if it is true, it should produce the same effect on us; and if false, what he taught in another church has led the teacher himself astray; and who can wonder, if those who think they might leave the church should follow? What is called typical theology, is one of the most lubricious and seducing things which a Christian can touch. It requires all the soundness of mind, which the well-instructed minister, able to teach others, should possess, to guard him against its dangers. Very pleasant is the exercise of the mind, in tracing analogies, the source of a great part of the charm of eloquence; and, because religion will give this a sacred direction, it becomes, to a Christian, the means of devout edification; and thus the next step is rendered easy and natural, though not necessarily imperceptible, to attach authority to a mere play of the imagination.

Luther said, "When the spies brought the bunch from Eshcol, they who went first could not see what their backs were turned upon; but those who followed, had the grapes always before their eyes. So the patriarchs, who came before Christ, saw little of him, compared with the apostles, who followed after." This, considered as a comparison, is not only beautiful, but instructive, and can, at least, do no harm. But, exalt it to a type, and you degrade it to a pernicious lie.

Say that the spies who went first, were the types of the patriarchs, and those who came last, were the types of the apostles, and you not only affirm what is not true, but you exalt a *jeu d'esprit*, a play of imagination, into a source of divine revelation.

The word type may, indeed, like any other, be employed loosely, and may signify any resemblance, as the printing type resembles the letter it forms; and, if nothing more is intended, it is evident that it can have no authority. But when this word is gravely employed in theology, it becomes the counterpart of prophecy, shares in its authority, and becomes a divine method of giving previous intimation of what God designs to do for men. All the difference between type and prophecy lies in prophecy being a promise by words; and types, predictions by things.

To appeal to the Epistle to the Hebrews, as we are glad to follow Mr. S. where we can, the apostle says of the high priest going alone into the holy of holies, "the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing." Here we are taught, not merely the meaning, but the essence of a type—that it is something which the Holy Ghost employed to signify beforehand, some truth to be further unfolded, by the blessing that was to follow, just as a prophecy is explained by the event.

But, be it observed, that the truth is not to be first learned by the type, by which it is only illustrated and confirmed. The ante-Mosaic church of the patriarchs had learned to believe in Christ, as the eleventh chapter of the Epistle to the Hebrews proves, before he was exhibited in these types; and the Christians believed all the doctrines which the types contained, before that epistle was written. If they had not, the types would not have been the ground of their faith, but the apostolic inspiration revealing the doctrines as divine. Even the woman of Samaria knew that when Messiah

should come, he would tell us all things, before the apostle showed how the types pointed out the previous darkness of the church, which was to be dispelled by the coming of Christ, to show the way into the holiest of all. Mr. S., however, after acknowledging something that the apostle had said of the signification of the Holy Ghost, by the Mosaic rites, assumes a right to take them for something else, something more. For this, he adduces no other authority than that it is universally admitted; which is something like his use of the word catholic, or universal, to designate those who are not even a moiety of the universal church. We can assure him that it is only what the apostle has said, that we admit. We are not sure whether Mr. S. knows that the church which he has joined, played fast and loose, not merely with the interpretation, but with the very epistle to which he appeals; first admitting, then rejecting, and at last (shall we say?) restoring it. We know not what may be its final decision; for it seems that infallibility is consistent with strange changes. We are not surprised that Rome knew not what to do with this epistle; for we may venture to decide our whole controversy with her on this ground; provided only, that the apostle himself shall be allowed to determine all that the Holy Ghost signified by the types. If Mr. S. deal honestly with the public, and with his interpretations, he will call them "a second Epistle to the Hebrews, showing that the Jewish rites were typical of other and far different things, besides those which the apostle, who wrote the first epistle, has taught." In fact, Mr. S. assumes that Paul did but half his work, leaving the other half to be supplied by our imagination. It does not appear that any other authority is pleaded for this interpretation: nor that the things thus sanctioned are to be learned by any other means.

But, as Infinite Wisdom dictated the Scriptures, "they deny what they do not assert;" and all that a prurient

fancy would impose on our belief, as a second epistle, is blown away by the breath that inspired the first. The whole argument of the apostle shows that though many priests under the law, from Aaron, or the high priest, down to the lowest, typified one priest, Christ Jesus, who, being after the order of Melchizedeck, was unique, neither deriving his priesthood from others, nor handing it down to others. Thirty times is *ιερεὺς*, priest, found in the New Testament, and not once applied to Christian ministers; several times is priesthood mentioned, but never employed for the Christian ministry, though sometimes applied to the laity.

The imaginative typical school, absolutely contradicts the apostle's assertion, that one priest, one sacrifice, one offering, were signified by the Holy Ghost, in the multitudinous rites which were "a shadow of good things to come." The conversion of the Christian ministry into a priesthood, is the *πρῶτον ψεύδος* of the great apostasy, giving the lie to that very portion of Scripture which was inspired to impart just ideas of priesthood, and sacrifice, and of the whole relation of the New Testament to the Old.

Had we space to analyse Mr. S.'s second epistle to the Hebrews, which seems to have the imprimatur of Rome, we could show its apocryphal character; but we can find space for only one of its revelations. Mount Zion, Mr. S. pleads for, as a type of the church, and finds it, probably, at the Vatican. But the apostle places it in heaven—"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more; (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but ye

are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 18—24.

We come, as the apostle teaches, to all this accumulation of honours and privileges, by coming into the holiest of all, by the blood of Jesus, where we meet all that is divine, and all the holy and accepted of creation. Who would not say of this mount, It is good to be here? Who would exchange it for one of those seven hills, on which John saw the woman who represented the great city that then ruled over the kings of the earth?

The assumption of a right to create types out of our own imagination, is not only a deadly heresy, but might be employed against Christianity itself; while these castles in the air may be pulled down by a very small share of that ingenuity which is taxed to build them up. As this is the snare into which Mr. S. has fallen, we pity those who were once under his instruction, especially when he acted the expositor, for which his imaginative, but illogical mind, renders him utterly unfit. He is a beacon to the numerous class, wherever they may be found, who fancy that, because figures and types promote popular eloquence, they constitute sound theology. These are not the times for such theologians. If his superiors saw this maiden Catholic production of Mr. S. before it was published, they betrayed the secret of their ignorance, when they said, "Let it go forth." For, though they may plead, that he has merely asserted an additional reference of the Jewish types to the Christian church, we may reply, that this is not only destitute of Divine authority, but is in opposition to what the apostle taught.

After showing that Mr. S.'s grand reason for turning Catholic, is a fallacy, we now present to our readers his view of the Oxford Tracts, and especially of the infamous No. 90:—

"But another ground has, within the last few years, been taken by individuals, so devout, so learned, and, in every respect, so estimable, as to make the novelty of the position they assume yet more startling, from the unquestioned fact of their own Christian conscientiousness. It is this, that the doctrines of the Catholic Church, generally considered as denied by Protestants, are not really denied by the Anglican Establishment, but that in principle, or tacitly, she admits them all; and that their apparent condemnation by her, in her Thirty-nine Articles, is no condemnation, except of certain practical abuses of them which existed in the sixteenth century. It is, I say, maintained by many, and that publicly, of whose integrity and piety, no more than of their learning and talents, can the least question be raised by all who have the privilege to know them, that the Anglican Church is truly Catholic as it respects these doctrines, and that no one who subscribes the Thirty-nine Articles is called on to reject purgatory, transubstantiation, invocation of the B. Virgin Mary, and of the saints, the efficacy of the sacrifice of the mass, as defined by the Council of Trent, &c. In other words, he may be a Tridentine Catholic at heart, and an Anglican clergyman by profession. This is a startling position, and as might be supposed, has startled the Established Church throughout her length and breadth, from Beckwick-upon-Tweed to the Land's-end. A sound has gone forth from Oxford, which has troubled alike the metropolitan at Lambeth, and the humble curate in the Welsh mountains. It has penetrated the British senate; (peradventure it may not be unheard in another council chamber); it certainly has not been unheard in the Vatican. That the Anglican Established Church is, in her doctrines, essentially one with Rome, seems one of the surprising discoveries of this age of discovery. But such is the purport of the celebrated Tract No. 90. I am not going to discuss the truth or falsehood of the position maintained in that tract. I shall content myself with stating that if, after much careful examination of its arguments, and the authorities adduced in support of them, an individual finds himself incapable of assenting to them, and constrained either to reject the disputed doctrines, or to embrace them by joining the Catholic Church in communion with the see of Rome, it should justly cause no surprise. To specify upon one point, that of the sacrifice of the mass. Is it easy to bring oneself to believe, that a distinction between a low or private mass, as celebrated at any period of the church, and the public approved worship of the Catholic Church, can be such, as to constitute the former a blasphemous fable, while the latter remains an holy and acceptable offering? Read

carefully the thirty-first Article: 'The sacrifice of masses, in the which it was commonly said, that the priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.' Is it easily credible that this strong language was directed only against an abuse as to certain private masses? Have words any meaning? Are they to be considered as designed to communicate distinct ideas or not? What is the ground here alleged for the condemnation of the sacrifice of masses? that 'in them it was commonly said the priest did offer Christ,' &c."

We should have pronounced Mr. S. more honest as well as more consistent than the Tractators, had he not said, (p. 40,) "every instructed Catholic knows and believes it to be the proper doctrine of the mass, that therein is a propitiatory application of the sacrifice of Christ, for the benefit of the quick and the dead." For, if he wrote this in good faith, he has neither logic nor theology in his soul. The *application* of the sacrifice seems, however, intended to bewilder and deceive; for it has nothing to do with the question at issue, though it may induce some unwary Protestant to say, "The doctrine of the mass is not as heretical as I supposed; since it professes only to *apply* the sacrifice which was 'once offered.'" But Mr. S. professes to give, honestly, the doctrine, which is, that the body and blood of Christ are offered up as a propitiatory sacrifice. The offering of a sacrifice is a different thing from its application; the offering must be made and accepted, before it can be applied. The "application," as introduced here, looks very jesuitical. But the Oxford Tracts may have taught Mr. S. these only before he joined the church of the Jesuits; and as the bold step he has taken seems to plead for his sincerity, we are unwilling to put the worst construction on his words. We must then think ill of his logic and theology. For he speaks of "the propitiatory application of the sacrifice," which is nonsense. The sacrifice itself is the propitiation, and its application is not propitiatory, but is the effect of a propitiation, in giving pardon and peace to him who pleads by faith the offering presented for him. The most

pleasing and the most painful part of our task is yet to come. The letter admits that there may be out of the Catholic church those who are not to be excluded from salvation. If this is not the language of a new scholar, saying his lesson before he has learned it, we hail the dawn of what must take place, when God shall say concerning Babylon, "Come out of her, my people." For those who go into her, on this principle, come out of her in that worst form, in which the Inquisition made her drunk with blood, for which God has yet to reckon with those who shall be left behind when the people of God shall have obeyed his call.

But we have observed, with the deepest sorrow, that this *ci-devant* evangelical minister seems never to have noticed the essential distinction between true and false religion, apart from all consideration of churches, or rites. He speaks of his first religious impressions arising from the sight of Catholic devotion, and owns that further information convinced him that all Catholics are not *in earnest*; but this is all that he seems to think essential to true religion. Here is none of that analysing of the state of the heart, and the views of the mind, which the New Testament, and even the Old also, inculcates. "The carnal mind, which is enmity against God," may be as earnest as the renewed mind; but upon totally different principles. Who can deny the earnestness of the devotees of Hinduism, who do more in the way of self-sacrifice, than ever Catholic saint achieved? The scribes and Pharisees, who crucified Christ, "compassed sea and land to make a proselyte, but made him two-fold more a child of hell than themselves."

It is for this want of knowledge of the religion of the heart, that many men are an easy prey to Popery. This is the secret of Puseyism; men want assurance of salvation without the witness of the Spirit with their spirits that they are born of God, and, therefore, they seek assurance in the efficacy of the

sacraments. We can scarcely think it possible, that a man who had ever known the work of the Spirit, in producing true religion, could have written this letter about a change of religious communion, without warning men of the danger of supposing that they were Christians, because they belonged to a certain party.

An unregenerate ministry is the curse of the church of God. Such men feel that they are doing nothing by their preaching, and, therefore, they conclude that nothing is to be done, saying, with the Oxford Tracts, "That the sacraments, not preaching, are the sources of divine grace." But those who know that the gospel has been to them the power of God unto salvation, "preaching it with the Holy Ghost sent down from heaven," find that it is still the means of quickening the dead in sins, to the life of righteousness. These triumphs, of which Puseyism knows nothing, will eventually beat it

out of the field. But, if that party knows not where our strength lies, we should know it, and cast ourselves on Him who has said, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." Ministers should apply their minds with increased earnestness to that thorough theology, which is but an acquaintance with the word of God; for Puseyites are different far from fox-hunting parsons; and we should seek those proofs of Christ speaking in us, which leave in the minds of our hearers an experimental conviction that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, and bringing every thought into captivity to the obedience of Christ."

Mr. Sibthorp's imaginative eulogium on the Church of Rome called up a host of replies, for which, however, we can now find no space.

BAPTIST MISSIONARY CHURCHES IN JAMAICA.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I have received, through the medium of the post, a printed document, entitled, "Baptist Missionary Society," and signed by the Rev. Joseph Angus, the respected secretary of that Institution, upon which, with your permission, I am desirous of offering a few remarks, in the spirit of Christian candour and love. As the document in question is official, and as I have reason to believe that it has been somewhat extensively circulated, it will not be deemed unfair, I trust, to subject some of its statements to a measure of friendly criticism. I say, *friendly* criticism, for I should extremely deprecate the utterance of any sentiment, or the use of any language, which might indicate a want of respect for the labours of the Baptist Missionary Society, which has done noble service in the cause of missions.

The paper to which I refer, professes to be a reply to certain charges preferred against the discipline of the churches in Jamaica, under the superintendence of the agents of the Baptist Missionary Society. These charges, which have been urged by various missionaries, and private individuals, have been mainly confined to three topics,—the abuse of the office of leaders, in the Jamaica churches; the adoption of what has been denominated the ticket system; and the too rash and indiscriminate admission of persons to the privileges of church membership.

It may be proper here to state, that the leaders are individuals set over classes or sections of the people, into which the churches are divided, with the professed object of facilitating the due inspection and discipline of the several communities. The tickets are

cards, having inscribed on them the name and abode of the party to whom they are given, the class to which he belongs, and the number which stands opposite to his name in the church-book. They are produced every month at the communion table, and renewed quarterly, when the sum of two shillings and sixpence is expected to be paid by all who are able to be employed in actual labour. Besides members' tickets, there are inquirers' tickets, on the receipt of which sixpence is paid. The revenue derived from these two sources of income, cannot average less than four or five thousand pounds per annum.

Now, it has been openly alleged by persons of *undoubted piety and reputation*, by some of the Baptist missionaries themselves, by agents of the London Missionary Society, by some belonging to the Scottish Mission, and by Americans, that many glaring abuses have crept into the system practised in the Baptist Mission churches in Jamaica. Leaders have been pronounced to be extremely illiterate and tyrannical, and have been described as exercising a control scarcely less absolute than that which pertained to the leaders of gangs under the old reign of slavery. They have been represented, in many cases, as persons of doubtful piety, as conniving at sin in their classes, as contriving generally themselves to escape the discipline they often richly deserve. The ticket-system, too, has been denounced, from its invariable connexion with a money-payment, as of superstitious tendency, leading many ill-informed persons to conclude, that they owe their standing in the church mainly to a pecuniary qualification, and otherwise connecting itself with a reverence in their minds to which such an instrument can have no claim. The admission, also, of members in such vast numbers, has been described as wanting in due attention to the scriptural signs of conversion, and as practised without a due knowledge, on the part of the missionaries, of the real character of those

received by them to the rite of baptism.

Upon all these subjects, strong representations have been made, in the colonial papers, and in the correspondence of missionaries of different denominations to their constituents at home. At last, the Board of the Baptist Mission, in London, has taken up the controversy; and in a letter, by no means defective in Christian spirit, has defended the system pursued by their missionaries, by certain careful remarks of their own, and by extracts of correspondence from their agents in the West Indies. Having examined the exculpatory document with care, and having also had some opportunity of looking at the conflicting evidence on the opposite side, I now intend to submit to your readers the result of my deliberations; and I do it with a sincere desire of healing differences, and benefiting the cause of Christ.

I cannot read the letters of Messrs. Tinson, Phillip, Burchell, Knibb, Oughton, and Dendy, without sincerely believing that they really entertain the favourable opinion which they express of the churches under their pastoral care. Their character, their standing, their devoted labours, forbid me to suppose for a moment that they have not written to their constituents at home in the spirit of Christian simplicity. I am equally constrained to believe, that the committee of the Baptist Mission have been actuated by the spirit of Christian integrity in dealing with the facts and documents which have come before them; and that they have published a conscientious opinion of the case to the world. But, conceding all this, I am nevertheless unable to reach the conclusions of the Baptist Board, or of their missionaries in the Island of Jamaica. If the system pursued be so unexceptionable, and the discipline of the churches is in so healthy a state, how comes it to pass, that a number of independent and credible witnesses are so very differently impressed, and that, too, about matters of fact? It cannot be that Baptist

missionaries themselves can have any desire to impugn the credit of the denomination to which they belong. I have not heard that their doubts as to the efficacy of the system pursued by their brethren, have arisen from personal altercations on other grounds; nor have I reason to think of them as persons likely to agitate the infant churches of the west by mere litigious speculations. I have heard, on the contrary, that one of them settled over a church consisting of more than five hundred members; but that he found it in so corrupt a state, that he felt constrained to adopt measures for dissolving it; and though he has laboured for years in building up the new church, formed on more scriptural principles, the communicants do not greatly exceed the number of one hundred. I am, therefore, concerned to find the Committee of the Baptist Mission at home speaking of men who have encountered such difficulties, as if they were ignorant of all that is passing in the Jamaica churches.

From some knowledge, too, of the character and sound judgment of the agents of the London Missionary Society, in the Island of Jamaica, I cannot but think it strange, that their conclusions respecting the state of the Baptist mission churches, should be so diverse from those of the majority of their Baptist brethren, with whom it does not appear that they have had any misunderstanding on *personal* grounds. Perhaps the Baptist Board refers to them, as those who have been "disappointed in their prospects;" but really, Mr. Editor, I do not see any good reason for such disappointment, when, in the space of seven years, their congregations have grown to more than 5,000, while their church members have steadily and hopelessly multiplied, and their schools, for the education of the people, have risen to a high state of prosperity. I can take upon me to say, that they are not disappointed men; and that they would personally assure the Baptist Board, that their churches might have been increased

an hundred-fold, if they had thrown them open to the masses which have sought admission. I know of a case, in which the people came lately to a missionary, and said, "Massa, you give us de bread and wine as Mr. ——— does, and we all attend you; you live among us, and he only comes to preach." I deeply regret all the irritating letters which have been written in colonial newspapers, and regard them as any thing but wise or Christian; but that a painful impression does exist, among prudent and thoughtful men, that the Baptist Mission Churches, or at least some of them, have been augmented, without due regard to the quality of members, appears but too obvious to my mind, from the fact, that in the diary of the late Mr. Wooldridge, which I have seen, there occur passages, conceived and expressed in the deep tone of Christian affection, condemnatory, in the strongest terms, of the leader and ticket-systems, and of the lax state of discipline obtaining in churches which he had visited, and with the state of which he was well acquainted. He went to his final account with the impression, that things were far otherwise than they ought to be. A missionary went, at the request of a Baptist brother, to witness the baptism of eighty candidates, whom he had to see and converse with before the celebration of the ordinance. The missionary was present when the candidates were examined, and was much pained at finding how slender and elementary was the investigation of sentiment and character to which they were subjected. When the Baptist brother had passed a certain number of the candidates, he said respecting the rest, "I can trust you, for you have been seen by ———," one of the leaders, who soon after did discredit to his Christian profession.

Mr. Knibb, in his letter to the Baptist Board, states, that, in his church, "ability to read and write is an indispensable qualification," in the appointment of leaders. But how long has this rule obtained? is it a general one

in the Baptist churches? and, if so, how long has it been thus general? I fearlessly assert, that multitudes of the leaders, who have more than the ordinary power committed to pastors in this country, can neither read nor write. Much is said in depreciation of the native Baptist churches, but is it not a fact, that a vast number of their preachers and pastors have been supplied from the leaderships of the Baptist churches, and who, to the present hour, cannot read a letter of a book?

We wish, for the sake of the real interests of the gospel in Jamaica, that a little more account had been made of the conscientious scruples and difficulties of men, who are not directly implicated in upholding the present system. Of some of them we can speak with confidence, that they are men of sense, of good education, of amiable dispositions, and of as fervent piety, as any of their brethren, whose procedure they impugn. It is by the existence of certain facts that they have been stumbled; and it might have been well if at head quarters, their important testimony, as eye-witnesses, had been consulted.

As the Baptist Board seems to shrink from the charge of a proselyting and sectarian spirit, as preferred against some of their missionaries by Mr. Vine and others, it would have been well if their own document had not been so constructed as to convey an idea that rather more is made of adult baptism in Jamaica, than comports with much generous intercourse with the members of Pædobaptist churches. In accounting for the success of their missionaries, they refer to three causes,—1st, Their zeal in the cause of emancipation: 2nd, "The strong impression of the negroes in favour of believers' baptism," originating in the instructions of American teachers; and, 3rd, "The occupation of some parts of the island by their missionaries, at an earlier period than those of other societies." "Such is the effect of these causes," say the committee of the Baptist Board, without adding a single sentence of

disapprobation, "that in many districts the people would rather hold services of their own, than attend on the ministry of Pædobaptist brethren." Now my logic, I confess, does not teach me to draw such a conclusion from the premises laid down. Love to the friends who aided in working out the freedom of the negroes, could not lead to the result, for the thing supposed is, that these negroes would become their own ministers, rather than attend the ministry of Pædobaptists. The fact that American missionaries had taught them to receive and practice adult baptism, could not account for such intolerable bigotry; unless it be a fact, that the adoption of Anti-pædobaptist principles be incompatible with all Christian fellowship with the other disciples of our common Lord. And equally inconsequential is the reference to the priority of Baptist missionaries in the island of Jamaica; their being first in the field might be a ground of strong attachment, but it could be no necessary cause of exclusive communion, or of a self-elected ministry.

The fact is, that the real cause of the strong preference of the negroes is not touched upon in the letter of the Baptist Board. The American teachers impressed upon them the doctrine, that no man truly receives the gospel, who does not receive adult baptism; and some of their new teachers have not taken much pains to disabuse them of the unlovely prejudice. It is quite common for the members of Baptist churches in Jamaica, to speak of other Christians, not less holy and consistent than themselves, as only "*half-Christians*." Our missionaries have been thus spoken of a thousand times. Nay, it is customary to say of them, that they do not preach the gospel, not because they fail to "preach Jesus and the resurrection," but because they do not inculcate Anti-Pædobaptist principles. This mode of speaking has become so prevalent, that it has ceased to be offensive. Mr. Barratt assured me, that his brother-in-law, Mr. Reed, with whom he lives on good terms, and who

has adopted his views as to the lack of discipline in many of the Baptist churches, always speaks of him as not fully preaching the gospel. I asked him, if this was the result of his differing from him in doctrinal views? "By no means," was his reply, "but simply because of my practising the rite of infant baptism." I much fear that baptism is made by far too much of in their churches. On occasion of an immersion, it is quite customary for the friends of candidates, as they come up out of the water, to take them by the hand, in the most affectionate manner, and to say, "O my *new-born* brother, I glad you have got through so well." No one is ever so addressed till he is baptized, and generally the particular phrase, which is a household term, occurs at the precise period of baptism.

I must say, that the Board in London should not have adverted to the bigotry of the negroes—I might say, without offence, the superstitious bigotry—in reference to baptism, without rebuking it, in the strongest terms. Many of us, not Baptists, have taken a lively interest, and hope to continue to do so, in the prosperity of the Baptist Mission, and have contributed cheer-

fully to the support of its objects; but if it shall prove true, that the churches formed by their missionaries "would rather hold services of their own, than attend the ministry of Pædobaptist brethren," it will be time for the Independent and other churches in this country to inquire, how far it is their duty to support missions conducted upon such narrow and sectarian principles.

Sir, I have much information on this subject, which leads me to wish that all personal heats could be dispensed with, and that the real state of facts might be ascertained. I wish heartily well to all the measures of the Baptist missionaries, conducted in the spirit of the gospel; but, I am persuaded, that very much wants correction and amendment. The missionaries of other bodies are now much afflicted, and their grievances will, sooner or later, meet the public eye, and call for redress.

May He whose eye is on the truth, give wisdom and grace to all concerned!

I am, Sir,

Yours respectfully,

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POETRY.

PSALM CXXXVII.

"This psalm is universally admired. Indeed nothing can be more touching. It is written in a strain which must touch every heart that is capable of feeling. It is remarkable that Dr. Watts, in his excellent versification, has omitted it. He has, indeed, some verses upon it in the 'Lyrics;' and many others have written on the same; the last and perhaps the best of which is Lord Byron's. But who is satisfied with any of these attempts!" —*Jay's Lectures on the Christian.*

By Babylonia's peaceful streams
The captive Hebrews sat;
And looking at the city round,
Thought of fair Salem's gate.

Their tuneful harps no longer roll'd
The melodious tide of song;
But they hung them on the willows near,
And silent was their tongue.

And when their proud oppressors sought
Zion's sweet songs to hear,
How could they sing their sacred songs,
When they were strangers there?

"If we forget Jerusalem,
The city fam'd of peace,
Then let our power of language fail,
Our recollection cease!"

This was the captive Hebrews' song,
When, lo, their spirits rose
In fervent prayer to him who once
Their sainted fathers chose.

"Remember, Lord, this city proud,
In which we captives are;
Which sought to rase Jerusalem,
And Salem's temple fair!

"Happy is he who shall destroy
This city's hated race!
And in the Jew's return declare,
O Lord, thy sov'reign grace!

"Then shall the heathen nations round,
The God of Israel know;
Who, for their good, a little while,
Endur'd the captive's woe."

OMEGA.

THE BRIGHT EXAMPLE.

A Prayer for Ministers.

THOU know'st, O Lord, if vain discourse
Escape me, day by day;
Let me not e'er forget the things
For which so oft I pray.

Thy notice marks if seldom I
Out of the pulpit teach;
Let not the week-day e'er deny
What Sunday hears me preach.

If call'd on novels to decide,
May I the call refuse;
Nor with unseemly zest, descant
On concerts, balls, or news.

Often I self-indulgence chide;
May I its truth display;
Nor smoke, and smoke, till I have smok'd
My senses half away.

Temp'rance I oft extol,—may I
My own hard lesson con;
And when the bottle comes too fast,
Discreetly pass it on.

Let not my silence raise the doubt,
That I am Jew, or Turk;
O may I never blush to own
My Master, or my work!

The pulpit-exercise but makes
My duties half appear;
I, in the parlour, too, must shine,
To prove my zeal sincere:

Nor strive with stories, and *poor* jests,
To banish melancholy;
The darling food of barren minds,
Whose laughter is their folly.

May I th' inspiring vision stretch
Through Time's contracted span,
And in the infinite behold
The destitute of man.

The Saviour! may I ever make
His cause and interest mine;
Direct the wayward, point the faint,
To hopes and joys divine.

The heart is soften'd by kind looks,
And pastoral visit teaching;
From heaven the blessing is brought down,
As oft by words as preaching.

And since I know how many take
My conduct for a sample,
May I, in all things, small or great,
Display "The Bright Example."

NON CLERICUS.

Bristol,
January 1, 1842.

REVIEW OF RELIGIOUS PUBLICATIONS.

THEOPNEUSTIA. *The Plenary Inspiration of the Holy Scriptures. From the French of L. GAUSSEN.* London. 1841.

Bagster and Sons.

It reflects no little honour on the new Theological College at Geneva, that it has for its President M. Mèrle D'Aubigné, and for its Professor of Theology, the accomplished author of the work, whose title is prefixed to this review. As the accurate but eloquent historian of Luther and the Reformation, M. Mèrle has acquired a renown which places him among the most distinguished writers in Europe. His friend and colleague, M. Gaussen, has been long known at Geneva, as a pastor, whose superior talents, eminent scholarship, and cultivated taste, are all consecrated to the cause of the gospel. They both studied at the old Aca-

demy, sunk as it was in Arianism and neology; they were both led to the knowledge of the truth about the same period, and through the same instrumentality, when that remarkable awakening took place among the younger ministers and students in 1817, at the time of Mr. Haldane's visit; and although M. Gaussen was allowed to continue in the Geneva Church, as the Pastor of Satigny, long after his friends Dr. Malan and others were violently ejected or refused ordination, yet he was probably indebted for this indulgence, rather to his family influence with the government, than to the forbearance of the persecuting Consistory. Finally, however, he found it impossible, with a good conscience, to continue subject to such an antichristian body. He was obliged to retire from their communion, and in the formation of the Evangelical Society of

Geneva, he became one of the Professors of the School of Theology connected with that missionary institution.

The work before us embodies a specimen of M. Gausсен's instructions to the young men who, under the superintendence of the Evangelical Society, are destined for the ministry either in Switzerland and France, or in French Canada and other parts of the world. The conclusion he undertakes to establish is, *the plenary and verbal inspiration of the Holy Scriptures*—a conclusion at which even some good men have faltered, chiefly, as we believe, from an exaggerated view of difficulties, which have only to be fairly encountered in order to be dissipated. This question was some years ago very prominently and ably brought before the public by Mr. Haldane; to his work, M. Gausсен acknowledges his obligations; and if the direct Scriptural argument alone were concerned, nothing further need have been added. But the objections with which the doctrine has been assailed, require to be fully discussed, and, in the accomplishment of this task, M. Gausсен has not only opened vast stores of learning and of scholarship, but has also contrived by his admirable candour, luminous reasoning, forcible illustrations, and glowing eloquence, to render his volume both captivating and instructive.

Our author begins, in his preface, by explaining the importance he attaches to the term *Theopneustia*, and although it may appear a little too scholastic, still it is the substantive of the adjective "theopneustos," used by Paul, 2 Tim. iii. 16, and when explained as the utterance of the Spirit of God, it carries with it a point and a force not so fully expressed in the term, "divine inspiration." M. Gausсен defines *Theopneustia* to be "the mysterious power exercised by the Spirit of God upon the authors of Holy Scripture, causing them to write it, and guiding them in writing it, even to the application of the words they have used, so as to prevent them from error."—Pp. 1, 311. "All Scripture," says the apostle, "is given by inspiration of God," or "*Theopneustia*." This expression, although novel as regards the classical writers, was otherwise with the Hellenistic Jews. Josephus declares that the prophets who composed the twenty-two books of the Old Testament, "wrote according to *pneustia* (or inspiration) which comes from God."

Theopneustia, then, is not a system but a fact, yet Scripture never presents to us as an object of study, either its mode or its measure. What it proposes to our faith is, simply the divine inspiration of the word delivered by the sacred writers. In this respect it establishes no difference between them; their book is of God.

"Whether," says M. Gausсен, "they record mysteries antecedent to creation, those of futurity more remote than the return of the Son of Man, the eternal counsels of the Most High, the secrets of the heart of man, or the deep things of God; whether they describe their own emotions, speak of things from recollection, or repeat what has been noted by contemporaries; whether they treat of genealogies, or extract from uninspired documents; their writing is inspired: what they pen is dictated from on high—it is always God who speaks, who relates, ordains, or reveals by their instrumentality, and who, for this purpose, employs, in various degrees, their personality. For it is written, 'The Spirit of the Lord has been upon them, and his word is in their mouth.' And if the words are always those of men, because they are written by men, they are, also, always those of God, because it is God who oversees, employs, and guides them. He indites their narrations, doctrines, and commandments, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;' and thus it is that God has not only constituted himself the guarantee of all those facts, the author of all those ordinances, and the revealer of all those truths, but he has, moreover, given them to his church in the order, measure, and terms, which he has judged to be best adapted to his heavenly purpose.

"If, therefore, it be demanded of us, how this theopneustic work was accomplished in these men of God, we should answer, that we know it not; that we ought not to know it; and that it is in this ignorance, and in faith of a like character, that we receive the doctrine of regeneration, or sanctification of a soul by the Holy Spirit. We believe that the Spirit enlightens, purifies, elevates, comforts, and subdues that soul; we acknowledge all these effects; we know and adore their Cause; but we are bound to resign ourselves to perpetual ignorance of the means. Thus let it be with *Theopneustia*.

"And if, furthermore, we were required to state, at least, what these men of God experienced in their faculties, will, or understanding, whilst they penned these sacred pages, we answer, that the energy of inspiration was not felt in equal degree by each of them, and that their experience was not uniform; but to this we add that the knowledge of such a fact is almost unimportant to the interests of our faith, because faith has to do with the volume, and not with man.

"It is the volume which is inspired, and which is so entire. This assurance ought to suffice us."—Pp. 25, 26.

Having thus clearly enunciated his views of inspiration, M. Gausсен proceeds to state that there are three classes of persons,

who, in these last times, have felt themselves at liberty to reject this doctrine.

"The first of these has disavowed even^a the existence of this action of the Holy Spirit; the second has denied its universality; and the third its plenitude.

"The first, with Dr. Schleiermacher,* Dr. De Wette, and several other German theologians, rejects all miraculous inspiration, and will only concede to the sacred writers what Cicero attributes to the poets, *afflatus spiritus divini*, 'a divine action of nature, an inherent power, resembling the other vital agencies of nature.'[†]

"The second, with Dr. Michaëlis,‡ and (at one time) Theodore de Mopsueste,[§] in fully admitting the existence of a Theopneustos, will only acknowledge it in a portion of the sacred books. For instance, in the first and fourth of the four gospels, in some of the epistles, and in parts of Moses, Isaiah, and Daniel. These portions of the Scriptures are, according to them, from God; the remainder is the production of man.

"Finally, the third, as M. Twesten, in Germany, and several English theologians,|| extends, it is true, the notion of a Theopneustia to all parts of the Bible, but not in equal degree to all, (nicht gleichmassig.) According to their view, inspiration would indeed be universal, but it would be unequal, often imperfect, accompanied with harmless errors, and meted out according to the nature of the passages, in very different measure, of which they constitute themselves more or less the judges."—Pp. 27, 28.

None of these theories, as Dr. Rudelback has elaborately proved, had any existence during the first eight centuries of Christianity, except among the Gnostics, Manichæans, Anomeans, Mahometans, and a few, perhaps, of the Pelagians. In the sixteenth century, Socinus and Castellion commenced an attack upon inspiration, by maintaining that the sacred writers could err on matters of minor importance. In the seventeenth century, according to the celebrated Turretini, the plenary inspiration of Scripture was attacked by the Papists, the Rationalists, and certain fanatics, who claimed inspiration for themselves. But it was not till a comparatively recent period, that, either in Germany or in this country, theologians of real piety were found to call in question the long received doctrine, or even to make distinctions of degree in inspiration.

* Schleiermacher, de Christliche Glaube. Band 1, s. 115.

† De Wette: Lehrbuch anmerk. Twesten: Vorlesungen über die Dogmatik, tom. 1. p. 424, etc. § Michaëlis, Introduct. to N. S.

|| Vide chap. v. sect. II. question xlv.

¶ Drs. Pyc Smith, Dick, and Wilson.

It is in opposition to all the three systems of the different opponents of plenary inspiration, that M. Gausson directs the arguments by which he undertakes "to prove the existence, universality and plenitude of theopneustia," in every portion of the book of God. But, in thus claiming for every part and parcel, the infallibility of a Divine author, it is very necessary to avoid an opposite error, which represents the sacred writers merely as passive instruments, without individuality, such as the heathen sibyls were supposed to be when under the influence of a supernatural impulse. This error is a fruitful source of opposition to the true doctrine of the plenary verbal inspiration; it is the error which causes superficial observers to inquire how there happens to be a difference in style, if all the book was dictated by the same author; it is the error which misled Coleridge, and induced him, on this subject, to indite so much mingled eloquence, mysticism, and heresy in his posthumous "Confessions of an Inquiring Spirit." Coleridge admitted the antiquity of the doctrine of verbal inspiration, that it was one affirmed and acted on by Jew and Christian, Greek, Romanist and Protestant, for ages; but still he says he cannot receive it, because the doctrine in question "petrifies at once the whole body of Holy Writ; turns it at once into a colossal Memnon's head, a hollow passage for a voice—a voice that mocks the voices of many men, and speaks in their names, and yet is but one voice and the same; and no man uttered it, and never in a human heart was it conceived."

Against the error, from which Coleridge deduces such conclusions, our author protests at the outset. The words of Scripture are the words of man, as they are also the words of God. The Spirit employs the personality of the sacred writers; and as God in his book does nothing but by man, so man has done nothing but by God. It is in inspiration as with efficacious grace, as in the words of Jonathan Edwards, "God producing all, and man acting all."

Our limits necessarily require us to be brief, or we should be tempted to proceed with our author's eloquent illustrations of his meaning. We must, however, give some of his arguments in refutation of the objection to which we have been referring, and of which we have seen that Coleridge so largely availed himself. We only premise that, having once admitted the authenticity of the Scriptures, it is for the Scriptures alone to inform us what they are, how they are inspired, and to what extent.

In reference, then, to the supposed incompatibility of the preservation of the individuality of the sacred penmen with

plenary inspiration, M. Gausson instances the case of Caiaphas giving vent to the malignant suggestions of an evil heart, and yet being inspired of God to prophesy concerning the church of Christ and its glorious results. "Why, then," he exclaims, "should not the same Spirit employ the devout affections of his saints to proclaim the word of God, as well as the hypocritical and wicked thoughts of his bitterest enemies?" It is further remarked, that, in the varied actings of God's sovereignty, the employment of second causes is seldom excluded. If, for example, the Red Sea is driven back by a strong east wind and not merely by the rod of Moses, why should not the Lord, when he sends his word, put it into the understandings, hearts, and lives of his servants as well as upon their lips? Why should not their personality be associated with the truths they reveal? Why should not their sentiments, history, joys, sorrows, and experience be a part of their inspiration? But, if the objection proves any thing, it proves too much, since, in those direct messages from the Almighty, about which there can be no question among believers, Isaiah, Daniel, Jeremiah, and John have imprinted their peculiar style, features, and manner, as manifestly as Luke, Mark, Paul, and Peter have done in their narrations or epistles.

"God might, undoubtedly, at any period of his revelation, have caused his voice to be heard from heaven in thunderings, as at Mount Sinai, or as on the banks of the Jordan. He might, had it so pleased him, have commissioned angels of light only, to make known his will; but had this been so, in what languages would they have spoken? Surely in those of earth. If, then, the Almighty, instead of the syntax of the skies and the vocabulary of archangels, has been pleased to use the language of the Greeks and Hebrews, why might he not equally make method, style, and personality subserve his purpose?"

"He has indubitably done this; but not at random. 'Known unto God are all his works from the beginning of the world,' Acts xv. 18. Just as he each year unfolds the foliage of a tree for the time, when, breathing the elements of air, and availing itself of the labour of the roots, it shall be able without danger to imbibe their sap; as also for the time when the caterpillar shall appear and spin its silk among its branches; just as he first prepared a gourd for the spot, and for the night in which Jonah should seat himself over against Nineveh, and then a fatal worm for the dawn of the morrow, when this gourd was to wither away;—just so, also, when he would proceed to the more important of his works; when he would indite the Scripture, which

must survive the heavens and the earth; the eternal God had, in wisdom, prepared, long in advance, each one of his prophets, for the moment and for the testimony to which he had from all eternity appointed them. He has chosen them, one after the other, for their respective offices, from among all the sons of men, and in them he has accomplished fully his word, 'Send, O Lord, by the hand of him whom thou wilt send.' As a skilful musician, called upon to execute some master-piece alone, puts his lips by turns to the mournful flute, the shepherd's reed, the mirthful pipe, and the war trumpet; so the Almighty God, to sound in our ears his eternal word, has selected, from of old, the instruments best suited to receive successively the breath of his Spirit. 'He chose them before the foundation of the world.'*

"Have you ever entered the cathedral at Fribourg, and listened to its incomparable organist, who, while he runs over the harmonious keys, producing, by turns, the stirring music of the soldier's march, the piteous cry for help in danger, or the song of praise when the tempest is over, melts to tears the ravished listener? Your whole nature still trembles under the overpowering sight and sounds. Just so, the eternal God, mighty in harmony of purpose, has successively laid the finger of his Spirit upon the keys chosen by him for the hour of his purpose, and to complete the concord of his heavenly anthem. He had before him, from all eternity, the whole series of human keys; his creative eye compassed, with one look, the gamut-link of sixty centuries, and when he was pleased to proclaim to a fallen world the eternal purpose of redemption, and the advent of the Son of Man, he set his left hand upon Enoch, and his right upon the humble yet sublime prisoner of Patmos. Seven hundred years before the deluge, the heavenly anthem began with these words, 'Behold, the Lord cometh with ten thousand of his saints; to execute judgment upon all.' Already, however, in the mind of God and in the eternal harmony of his work, the voice of John responded to that of Enoch, and three thousand years after him, finished the hymn in these words, 'Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.—Amen. Even so, come, Lord Jesus.' And, during this hymn of thirty centuries, the Spirit of God has never ceased to breathe in all his messengers. Angels, we are told, by an apostle, bow down to contemplate the depths of these things,* while the elect of God were awakened, and became depositories of eternal life.

"Between Enoch and St. John, hear Jeremiah, twenty-four centuries after the one,

* Gal. i. 15. Eph. i. 4.

and seven hundred years before the other, 'Before I formed thee in the belly,' says the Eternal, 'I knew thee; and before thou camest forth out of the womb, I sanctified thee, and ordained thee a prophet unto the nations;*' and in vain did he, in amazement, exclaim, 'Ah, Lord God; behold, I cannot speak, for I am a child.' The Eternal answers him: 'Say not, I am a child; for whatsoever I command thee, thou shalt speak.' Then the Lord put forth his hand and touched his mouth; and said, 'Behold, I have put words in thy mouth.'†

"Between Enoch and Jeremiah, hear Moses, who, on the mountain of Horeb, thus pleads against the call of the Lord: 'O my Lord! I am not eloquent; but am slow of speech, and of a slow tongue: send, I pray thee, by the hand of him whom thou wilt send.'" But the anger of the Lord kindles against Moses, and he sends him forth, saying, 'I will be with thy mouth, and will teach thee what thou shalt say.'‡

"Between Jeremiah and St. John, hear Saul of Tarsus: 'When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen.'§ Thus we have, alternately, the uncultivated and sublime simplicity of John; the affecting, elliptical, soul-stirring, and argumentative energy of Paul; the fervour and solemnity of Peter; the poetic grandeur of Isaiah; the lyre of David; the ingenuous and majestic narratives of Moses; or the sententious and royal wisdom of Solomon. Yes; it was all this; it was Peter, Isaiah, Matthew, John, or Moses; but it was God.

"Behold! are not all these which speak, Galileans?' was the cry on the day of Pentecost. Yes; they are: but the word which proceeds from their lips comes from another country—it is that of heaven. Hear it! for tongues of fire have descended upon their heads, and it is God, by their mouth, who speaks to us."

We close, for the present, with the eloquent passage just quoted. We have been endeavouring to state what verbal inspiration is, and what it is not. But we must defer to our next number, a more particular allusion to these objections which have been made to the doctrine—objections which M. G. has candidly stated, and fully answered; objections, the consideration of which only lead us more forcibly to the conclusion, that "all Scripture is given by inspiration of God," and that, in every portion of the sacred oracles, "holy men of God spake as they were moved by the Holy Ghost."

EPISCOPACY and PRESBYTERY. *By the Rev. A. BOYD, M.A., Curate of the Cathedral of Derby.*

Seeley and Co.

Though this is a heavy book, of between four and five hundred pages, we cannot give it the space which its author may naturally think it claims; for, in a duel between episcopacy and presbytery, we are no seconds to either party. If Mr. Boyd has been heated by his theme, it should be remembered that it has been attacked; and therefore some allowance should be made for a defendant, especially when it is known that he is but one against four. Not that this is much to his disadvantage; for partnership in the press, as elsewhere, has its evils as well as benefits, while unity contributes to strength.

This defence of episcopacy against four advocates for presbytery, who have received the imprimatur of their synod, is, perhaps, as good as it could be made, which is not saying much for it; since Archbishop Whateley has given up the cause, as untenable on the ground of Scripture or the highest antiquity. Of any other ground, we say nothing, as we are not parties in the dispute.

As reviewers, whose labours demand commiseration, we should have been better pleased with fewer words; for, at the rate at which Mr. Boyd writes, he might go on to doomsday. A respondent, indeed, is dragged along by those whose arguments he has to follow; but this makes it the more necessary to guard against being declamatory and wordy, not to say passionate.

From his introduction, no one can augur any useful conclusion. His first principle is wrong, and as he has missed the end, what can we expect from his adaptation of means? He affirms that, "it is for the purpose of maintaining and extending truth upon earth, that God called into being the institution which we call the church." As he merely affirms, we might as simply deny; but though he has brought no proof, we appeal to the Scriptures, to prove that it was not the very existence of religion, but the display of the divine glory in it, which was the end God designed by forming the church. Detached individuals might have been saved; but the glory of God would not have been seen, as it is by their association into a conspicuous body. This principle must be admitted by our author, who makes the church to begin with the Mosaic economy; for he surely admits that truth was maintained and souls were saved, before that era.

We have fastened upon this error, because it affects our common Christianity, which is the object we undertake to defend,

* Jer. i. 5—7.

† Ibid.

‡ Exod. iv. 10, &c. &c.

§ Gal. i. 15, 16.

and because a mistake concerning the end, must vitiate our reasonings on the means to be adopted for its attainment. The supposition that a church, any church, is necessary to the existence of religion, is fraught with mischiefs, is derogatory to divine grace, discouraging to those who are doomed by persecutors "to wander desolate in dens and caves of the earth," and is calculated to feed that which needs not food but starvation—ecclesiastical pride. True religion, which is the work of God on individuals, will always lead its possessors to seek the divine glory, and therefore to seek the fellowship of the saints, which is precisely the means he has appointed and adapted to get him honour in the earth. By this, he will be glorified in the condemnation of those who are not saved.

Mr. Boyd's third chapter, which is entitled "the Constitution of the Ministry," professes to show that "episcopacy is a divine, and diocesan episcopacy an apostolic institution." Is this writer aware that episcopacy, or a government by bishops or overseers, is professedly maintained by Presbyterians and Independents, who contend that the pastor is the true bishop? The distinction he seems to make between a *divine* and an *apostolic* institution is beyond our comprehension. Is there any divine institution in the Christian church, that was not introduced by the apostles? Or, did the apostles introduce any thing that was not divine? Have we not received our whole Christianity from the apostles, even including all we know of Christ's sayings and doings? As to diocesan episcopacy, we refer Mr. Boyd to the Archbishop, who says, a congregation and a diocese were originally identical. But the book drags us, in spite of ourselves, into the controversy, of which we have said, "hands off."

The fathers adduced are, excepting the Roman Clement, too late to decide any thing, after the apostles' declaration of the apostasy commencing in their days, and especially among the elders of the church, Acts xx. 30. Mr. Boyd's piety, if purified from his dangerous love of allegory and typifying, will do more to edify his flock from the pulpit, than his logical powers will ever accomplish to settle disputed questions by the press.

A MEMOIR of the LIFE and MINISTRY of the late Rev. WATTS WILKINSON, B.A., with Extracts from his Correspondence. By HENRY WATTS WILKINSON, M.A. Fcp. 8vo.

Secley and Co.

We often have reason to complain of the excessive length of biographical volumes. In the work before us, however, we regret

that the "Life and Ministry" of so good a man and so valuable a minister, occupy less than eighty pages of a large type. The rest of the volume consists of letters to relatives and friends. But most of these are very short: so short as scarcely to enter sufficiently into any subject to render it instructive or edifying. We regret that the letters of one who resembled, in some respects, Mr. Romaine, and, in some respects, Mr. Newton, should approach so little to the interesting style and character of their correspondence. Some of them, however, are very excellent, and are the indications of a heart entirely consecrated to the God whom he fervently loved and faithfully served. It is gratifying to find, that while Mr. Wilkinson preached so fully and with so much unction, the glorious truths of the gospel, he was ever anxious to exhibit and enforce their practical influence, and held in detestation all tendencies to Antinomianism.

"It ought to be particularly observed," says his biographer, "how entirely he repudiated the unscriptural inferences, which many persons have drawn from those sublime doctrines which he constantly exhibited and appealed to, during his public ministry. On one occasion, in particular, not many evenings before his death, when expressing to one of his sons his apprehension that he should not survive the night; and at the same time his simple dependence on the mercy of God in Christ; as if his mind was still dwelling on these topics, he emphatically observed, 'There is no such thing as reprobation.' Against the unscriptural notion of imputed sanctification, and the opinions of those who deny that the moral law is the grand rule of Christian obedience, with similar tenets, he ever bore a decided testimony. In the near prospect of death, he said, 'I wish to leave this as my dying testimony, that these alone were the doctrines which supported me, when first convinced of sin, and without which I never could have found peace; and, with this experience, how could I withhold them from others? They have been my support and comfort all my life: and now, in the near approach of an opening eternity, I still find them sufficient to bear me up, as a firm foundation beneath my feet.'"

Thus peacefully did he close a ministry, greatly blessed in the edification of the people of God, which was protracted almost to the extent of sixty-two years. He died at the age of eighty-five.

Unless we are greatly mistaken, Mr. Wilkinson was considered by his friends and numerous hearers, (among whom, especially at his Tuesday morning lecture, at Bartholomew-lane, were many Dissenters,) as a man of a catholic spirit and kindly feeling towards all who love our Lord Jesus Christ

in sincerity. Many of his friends and admirers will, therefore, be much concerned, that some opinions and feelings on points of difference among Christians, are ascribed to him by his biographer, which, however correctly related, seem to us not well so harmonize with his general spirit, or with the prevailing tone and strain of his ministry.

CONGREGATIONALISM; or, *the Polity of Independent Churches, viewed in relation to the State and Tendencies of Modern Society.* By ROBERT VAUGHAN, D.D.

Jackson and Walford.

Congregationalism is the natural form of Christianity, as a social religion; the only visible shape that is in strict accordance with her moral and spiritual nature. Whatever is a departure from Congregationalism, as a system of Christian polity, is an approximation to the priestism of pagan idolatry. When a church ceases to be "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that, of necessity, are requisite to the same," it either becomes a mere clerisy, or a corrupt admixture of civil and ecclesiastical domination. In the first, the priesthood is every thing, and the people nothing; in the second, the head of the state is the *Pontifex Maximus* of the temple. In both, Congregationalism is annihilated, and whatever the institution may be denominated, it is a palpable misnomer to call it, in any Christian sense, a church. The Archbishop of Dublin, in his admirable *Essays on the Kingdom of Christ*, in the following remarkable paragraph, bears out our assertion to the letter:—"The gospel religion was introduced by men,—whether Jews or Gentiles,—who had never heard of or conceived such a thing, as a religion without a sacrificing priest; without altars for sacrifice; without sacrifices themselves; without either a temple, or, at least, some high place, grove, or other sacred spot, answering to a temple—some place, that is, in which the Deity worshipped was supposed more especially to dwell.

"The apostles preached for the first time—the first time both to Jew and Gentile—a religion quite opposite, in all these respects, to all that had ever been heard of before; a religion without any sacrifice but that offered up by its Founder in his own person; without any sacrificing priest, (Hieræus), except Him, the great and true High Priest, and, consequently, with no priest (in that sense) on earth, except so far as every one of the worshippers was required to present himself as a 'living sacrifice, holy, acceptable to God;' and a

religion without any temple, except the collected congregation of the worshippers themselves."

And again, a little further on, "The temple is composed of the Christian worshippers themselves; who are exhorted to 'build up,' (or *edifi*, *οικοδομειν*,) one another as 'living stones' of the temple of the Holy Ghost."

In the passage which immediately precedes the above quotation, we have this broad and truly Congregational statement:

"He (Jesus Christ) himself and his apostles, uniformly and sedulously, both in their precepts and in their conduct, rejected as alien from the character of the gospel, all employment of secular coercion on behalf of their religion; all encroachments on 'the things that be Cæsar's'; and maintained the purely spiritual character of that 'kingdom of heaven,' which they proclaimed."—Pp. 95, 99.

It is truly refreshing in these days, when "Church Principles" are rife in the Anglican hierarchy, which threaten to bring back the dark ages of Popish superstition and clerical tyranny, to listen to such utterances as these from one of the archiepiscopal thrones.

When the Christian church abandoned Congregationalism, she, of necessity, chose, as her type, an institution foreign to her nature, subversive of her influence, destructive of all her peculiar characteristics, as a divine religion of knowledge, holiness, and love, and thus, instead of continuing the benefactress of the world, she constituted herself the great enemy of social improvement and public liberty; the successor of paganism, and not its antagonist; the embodiment of all the noxious, deadly, and pestilential evils which the religion of the priest never fails to inflict upon mankind. On such a subject as the nature of a Christian church, we are gratified to find two of the most enlightened men of the age, in different communions, so perfectly agree. Nor are we at all surprised to find that the Nonconformist, in clearness of views is superior to the Episcopalian, while he discusses the whole question with equal learning and ability. The Congregational pastor of Kensington, and the Archbishop of Dublin, are equally and admirably qualified to sustain the cause of that ancient Christianity, which knew no basis but the New Testament, and advanced no pretensions for its ministers but those sanctioned by apostolic usage and authority; which was equally removed from the domination of a priesthood and the arrogant intrusion of secular power. We admit that the coincidence is strange, when we consider the different, not to say, opponent spheres, in which the author of the *Essays on the Kingdom of*

Christ, and the writer of the treatise on Congregationalism, respectively move.

The simultaneous appearance of these masterly productions, is a proof that the mighty champions of Protestantism are buckling on their armour, and though Oxford and Rome combine their forces, that the victory shall, at least, be contested, till one of the parties is beaten out of the field. We have no fear for the ultimate result; though we presume not to divine in what calamities the fearful struggle may involve the Church of England, if her rulers continue to protect the insurgents within her walls, and fondle them in her palaces.

An analysis of its contents will afford a very inadequate idea of the work of Dr. Vaughan; so clear in its arrangement; so full of admirable thoughts and valuable suggestions, we trust our Congregational pastors and churches will receive its very seasonable instructions in the same spirit in which they were dictated. The work is divided into two books. The first may be considered as a fine philosophical development of Congregationalism, as it is the living body of a divine religion; and as it is an energetic and ever-active agent, in advancing the best interests of the world, by diffusing the influence of genuine piety. The grand principle of Congregationalism seems to be, that religion must be admitted into every thing and welcomed every where, not as a stiff and proud guest, or as an unamalgamatory substance, but as a permeating principle, changing, imbuing, and pervading the whole intellectual and social system; a universal element, that animates the soul of philosophy, adds a grace to the charms of literature, while it throws its hallowed drapery around all the forms of art, and sheds on natural beauty its own divine and celestial radiance.

The chapters in the first book are ten in number, and they treat of the following topics, in order:—The nature of the Independence claimed by Congregational Churches; the Principles of Congregationalism, as anticipating the greatest conceivable improvement in the social condition of mankind; Congregationalism in its relation to popular intelligence; in its relation to the higher departments of learning and science; in its relation to the arts of peace; in its relation to the principles of a Representative Government; in its relation to the free intercourse of nations; in its relation to the principles of union, as acted upon by Independent states in ancient and modern times; the systems of Congregationalists and Episcopalians, as regards an efficient ministry; the condition and prosperity of the Principles of Congregationalism. The second book is of a less philosophical character than the first. It is

particularly adapted to the times. The controversies of the day, especially on the great church question, are discussed; and various important lessons conveyed to the Congregational bodies of the empire. It consists of six chapters:—On the character and efforts now made to punish Protestant Non-conformity and to crush and destroy it; on the Public Press in its relation to Congregationalism; on the Claims of the Church of England, as viewed by Episcopalians and Congregationalists; and on the true State of the Controversy between these Parties; on the Mixture of Politics with Religion, and the opinion of Alexis de Tocqueville concerning the Union of Church and State; on the slowness of religious improvement, with its analogies in Nature and Providence; suggestions concerning certain improvements in the practice of English Congregationalists.

Congregational churches are the religious strength of the country; they are the grand bulwarks that alone can arrest and drive back to their native regions, the pestilential heresies of the Oxford Tractarians; and, in proportion as Congregational principles, in harmony with evangelical piety, are understood, appreciated, and advanced, in the same degree will our national greatness and prosperity be secured. "ANGLIA SIC STABIT; CHRISTIQUE ARX ALTA MANEBIT."

The HANDMAID; or, the Pursuits of Literature and Philosophy considered as subservient to the interests of Morality and Religion. By the Rev. J. DAVIES, B.D., Rector of Gateshead, and Master of King James's Hospital in the County of Durham. Pp. 157. 12mo.

John W. Parker, West Strand.

We cannot but deem it one of the happiest and most favourable circumstances of the present times, that, amid the almost innumerable forms of error, and the perpetual conflict of opinion and party spirit, by which we are surrounded, knowledge is being diffused among all classes of the people. That utter ignorance of the principles of science and the beauties of literature, which so long characterised the public mind, and which not a few deemed essential to the happiness and subordination of the multitude, is gradually giving way before the mighty agency of the press, combined with other means employed by enlightened labourers in the sacred cause of truth. And, comparing the present with past generations, it is most gratifying to perceive that the opponents of a general diffusion of knowledge, are greatly diminished in number, and that the most hopeful prospects are opened, not only of the universal dissemination of substantial information on all

important questions, but of its being rendered subservient to the interests of pure and undisturbed religion.

The little volume now before us, from the pen of a writer distinguished alike by his piety and enlightened philosophy, is at once a valuable offering at the shrine of elegant literature, and a beautiful example of what may be done to render the mental activity of the present times conducive to an "unequivocal recognition of the authority of that religion of which the volume of eternal truth is the text book." The dissertations, of which the volume consists, were originally read before a literary and philosophical institution, and are now published, as Mr. Davies informs us, "to give a right direction to those pursuits which, of late years, have so extensively engaged the more intellectual and reading portion of the general community of this country." And it is not saying too much to assure our readers, that the author has accomplished his task in a manner that must commend this volume to the understanding of every man of taste and scholarship, and to the heart of every enlightened Christian. The discourses are five in number: On Lord Bacon's Principle of Induction, as the basis of Modern Philosophy; the Spirit of Philosophy; the Cultivation of the Mind an object of Primary Importance; National Character as influenced by Intellectual Pursuits; and the Moral Obligations connected with Talent and Science. On each of these important subjects, Mr. D. has written with a comprehensiveness, a clearness, and a classical elegance of diction that could be commanded only by a mind of very high order. The volume, as was most fit, is dedicated to the Bishop of Durham, the diocesan of the author, who is unquestionably one of the most accomplished and beneficent prelates of the present day.

A MAP of ARABIA PETRÆA, the HOLY LAND, and part of EGYPT, Ancient and Modern, exhibiting their Physical Features, accompanied with Geological Notes, designed chiefly to illustrate those parts of the Old Testament which relate to the Exodus and Journeyings of the Israelites, and their Settlement in the Land of Promise. Compiled from the most authentic sources of information. By RICHARD PALMER. Dedicated, by permission, to his Grace the Lord Archbishop of York.

Roake and Varty, and Richard Palmer.

The advancing state of Biblical Geography is, indeed, a source of high congratulation to all who take interest in the critical study of the Holy Scriptures. The discoveries of modern travellers have contributed, in no ordinary degree, to the increase of our

knowledge in this important branch of sacred literature; while the rapid improvement in the art of map-making has enabled us to avail ourselves of the lights which accurate observers have thrown upon the Holy Land, and the countries adjacent. The map which we now introduce to our readers, by Mr. Richard Palmer, is one of the most exquisite works of art, in its department, that has seen the light in modern times. The ingenious author has had before him, while preparing it, all the best authorities extant; and has not failed to avail himself of the invaluable researches of Dr. Robinson and Mr. Smith, whose labours have done so much to advance our acquaintance with the countries most frequently referred to in Holy Writ. The execution of the Map surpasses, in beauty, any thing hitherto produced; and we have reason to believe that a rigid accuracy has been observed in the whole of its details. To our colleges, and educational institutions of all grades, down to our British and National Schools, it will be found an important aid in conveying an accurate knowledge of the geography of Scripture.

The TOUCHSTONE; or, the Claims and Privileges of true Religion briefly Considered. By MRS. ANN GRANT, Editor of the "Harp of Zion." 18mo, pp. 184.

J. Nisbet and Co., London; and W. Oliphant and Son, Edinburgh.

This is a volume, small indeed in dimensions, but of great power, as a treatise on subjects connected with vital godliness, and evangelical obedience. The author is evidently well taught in the school of Christ, and intimately conversant with the state of the professing world. She knows how to unravel the deceitful workings of the human heart, and how to put a fresh edge on conscience where it has been blunted by conformity to the world. Seldom have we met with a more pointed writer on Christian subjects; yet Mrs. Grant composes with all the elegant ease and feeling by which our best female authors are distinguished. We earnestly hope that the volume may prove a blessing to very many, who have either lost their first love, or who have assumed the Christian profession without the root of the matter being in them. The introduction is a glowing appeal to the inmost feeling of the reader, with a view to enlist his sympathies on the side of the precious truths which the volume contains. The Essays which follow are nine in number:—1. The adaptation of Christianity to man's fallen state; 2. Practical unbelief; 3. On the right improvement of time; 4. The danger of delay; 5. The unwise choice; 6. The strait gate; 7. The Christian's high call-

ing; 8. The Christian's gains; 9. Love, the fulfilling of the law.

To those who spend a portion of their property in the very laudable way of distributing useful books, we earnestly recommend "The Touchstone," as more than ordinarily calculated to do good.

The VEIL LIFTED; or, Incidents of Private Life. A Series of Original Tales. By MRS. PAXTON. Number I.

London: W. Brittain, Paternoster-row, Newcastle-on-Tyne: R. and J. Fletcher. Edinburgh: C. Zeigler. Glasgow: M. Gallie.

It is pleasing to perceive that the benignant spirit of Christianity has given birth, in the present day to a variety of efforts, both individual and collective, for the purpose of meliorating the sufferings and uprooting the vices, which are, unhappily, so abundant in this and every land. And among these efforts, every enlightened attempt to arrest the progress of intemperance must be numbered. On this ground, we have been much gratified with the perusal of this little publication. It is the first of a series of tales, which are to be issued monthly; and if we may judge from the specimen here presented to us, it cannot be doubted that the publication will prove at once interesting and beneficial. The tale contained in the present number, is one of the most natural and deeply affecting we have ever read. It traces intemperance through its various stages, until it issues in absolute abandonment and ruin. We cannot conceive it possible to read this simple and pathetic delineation of the ways of the transgressor, without tears and earnest prayers that intemperance may speedily come to an utter end. The plan is so lucid, the principles are so accordant with Scripture, and the style is so forcible, that we gladly commend it to the notice of our readers, as well fitted to promote the great cause of morality and religion.

The BIRTH-DAY. A Sermon, occasioned by the birth of His Royal Highness the Prince of Wales, delivered at Stepney Meeting, on Lord's-day, November 14th, 1841. By JOSEPH FLETCHER, D.D.

Jackson and Walford.

"Many shall rejoice at his birth." Such is the appropriate text by which Dr. Fletcher improves this important national event.

The subject is introduced by an eloquent exordium, in praise of the British Constitution. Some striking thoughts then occur on the interest connected with the birth of a child, as the heir of an immortal existence. Finally, lessons of piety and wisdom are urged upon Christian parents, with the au-

thor's characteristic earnestness of feeling and felicity of application.

We thank our respected friend for this discourse; and we trust his valuable life will long be spared to bless the world and adorn the church.

The DAUGHTERS of ENGLAND: their Position in Society, Character, and Responsibilities. By MRS. ELLIS. 12mo.

Fisher, Son, and Co.

"The Women of England," is a beautiful delineation of that virtuous domestic character, the "Wife and Mother," so just an object of British pride, and foreign admiration; that work, however, is still but a sketch, the colouring and details of which are now given with so much effect and power in "The Daughters of England."

This last, best work of Mrs. Ellis, is calculated to produce reciprocal sentiments of respect between the sexes, teaching the one how to fix their affections judiciously, the other to retain them deservedly—augmenting the amount of happiness in private life. We do not think that any rank or caste of English society is excluded from the pale of its beneficial influence.

As the tendency of this inestimable work is to maintain that respectful consideration for our kindred, which familiarity sometimes endangers, we should recommend fathers and brothers to purchase it,—mothers and daughters to study it. Wherever there is a family, there also should be a copy of "The Daughters of England."

WORKS RECENTLY PUBLISHED.

1. *Three Sermons preached in the Chapel Royal, at St. James's, on Sunday, Decr 19th, and on Christmas Day, 1841.* By R. W. NOBLE, M.A., Minister of St. John's Chapel, Bedford-row, and one of the Chaplains in Ordinary to her Majesty. 8vo. James Nisbet and Co.

An excellent specimen of plain and faithful preaching in a chapel royal, worthy of the imitation of all her Majesty's chaplains.

2. *Reasons why I, a Jew, have become a Catholic, and not a Roman Catholic.* A Letter in reply to the Rev. R. W. Sibthorp, B.A., late of Ryde. By RIDLEY H. HERSHELL, Author of "A Brief Sketch of the Jews." 8vo. J. Unwin, Bucklersbury.

This is a very remarkable production, both as to strength of argument, and clearness of doctrinal statement. If poor bewildered Mr. Sibthorp could be induced to read it, we cannot, but hope, that his Jewish dream, which it appears has made him a Romanist, would be dissipated.

3. *The Beasts in Purple, and Two Witnesses in Sackcloth; or, Spurious Churches Armed with Power, and Apostolic Churches Suffering for the Truth.* Being a brief Exposition of some passages of the Book of Revelation; with a Tabular View of those Prophecies connected with the Subject. By ROBERT HODSON. 12mo. Renshaw, Ludgerow.

4. *Pastoral Addresses.* By the Author of "De-capolis." 32mo. Simpkin and Marshall.

These addresses are seasonable and powerful appeals to the churches, on subjects vital to their prosperity.

5. *The Little Girl's Missionary Meeting.* 32mo. J. Snow.

6. *Missionary Stories.* The Prayer of the Little Negro. 32mo. J. Snow.

7. *Missionary Stories* Heathen Sacrifices. 32mo. J. Snow.

8. *Missionary Stories.* The Bechuana Girl. 32mo. J. Snow.

9. *Missionary Stories.* A Strange Story from the South Seas. 32mo. J. Snow.

10. *Missionary Stories* "I wonder why I don't succeed." 32mo. J. Snow.

11. *Missionary Stories.* Self-Denial. 32mo. J. Snow.

12. *A Letter to Children on Behalf of Missions.* 32mo. J. Snow.

13. *Missionary Stories.* How to be Useful at Home. 32mo. J. Snow.

14. *Ancient History.* History of the Persians, from Rollin, and other authentic sources, both ancient and modern. With two maps, imperial 8vo. Flect Society

15. *Lectures on Locke;* or, the Principles of Logic. Designed for the Use of Students in the University. 8vo. T. Cadell.

16. *Lectures on Paley;* or, the Principles of Morality. Designed for the Use of Students in the University. 8vo. T. Cadell.

17. *Funeral Addresses to the Young.* Delivered at Macclesfield. By the late ROBERT SPURGEON M.A., LL.D. 12mo. Jackson and Walford.

18. *Family Record;* or, Memoirs of the late Rev.

Basil Woodd, M.A., Rector of Drayton Beauchamp, Bucks, and Minister of Bentinck Chapel, St. Mary-le-bone; and of several deceased Members of his Family. A new edition revised, with an Appendix. 12mo. J. Nisbet and Co.

19. *The Christian's Triumph over Death.* A Funeral Sermon occasioned by the death of Mr. F. Cox, preached by the Rev. JAMES SHERMAN, of Surrey Chapel, at the Rev. Mr. Cox's Chapel, Hackney, on Sunday evening, January 9, 1842. Revised by the Author. With a *Biographical Sketch.* 8vo. T. Ward and Co.

20. *Part V. of a Dictionary of Science, Literature, and Art.* Comprising the History, Description, and Scientific Principles of every Branch of Human Knowledge; with the Derivation and Definition of all the Terms in General Use. Illustrated by engravings on wood. General Editor, W. T. BRANDE, F.R.S.L. and E., &c. 8vo. Longman and Co.

21. *Parts I. and II. of England in the Nineteenth Century.* Imperial 8vo. How and Parsons, Fleet-street.

22. *The Castles and Abbeys of England.* By WM. BARTLETT, M.D., author of "Switzerland," "Scotland," "The Waldenses," &c. &c. Imperial 8vo. Part I. Mortimer and Hazelden, Wigmore street.

23. *The Knowledge we Possess of those who are Fallen Astray.* A Sermon, preached in Trevor Chapel, Brompton, on Lord's Day Morning, the 30th of January, 1842, on occasion of the Death of Mrs. Astor and Mrs. Wells: including Sketches of their Christian Character, and Dying Hours. By JOHN MORISON, D.D. 8vo. Ward and Co.

PREPARING FOR PUBLICATION.

24. Moffat's new work on Africa, we are happy to find, is in a state of great progress through the press, and will be ready for delivery in the course of the spring.

OBITUARY.

MRS. EVANS, OF ST. FLORENCE.

This very useful and much esteemed disciple of the Redeemer was for thirty-four years the wife of the Rev. Benjamin Evans, pastor of the Independent church at St. Florence, near Tenby, in the county of Pembroke. Her father belonged to the Calvinistic Methodists, and was a most truly devout and upright man. Having another daughter besides Mrs. Evans, he caused them, when at family prayer, to kneel on either side of him, and used to place his hands one on the head of each, while he interceded with God on their behalf. When he died, Mrs. Evans was deeply affected, and said, "Who will pray for me now?" She began, however, to pray for herself; and, from that time, continued to call upon the Lord as long as she lived. Thus the prayers of her pious father were evidently answered, as both his daughters were hopefully converted to God, and be-

came the chief supporters of the Congregational interest at St. Florence, when in its infancy. This was occasioned by the visits of the Rev. Morgan Jones, of Trelech, and the Rev. Richard Morgan, of Henllan, in order to preach at St. Florence, and neighbouring villages, then conceived to be destitute of gospel privileges.

The writer remembers to have heard Mrs. Evans speak of her first visit to Henllan, that she might see Mr. Morgan's chapel and congregation. The service was in the Welsh language, with which she was not acquainted; but, as the sermon was argumentative or explanatory, the word *pam*, which signifies *why?* frequently pronounced with emphasis, engaged her attention. After service she was, therefore, induced to ask the meaning of *pam?* which was not only explained to her, but exemplified by a translation of some part of the sermon, which she never forgot, and by which she was

taught to require a reason for every thing affirmed, which she felt the importance of being able to give for the hope which she had in Christ. She found great delight and comfort in hearing the gospel plainly and faithfully preached, and was, for about forty years, a consistent professor of religion. She was an admirer of Romaine's works, Whitefield's sermons, and Orton on Eternity, which she always kept in her room.

Her union with Mr. Evans, (who lives to lament her loss,) was occasioned by her intimacy with the late Rev. B. Evans, of Trewen, his pastor, and the friend of his youth, who was, for many years, one of the most able and popular preachers in South Wales. Being blessed above many, as to temporal things, Mrs. Evans enabled her husband to render important service to the cause of Christ in St. Florence and its vicinity. The congregation assembling in the chapel called Sardis, at the distance of a few miles, enjoyed his services for several years, until after the settlement of their present minister. He regularly preached also in Tenby, and assisted the church there in erecting their present place of worship. In this undertaking, the pecuniary responsibility rested, in a considerable measure, with him, as well as the care and labour of liquidating the debt contracted. Mrs. Evans took a deep interest, also, in the cause of missions to the heathen, and read with avidity, the narratives of the late Rev. John Campbell respecting Africa. Nor did she merely read and converse on the subject, but used her influence in aiding the pecuniary resources of the London Missionary Society; so that those who have been in the habit of inspecting the printed lists of contributions from year to year, cannot but be familiar with the names of St. Florence, Sardis, and Tenby.

The health of this valuable woman suffered much through frequent illness, and especially from asthma. Having a constitution naturally strong, she survived many an attack; but, at length, gradually sunk under protracted and complicated indispo-

sition. On the day preceding her decease, Mr. Evans inquired respecting the state of her mind, and on what she depended for salvation? when she answered, "On the mercy of God in and through Christ;" and, through that mercy, her end was peace. She left this vale of sorrow on the 12th of October, 1841.

Her remains were interred in the village where she had long adorned the doctrine of her Saviour; and there her funeral sermon was preached by the Rev. T. R. Williams, of Templeton, from Isaiah xlii. 23. On this solemn occasion it is said, that "a large concourse of people, including some from Pembroke, Tenby, and the surrounding villages, assembled to show their respect to the memory of one of the first Protestant Dissenters in the village of St. Florence." May it hereafter appear that they so heard "for the time to come," as to be "followers of them who through faith and patience inherit the promises."

Rugely, Staffordshire.

J. B.

MRS. TURRELL.

On the 30th of December, 1841, died, at Guildford, Surrey, in the full enjoyment of the hopes and consolations of the gospel, Mrs. Turrell, wife of Mr. Turrell, of that town.

Mrs. T. was a person of great excellence and piety. She had "feared the Lord from her youth," and has left behind her a name and memory dear to all who knew her. Her end was peace. The affliction which terminated her mortal career was painful and protracted, but the blessed truths and promises of Scripture, supported her to the last, and enabled her to enter the dark valley without fear. She was interred at Stoke, January the 7th, and her funeral sermon was preached by her esteemed friend and pastor, the Rev. S. Percy, on the following Sabbath, from Psalm xxxi. 5, words selected by herself, "Into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth."

Home Chronicle.

MISSIONARY REWARD BOOKS FOR SUNDAY-SCHOOLS.

The missionary feeling which has happily been awakened in most of our Sunday-schools, by the recent well-timed efforts of Thomas Thompson, Esq., and others, needs only to be well-directed, in order to secure a noble result to the cause of Christian mis-

sions. Most of our teachers are now imbued with a missionary spirit, and they are every Lord's-day infusing their own sentiments into the minds of the children committed to their care. We have hitherto felt the pressing want of little missionary publications, suited to the capacities and tastes of Sunday-school children; but we rejoice

to inform our readers that the desideratum has now been supplied by one who well understands the nature of her subject, and who possesses, in an eminent degree, the faculty of addressing herself with success to the children of the poor. We refer to the series of little missionary works, nine in number, published by Mr. Snow, and announced in our list of new publications. There is not one of them unsuitable to the object proposed; and the greater part of them possess an interest of the very highest order. We give them our warmest recommendation to all the friends of Sunday-schools throughout the empire.

JUBILEE PORTRAIT OF THE REV. W. JAY.

When the jubilee of this venerable servant of Christ was held last year, it was resolved, as part of the testimonial to be presented to him, to prepare a highly finished portrait of him, to be engraved in the first style of art. We are happy to find that Mr. Bartlett, the Bookseller in Bath, and publisher of the new edition of Mr. Jay's works, has now completed this undertaking, in a style which reflects credit on his own judgment, and on the taste of the artist employed by him. The likeness is perfect, and the workmanship is equal to the accuracy of delineation.

CHARITABLE BEQUESTS.

The late Mrs. Priscilla Fry, of Lawn-place, Brixton, Surrey, widow, by her will, gave (after the decease of her son) the sum of 1000*l.* Stock in the 3 per Cent. Reduced Annuities, in sums of 200*l.* each, to the National Benevolent Institution, the Society for the Relief of the Aged and Infirm Protestant Dissenting Ministers, the Society established in London in the year 1733 for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers, the Strangers' Friend Society in London, and the London Society for the Relief and Discharge of Prisoners confined for small Debts.

The will was proved by the executors, Messrs. Jasper Capper, of Cheapside, and John Roberts, of the Middle Temple, on the 21st November, 1840.

WHITEFIELD CHAPEL, CHARLES-STREET, LONG-ACRE.

This new sanctuary was erected for the use of the church and congregation who, for a period of more than fifty years, worshipped in Gate-street Chapel, Lincoln's-in-fields, under the successive pastoral care of the late Rev. G. Williams and J. Stevenson, and subsequently under the Rev. J. Durrant, who resigned his charge there, in May, 1839, and became the minister of the Adelphi Chapel, Strand.

Gate-street was one of those causes which flourished during the latter part of the last century, but, for many years past, has been declining. After the resignation of the Rev. J. Durrant, several ministers were engaged to supply the pulpit in turn. The church being destitute of a pastor, it was the aim of the managers to procure the services of those individuals most likely to be in a situation to accept an invitation from them. Hearing that the Rev. C. Brake, on the advice of an eminent physician, had resigned his connexion at the Tabernacle, Brighton, owing to a declining state of health, excited by his residence at the seaside, he was invited to preach at Gate-street, and, after supplying for six weeks, was unanimously chosen to the pastorate, and entered on his stated labours September 3, 1839.

The lease of the old chapel expired in Sept., 1840, and after many fruitless efforts to renew the term, on equitable and advantageous conditions, they ultimately determined to build a new chapel. The most persevering efforts were resorted to, in order to procure an eligible spot of ground in the immediate neighbourhood for that purpose; but, in consequence of the exceedingly high value of land in the centre of the metropolis, and partly from high church prejudices and the general feeling of hostility towards dissenters and conventicles, the present site was the only one obtainable, which, while its position was sufficiently near to the old chapel, also promises to be a locality adapted for general usefulness. But the spot selected has one serious drawback, being of confined dimensions, the superficial measurement being only fifty-two feet by thirty-six. The ground is held on a lease from the Mercers' Company, for the term of sixty-one years, at a ground-rent of 25*l.* per annum. The covenants of the lease partake of something of a novel nature, as they require that the edifice erected shall be used as a place of religious worship for a congregation of Protestants. And it is further agreed, that the doctrines held and preached there, shall be in accordance with the Assembly's Catechism, and that the choice of the minister shall be vested in the hands of the church for the time being.

The building is constructed after the Grecian order, from the designs of G. Topple, Esq., and for its admirable adaptation has been generally admired and appreciated, and in justice to whom, it is necessary to observe that, with a liberality rarely manifested, he not only devoted a large portion of his valuable time in superintending the progress of the building, gratuitously, but also, in the most handsome manner, presented several articles of considerable value for its internal accommodation.

To meet the comparative smallness of the area of the chapel, a double tier of galleries have been erected. The basement is appropriated to week-day and sabbath-schools. The chapel affords accommodation for upwards of eight hundred persons, exclusive of free sittings for the poor.

The whole of the works have been completed for about 2060*l.*, which sum includes the expenses for organ, school, furniture, deeds, and leases. It is peculiarly gratifying to state that, in the absence of what may be denominated wealthy individuals, by a united contribution of small donations and subscriptions, the congregation have raised among themselves, during the past year, one fourth of the whole cost.

This sanctuary was solemnly dedicated to the worship of God, on Thursday, October 14, and the following Lord's-day. The preachers on those deeply interesting occasions were—the Revs. J. Sherman; J. Morison, D.D.; C. Brake; T. Archer, A.M.; and J. Robinsou; whose sermons will long be remembered by an attentive and serious audience, to many of whom it was doubtless a time of refreshing from the presence of the Lord.

Mr. Brake, we are happy to say, in a period of little more than two years, has entirely renewed and re-organised a cause that had been in an expiring state for a long period, and has changed its form of worship and mode of government to the Congregational order. About one hundred and forty members have been admitted into full communion with the church, by far the largest part of whom were from the world. A growing interest is manifesting itself, especially by young persons, to whose welfare Mr. B. directs much of his attention. It is greatly to be lamented that the chapel is comparatively small, as, if the present aspect of things is a fair criterion for the future, the place will soon be too strait for the people. May the zealous labours of the beloved minister be abundantly blessed of God! and when the Great Head of the Church shall write the names and count the number of his people, may it be recorded of Whitefield Chapel, that very many have been born there! and may the spirit of the Rev. G. Whitefield, whose memory is embalmed in the hearts of all who love the truths he so faithfully declared, revive among the people; and may the mantle of that Elijah of the churches fall upon their minister, even as it did on Elisha of old!

PROVINCIAL.

CHESTER-STREET CHAPEL, WREXHAM.

This new and commodious place of worship was opened, April 21, 1841, for the

use of the church and congregation under the pastoral care of the Rev. John Pearce, when the Rev. W. Jay, of Bath, preached in the morning and evening. The devotional services were conducted by neighbouring ministers. On the following Sabbath, the Rev. S. Fletcher, of Manchester, preached in the morning and afternoon; and the Rev. Dr. Raffles, of Liverpool, in the evening. On the next Tuesday evening, the interesting services were concluded by a sermon from the Rev. Samuel Luke, of Chester. Very liberal collections were made after each of the above services. On the previous Good Friday, not less than five hundred friends assembled to a tea-party, at the opening of the spacious school-rooms beneath the chapel, when deeply interesting addresses were delivered by the Rev. C. M. Birrell, of Liverpool; the Rev. R. Brown, and the Rev. G. Joyce, Wrexham, and other ministers and friends.

The chapel has been built by voluntary contributions, and persons of the highest respectability in the town and neighbourhood, have shown their kind and liberal feeling, by subscribing towards its erection. Amongst others, are the names of Lord Mostyn, the late Sir W. W. Wynn, Bart., and Sir Robert Cunliffe, Bart., for the handsome sum of 20*l.* each.

The building is in the Ionic style of architecture, having a portico of six columns, twenty feet high, extending along the entire front. It stands apparently upon a basement six feet above the level of the street, approached by steps, which give it considerable architectural effect. By raising the floor of the chapel six feet above the level of the street, and sinking the school-rooms six feet below that level, lofty school-rooms are attained, which are dry and well-lighted. The school-room is divided by a moveable partition, and is used for sabbath-schools, and also for a boys' day-school, which is conducted on the British system. The chapel has been erected from designs by Mr. Edward Welch, architect, of Liverpool, one of the architects of the Birmingham Town Hall, and has been well executed by Mr. Michael Guminow, builder, Wrexham, at a cost exceeding 2,000*l.*, besides 200*l.* incurred in obtaining a lease of ninety-nine years, from Dr. Daniel Williams's trustees, which they could not grant but through the Court of Chancery. It will accommodate six hundred with seats.

The following particulars, connected with the early history of Nonconformists in the town, are extracted from an address delivered by the Rev. J. Pearce, at the opening of the school-rooms, and will be interesting to Congregational dissenters.

"It was during times of bitter persecution, that the cause of Nonconformity took

its rise in Wrexham. Walter Craddock, who had been cited to Lambeth by Archbishop Laud, for refusing to read the Book of Sports, having been deprived of his curacy at Cardiff, and severely reprimanded, came to this town. Here he preached in the Established Church for twelve months, and his ministry was blessed to the conversion of many; but his faithfulness gave offence to some, who were the occasion of his being expelled from the Church. He afterwards preached in the houses and streets of the town, and the people flocked to hear him. He was joined by three other Nonconformist ministers of eminent piety: Mr. Wroth, Morgan Lloyd, and Vavasor Powell, and by these the first Dissenting church appears to have been formed in this town, as early as 1641. In its early history, it seems to have embraced Presbyterians, Baptists, and Independents, who were many years subject to cruel persecutions, and suffered with great patience the fiery trials they were called to endure for conscience' sake. From 1660 to 1667, they were accustomed to meet together in the dead of the night, and in concealed places, for prayer and religious exhortation. Often did they thus privately convene themselves together to encourage and comfort each other, and mingle their tears and prayers at the throne of grace. In the year 1667, Mr. J. Evans, an ejected minister from Oswestry, was ordained here, as a nonconformist minister, and for many years he kept secret meetings in his own house. He died in the 72nd year of his age, expressing strong faith in the Lord Jesus Christ, the only rock of his hope and refuge of his soul, and was a minister in the town forty years. Up to the year 1692, the Nonconformists worshipped in different places, as circumstances would allow. At this period, Dr. Daniel Williams, a native of the place, built the first dissenting chapel in the town, on his own ground, the site of the present place of worship, for the accommodation of the Presbyterians. After the death of Mr. John Evans, a call was given to his son, afterwards Dr. John Evans, to take his father's place. He accepted the invitation, and was ordained minister of the congregation in this chapel in the year 1702. Several ministers took part in his ordination, amongst others, Mr. Matthew Henry, who observed of Mr. Evans that God had endowed him with extraordinary gifts. He was the author of the sermons on the Christian Temper, of which Dr. Watts says, 'My worthy friend, Dr. Evans, has sent forth the most complete summary of those duties which make up the Christian life, that has been published in our age.' He removed to London, where he was joint pastor with Dr. Williams, and afterwards his successor. He was born in Wrexham, and died re-

joicing in Christ, declaring that he was fuller of comfort and happiness than he was able to express. Mr. Evans was succeeded by the Rev. John Kenrick, of Wynn Hall, near Ruabon. He was a faithful and devoted minister, and an eminent man of God. During the early part of his ministry, he, with his friends, were likewise the subjects of great persecution, and witnessed the destruction of their chapel, in 1715, by a Church-and-King mob. The whole account of it is preserved in his diary, which is a most interesting historical document, illustrative of the spirit of the times in which he lived, and still retained in his own handwriting. The following is an account from the same diary of a pious layman connected with the place:—"Oct. 1, 1715. Our good friend, Mr. Hugh Roberts, died: a faithful, useful, and judicious Christian, who had laid himself out unweariedly, to do good. He obtained a good report of all men, and of the truth itself, of whom I can safely say to his honour, that he, having served his generation according to the will of God, fell asleep. I have none likeminded, who naturally care for the things of Christ. A great loss to all North Wales. Help, Lord, for the godly man faileth. We shall daily feel the loss of him, especially in our present circumstances; our meeting-house being destroyed, and our troubles increased." The chapel was rebuilt by government in the year 1716. The Rev. J. Kenrick died, 1744, having been minister of the congregation forty years. He was succeeded by the Rev. Francis Boulton, who had previously been for a short time co-pastor with the Rev. Job Orton. He also continued minister of the people forty years. The Rev. W. Browne, as his assistant and successor, continued minister thirty-seven years, and was succeeded by the present minister, in 1820." •

SHILLINGTON, BEDFORDSHIRE.

The opening of Union Chapel, in this large and populous village, took place on Thursday, the 25th of November.

The Rev. T. W. Jenkyn, D.D., President of Coward College, London, preached in the afternoon; and the Rev. James Rowland, of Henley-upon-Thames, in the evening. The devotional exercises were conducted by the Rev. Messrs. Bird, of Ampthill; Jukes, of Bedford; Kent, of Biggleswade; White, of Sand; Wayne, of Hitchin, &c.

Shillington is situated on the borders of the county of Hertford, and contains upwards of one thousand five hundred inhabitants. Some years since, a few individuals at Hitchin commenced preaching in a barn, the rent of which was paid by some friends in Hertfordshire. At first, they laboured in the midst of much opposition, but subse-

quently with signal marks of the Divine blessing.

In 1838, this interesting station was taken up by the Bedfordshire and Hertfordshire Unions, partly at the recommendation of the late Mr. J. Morell, son of the late lamented President of Coward College, who was very anxious to have "a house built to the Lord," and to have preached the gospel there; but his early death prevented him from prosecuting his intentions. The agents of the Unions have since laboured in this and the surrounding villages with great success. The attendance upon the means of grace is most encouraging. Two hundred frequently attend a prayer meeting on the Sabbath morning; and at the more public services of the day, the new chapel, which is calculated to accommodate from three hundred and fifty to four hundred people, is filled to overflowing.

The erection of the building, the purchase of the ground, and other necessary expenses, will probably amount to 520*l.*, of which about 360*l.* has already been raised. Towards this sum, the people, who are chiefly of the labouring class, have contributed 50*l.*

INDEPENDENT CHAPEL, TODMORDEN.

The town of Todmorden, which is situated on the borders of Lancashire and Yorkshire, has been for several years rapidly increasing in population; and it has long been felt by many friends of the Independent denomination, that it was our duty, as a distinct section of the Christian church, to take a part in meeting the spiritual wants of this place.

In 1839, the Rev. A. Blackburn, of Eastwood, with a few of his people who resided in and near Todmorden, opened a room, commenced a Sabbath-school, and formed a church. Assisted by the Lancashire Union, regular preaching has been maintained, with promising appearances of success. Still it was evident that better accommodation was necessary, before the hope of establishing a permanent interest could be entertained. Many consultations were held respecting the erection of a chapel, but the depressed state of commerce and other difficulties operated to delay the commencement of the undertaking. In these circumstances, Patmos Chapel, which belonged to the Methodist New Connexion, was offered for sale; and, after much anxious deliberation and prayer, it was concluded that, either this opportunity must be embraced or the station relinquished altogether. Under this conviction and relying on the sympathy and assistance of the friends of the cause, the purchase has been made for 1,250*l.* The chapel is conveniently situated, commodious, and will seat four hundred people. Two school rooms are attached, and so constructed,

ed, that, by removing the partition wall, the area of the chapel may be greatly enlarged.

There is also a minister's house, a burial ground; and the whole is of freehold tenure.

The chapel was opened for public worship, in connexion with the Independent denomination, on Wednesday, the 22nd of December, 1841, when the Rev. Thomas Raffles, D.D., LL.D., of Liverpool, preached in the morning; the Rev. James Pridie, of Halifax, in the afternoon; and the Rev. John Ely, of Leeds, in the evening. The Rev. Messrs. Blackburn, of Bamford; Preston, of Warley; Cheetham, of Calderbrook; White, of Northowram; Bramall, of Stainland; and Priestly, of Small Bridge, assisted in the devotional exercises.

The services were continued on the following Sabbath, with sermons by the Rev. A. Blackburn, of Eastwood, and the Rev. Thomas Greenall, of Burnley.

Nearly 50*l.* were collected on the occasion. 250*l.* is the amount that can be raised by the friends immediately connected with the purchase. Thus a debt of upwards of a thousand pounds (including the cost of trust deeds) remains to be liquidated. Several friends at a distance have kindly promised contributions; and an appeal will be made to congregations in neighbouring towns at as early as the case can be admitted. It is earnestly hoped that this appeal will be met cheerfully and liberally, that this infant interest may be, as soon as possible, relieved from the pressure of pecuniary difficulties. It is confidently commended to the prayers and liberality of the churches of Christ.

DARTMOUTH, DEVON.

On Thursday, October 7, 1841, the new chapel in this town, erected on the site of the old building, was opened for public worship.

In the morning, after the dedicatory prayer by the Rev. W. H. Drew, missionary from Madras, and reading and prayer by the Rev. William Tarbotton, of Totnes; the Rev. G. Smith, of Plymouth, preached from 2 Chron. vi. 18.

At the conclusion of the morning service, about one hundred and twenty friends sat down to dinner provided for the occasion, R. Peek, Esq., of Hazlewood House, near King's-bridge, presided. After dinner, the doors of the room being thrown open, very appropriate and efficient speeches were delivered to a large assembly by the respected chairman, the Rev. Messrs. Stenner, minister of the chapel; Smith; Drew; Brewer (Baptist); Hicks (Wesleyan); Lewis (Home Missionary at Brixham); and Keale (Independent minister at Kingsbridge.) Tea was afterwards introduced, of which one hundred and fifty partook.

In the evening, the Rev. John Flavell

Stenner, of Holt, Wilts, having read and prayed; the Rev. J. Orange, of Torquay, preached from Rev. i. 12—16. Liberal collections were obtained on the occasion.

This chapel is calculated to contain about one thousand hearers, including Sabbath-school children. It is a neat and commodious place of worship, affording ample room for the poor, which has been long needed. As a proof of the efficiency of the voluntary principle, this chapel was announced to be nearly free from debt, on the day of opening. The building, including an additional piece of land purchased for the enlargement, deeds, &c., has cost nearly 1,100*l.*, of which about 600*l.* have been raised among the people themselves. It is a pleasing fact, in connexion with the erection of this chapel, that no expense has been incurred by travelling. Circulars were sent in all directions, to which numerous friends generously responded.

BOND-STREET, LEICESTER.

We are happy to hear that the church at Bond-street, has given an unanimous call to Mr. Smedmore, late of Coward College, who enters (p.v.) on his stated pastoral duties on the first Lord's-day of the present month.

PRESENTATION.

The teachers of the Tabernacle Sunday-schools, Norwich, assembled on the 27th Nov., for tea, and, having been much encouraged in their work by the presence and

counsel of their minister, in the course of the evening, expressed, through Mr. Ford, their superintendent, their sense of gratitude for his attention to them and their children, and the esteem in which he was held by them for his "work's sake," by presenting him with a neatly bound quarto Bible with marginal readings and references, bearing the following inscription:—

"Rev. T. I. T. Kempster, presented by the Sunday-school Teachers of Norwich Tabernacle, Dec. 27th, 1841."

WALES.

AFFECTING DEATH OF A MINISTER.

A coach accident, near Welshpool, Montgomeryshire, has plunged the wife and three infant children of the late Rev. Robert Jones, of Kerry, into deep distress. Mr. Jones had just commenced his ministrations at Kerry, and was removing his family from Corwen thither, when the accident occurred. After calmly enduring much pain for three days, he died on the 13th ult. Mrs. Jones is still a sufferer, confined to the room in which her husband expired. She has been left, with her infant family, totally unprovided for, in a state of the most trying destitution.

A committee of gentlemen, of different denominations, has been formed to open a fund for their relief. John Foulkes, Esq., Milford-house, Newtown, Treasurer. Rev. S. Roberts, Llanllynmair, and Rev. Aaron Francis, Newtown, Secretaries.

General Chronicle.

SCHOOL FOR THE DAUGHTERS OF MISSIONARIES, AT WALTHAMSTOW.

The fear of intruding too much on the kindness of the Editor of the Evangelical Magazine, has withheld the Committee of the Building Fund from soliciting an insertion of the contributions to that fund for the past three months. They, however, feel it due to the kind friends who have so generously aided the cause, to let them see the result of their exertions, and trust that the editor will once more lend his friendly aid to effect this purpose.

List of contributions to the Building Fund of the Mission School, for the Daughters of Missionaries, Walthamstow. Should there be any names omitted, they will appear in the List of Donations to the School. It is often difficult to ascertain to which fund they should be applied.

£ s. d.
Collected by Miss Hullah, Ryde 0 10 0
Collected by Miss Jolliffe, ditto 0 5 0

£ s. d.
Capt. James Masters, Ryde 1 0 0
Mrs. Stunt, ditto 0 10 0
W. Drake, Esq., Walthamstow 10 10 0
Mrs. Page, Trowbridge 5 0 0
Mrs. Davey, Norwich, by Mrs. W. Fletcher 1 0 0
Miss Collins, Stamford Hill, by Mrs. W. Wright 2 0 0
Mrs. Cheeseman, Dorking, by Mrs. Holdsworth 1 0 0
The Young Ladies at Mrs. Stunt and Summers' School, Dorking 1 15 0
Miss Harris, by Miss Siccomb 0 5 0
Capt. Elder, Royal Artillery 1 0 0
Collected by Mrs. Sewell 1 5 0
The Young Ladies at Miss Brevers' School, Brighton, by Miss E. Morison 0 8 6
Collected by Mrs. Hill, Walsall, —
E. R. N. 0 10 0
Misses Rooker 0 2 0
Mrs. J. Mason 0 2 6
Mrs. John Mason 0 2 6
Collected by Mrs. Johns, —
Mrs. Jackson, Carleon 1 0 0
Mrs. Armitage, Newport 0 10 0
Miss Armitage, ditto 0 10 0
By the Rev. W. Drew, —
Three Friends at Dartmouth 3 0 0
Mrs. Pierson's Bible Class 1 7 10
A Friend, by W. A. Hankey, Esq. 1 1 0

Rev. J. Medway, by Mrs. Nash	d	0
Mrs. Medway, by ditto	0	0
H. Puget, Esq., Brighton	0	0
James Hall, Esq., Walthamstow		
S. M. M.		
Mrs. Kitson		
Rev. W. H. Drew		
W. Levison Gower, Esq.		
M. T. Baines, Esq.	1	0 0
Mrs. Brittain	0	10 0
Mrs. Priestley, Buckingham	2	0 0
T. B. Oldfield, Esq.	2	0 0
Friends at York, by Mrs. Parsons	5	0 0
By Mrs. Holdsworth,—		
Mrs. Walley,	2	0 0
Mr. Ohiley	1	0
Miss Ohiley	1	0
Friends at Dorking	2	0
Benjamin Davies, Esq.	0	0
J. Gutteridge, Esq.	0	0
Miss Halford	0	0
A Friend	5	0
Messrs. Wills and Parry, Chelmsford	0	0
Rev. Joseph Russell	0	0
Mrs. Bright, Luton	0	0
Rev. T. Rowland and Friends, Henley ...	1	0
G. Davenport, Esq., Oxford	0	0
H. Goring, Esq., ditto	0	0
Mrs. John Blackett, by Rev. J. Hunt	0	0
Mrs. Hall, Biggleswade	0	0
Collected by Miss Brightwin, Saffron		
Walden	0	0
Mrs. Eustace Carey	0	0
Master Carey's Reward Money	10	0
Mrs. Spurden	0	0
Miss Proctor	0	0
W. Alexander, Esq.	2	2 0
A Friend, by the Rev. R. Clapson	2	0 0
Mrs. Catherine Gurney, Eastham	1	0 0
Miss Rickards, by Mrs. Reed	0	10 0
Stephen Green, Esq., Lambeth	1	0 0
Mrs. Drury, Totness	0	10 0
S. C.	1	0 0

About 670*l.* have now been received towards the 800*l.* required.

INDIA.

THE FESTIVAL OF THE BERA, OR ILLUMINATED RAFT.

(From the *Calcutta Christian Observer*.)

DEAR SIRS,—Many of your readers have, doubtless, noticed a custom which prevails among the Mussulmans in Bengal, of placing, on certain evenings during the periodical rains, numerous lighted lamps on small rafts or flat earthen dishes, and floating them down the stream of the Ganges. The writer of the following notice, has endeavoured to collect, in one view, the whole of the particulars relative to this custom, which have come to his knowledge during several years' residence in the country; and he hopes the information thus presented may not be unacceptable to the readers of the *Christian Observer*.

In those parts of the country which are at an inconvenient distance from the Ganges or other running streams, the lighted rafts are set adrift on the principal tank or jhil in the neighbourhood; any body of water being considered equally fit for the purpose, as the sacred river of the Hindus. In Bengal, this ceremony may be observed on any

Thursday evening in the month of Bhadra; but from Mrs. Meer Hassan Ali's "Observations on the Mussulmans of India," it would appear that a similar custom is observed at Lucknow on the Fridays of the month Shraban.

The festival of the Bera, or Illuminated Rafts, is observed throughout Bengal generally, but nowhere with such splendour as at Murshedabad, the ancient capital of the lower provinces. The anniversary of the Nawab Nazim's great Bera is always held on the evening of the last Thursday in Bhadra, (which corresponds, this year, with the 9th of September,) when the river is usually full to overflowing. On this occasion, preparations are made on a grand scale for rendering the spectacle worthy the presence of the residents of the neighbouring station of Berhampore, who are annually invited, in the name of His Highness, to attend the feat. Dinner is provided for the guests at the palace, the Nazim himself presiding at the table. On the western bank of the river, just opposite the royal residence, an immense bamboo frame work is erected, to the innumerable points of which are suspended lamps of all the various hues of the rainbow, which, when lighted up, as the evening advances, produce a most pleasing effect. The banks of the river are crowded with spectators of all castes and ranks in society, on foot, or horseback, and in vehicles of every imaginable description; while, on both sides of the sacred stream itself, are closely grouped together boats and budgerows, chips and pinnaces, each loaded almost to the sinking point with eager throngs of visitors.* At a given signal, the hour of eight, duly notified by the discharge of the evening gun, the great raft is loosed from its moorings, and piloted into the centre of the stream, from a point of the river at a considerable distance above the palace. The following is Miss E. Roberts's graphic description of the imposing scene which now bursts on the view of the assembled thousands:—

"Numerous flights of rockets announce the approach of a floating palace, built upon a raft, and preceded by thousands of small lamps, which cover the surface of the water, each wreathed with a chaplet of flowers. The raft is of considerable extent,† formed of plantain trees fastened together, and bearing a structure which Titania herself might delight to inhabit. Towers, gates, and pagodas appear in fantastic array, bright with a thousand colours, and shining

* As might be expected, in so great a concourse of people, accidents, serious and sometimes fatal, occur, but not frequently.

† Besides the "floating palace," the raft bears a company of sipahis, &c., who, as they pass opposite the royal residence, discharge a whole volcano of rockets, blue lights, and fireworks of every sort.

in the light of numerous glittering crescents.

"Two angles in the river only admit a transient view of the passing pageant; there is no time to detect the human hand in its erection, or to doubt that fairy spells have been at work; amid the blaze of rockets, which reveal nothing but its beauties, the clang of innumerable instruments and the animated shouts of thousands, raised to the highest degree of excitement by the interest of the scene, the splendid fabric disappears, and the river is left to its own placid beauty, the sky to its lovely stars, and the atmosphere around to those splendid meteors which brighten the evening air in Bengal. The whole," she observes, "presents a fine spectacle scarcely to be paralleled in beauty. The effect is perfectly magical; and they are happy who have had an opportunity of witnessing a scene which transports the spectator to fairy land."*

During the remainder of the evening, the guests are gratified with a magnificent display of fire works in front of the palace, and the usual accompaniment of all oriental entertainments, the singing and dancing of natch-girls.

The Bera is properly a festival of the Shiite sect, to which body the descendants of the ancient reigning families belong; but it has become generally adopted by Mussulmans throughout Bengal, who, with few exceptions, are Sunnites. Its origin is differently related. An amusing and highly romantic account of its introduction into the country is given by the talented authoress whom I have just quoted. I have not found any native acquainted with the story as told by Miss R. The following tradition is current among the people of this neighbourhood.

Several generations ago, before the English took possession of the country, the reigning Nawab was one evening, during the freshes, sailing, unattended by other boats, on the river, when, by the springing of a leak or some other accident, the royal barge became filled with water, while midway from either bank. In this emergency, the prophet Khizr (of whom more below) appeared, and miraculously conveyed the sinking boat to land. To commemorate this event, the grateful monarch instituted the festival of the Bera, in honour of his mysterious deliverer; and, in deference to the wishes of the sovereign, the observance was adopted by the faithful throughout the kingdom, by whom it is still kept up, "because it was the custom of their fathers."

Of this Khizr, or Khiddar, as his name

is commonly pronounced, many strange legends are told, some of which it will be necessary to refer to, as illustrating the true character of the Bera festival, which is held in his honour, or, as Shakspeare says, (Dict. p. 168) "is offered to propitiate him."

His genealogy is thus given. Khizr properly signifies "green," and the prophet is so called from the circumstance that, wherever he sits, the grass becomes fresh and verdant. His proper name was Balyan, the son of Kalyan, the son of Qane, the son of Shalakh, the son of Arfakhshad, the son of Sham, the son of Nuh. Compare Genesis xi. 10—13, and Luke iii. 35, 36.

By some, he is said to have been contemporary with Abraham; by others, with Moses. He was born about four miles or two kos from Shiraz in Persia.

Richardson (Dict. vol. i., p. 403) says, that he is by some confounded with the prophet Elias, and by others with St. George, the patron saint of England, whom they call Khizr Elias, imagining that the same soul animated both. He also states that, according to oriental tradition, he was vizir and general to Alexander, (or Kaikobad,) an ancient King of Persia. The more common belief here prevalent is, that Khizr is a mysterious being, originally human, indeed, but for having drank of the water of life, now immortal and possessing superhuman powers; a sort of demigod, in fact, able, though invisible, to hear the vows and grant the requests of men.

The manner in which Khizr obtained the gift of immortality, is thus related. Khizr one day accompanied Iskandar Shah (Alexander) on a hunting excursion. After wandering long in the forests, he became very faint, and began to look about in search of water. At last, he espied a well, to which he went, and fastening his lota (pitcher) to one end of his turban, he drew up water, and drank till his thirst was assuaged. He not only obtained refreshment from the draught, but felt a miraculous increase of power and wisdom imparted by it; perceiving which, he drew up another pitcher full, and carried it to the King, wishing him also to participate in the wondrous benefits of this life-giving fountain. Iskandar, however, requested the prophet to drink it himself, and to point out the well, that he might with his whole retinue enjoy the delightful beverage at his leisure. On coming up to the well, they found it dry; and thus the great monarch lost the opportunity of drinking of the water of life, when he had it in his power.

Since then, Khwaja Khizr (the illustrious Khizr) resides in the waters, whence he occasionally appears to those who invoke his aid. He is employed by God as his chief

* Characteristics of Hindoostan, chap. v., at Ben-hampore. The extreme beauty and truth of the above description, must plead our excuse for inserting it at length.

agent in effecting the designs of his providence on earth. The following legend, illustrative of his general mode of executing this high commission, was related to me by an intelligent Mussulman, who assured me it was well known and universally believed by the faithful.

One day Moses said to God, "O Lord, show me thy greatness!" God said, "Wouldest thou see my greatness; go to the river brink, and call on Khizr." Moses went, and invoked the name of Khizr; on which he arose out of the water, and came up to him. "Who art thou?" said Moses, "and what is thy occupation?" "I am Khizr," he replied; "and if thou wouldest know my occupation, come with me." They stepped together into a ferry boat, belonging to a poor widow, who rowed them across the river. Arriving at the opposite shore, Khizr, with a blow of his foot, sunk the boat, and then went on; Moses followed in silence, wondering why the prophet should have so ill-requited the kindness of the poor widow. They next came to the house of a peasant, who, with his wife and children, had been starving for want of food for some days. They afforded the travellers shelter for the night in their wretched hovel; and next morning, before setting out on their journey, Khizr threw down the wall of the peasant's house. Moses could scarcely conceal his surprise and displeasure at this second manifestation of ingratitude and cruelty, on the part of his companion; yet he went on, following his guide. Khizr and Moses then came to the splendid mansion of a rich man, who had an only son, of whom, on this account, as well as for his extreme beauty, his parents were dotingly fond. After being hospitably entertained, they departed; but just as they were leaving the house, Khizr slew the lovely child. And now Moses could no longer refrain from expressing his indignation at the conduct of his fellow-traveller: "Is this thy occupation?" he exclaimed. "I had heard that thou wert commissioned by our Lord to do good and not evil to the children of men." "Thou hadst heard the truth," replied Khizr, "as I will now make manifest to thee. Those acts of mine which have appeared to thee so cruel and ungrateful, are, in reality, acts of mercy and love. The king of the country, having occasion for a large fleet of boats, has just issued orders to seize every one that can be found. His messengers will be here presently. Had the widow's boat been available, it would now be carried off by them, and the poor woman left without any means of support. It is safely hid out of their sight, and after the impressment is over, she can draw it up; out of the water, and resume her calling without fear. The poor family with whom

we lodged, were, if possible, still more destitute than the widow, having neither money, nor food, nor clothing. In digging up the foundations of the broken wall, as will be necessary in order to rebuild it, a hidden treasure of great value will be discovered, which will be the means of saving the lives of the family from present death, and relieving them from the fear of want in time to come. That beautiful child, the darling of his parents, would have become, in after-life, a daring robber and murderer, and not only have come to a disgraceful death, but have been the cause of the destruction of all his race. To save the boy from accumulating such a load of guilt, and to save his parents from such unspeakable misery, I took him away in the innocence of childhood." Then Moses bowed his head and worshipped.*

Khizr still occasionally appears, when entreated to do so, and never fails to grant the requests of those who honour him. In proof whereof the following story is told as a well known fact. There was a learned man, who wrote a very bad hand; on account of which he was much grieved. After many fruitless attempts to improve himself in penmanship, he bethought him of Khizr; and repairing to the river, earnestly prayed for an interview. Khizr appeared, and on learning the cause of his grief, enabled him forthwith to write so beautifully, that the forms of the Persian characters as improved by him, (known by the name of Nastalik,) are esteemed the very acmé of perfection, and are carefully imitated by all who aim at excellence in chirography.

Vows of offering one or more Beras for several years successively, are made to Khizr, in the hope of obtaining children, wealth, &c. Many Hindus, as well as Mussulmans, are found in the number of his votaries.

The Beras, or rafts, on which the oblation is offered, are of different kinds. Those of the rich are similar to the Nawab's great Bera, already described; only few, if any, can equal it in magnificence and beauty. Those of the common people or middle class of society, are proportionately less expensive and less showy, being generally made of a few trunks of plantain trees, fastened together with bamboo spits, on which a framework of split bamboo is raised, covered with talc, tinsel, and gaudy coloured paper,

* After writing the above, I found that the substance of this legend is given in the Quran itself, chap. xviii. The name of Khizr does not, indeed, occur in the Quran, but that he is the actor in this episode is asserted in the Hadis, and agreed on by all the commentators. Many of your readers will remember how beautifully Parnell has paraphrased this story, in his well known poem, commencing thus—

"Far in a wild, unknown to public view,
From youth to age a reverend hermit grew," &c

forming a figure something like a peacock, so as to resemble the Nawab's Mohar-pankhi, or barge of state. These may be bought for two annas, and upwards. The Bera of the poorest class of the people are merely flat earthen dishes, on which the offerings are placed with a small light or two, and thus launched on the stream.

The oblation, in the latter case, consists of betel-leaves, betel-nuts, and a few cakes of raw sugar, folded up in a plantain leaf, and placed on the raft with a few cowries. In the others, the offerings are sweetmeats of various kinds, copper, or silver or gold money, &c., according to the ability of the worshipper. Often, one or more of the *chiraghs*, or lamps, placed on the raft, are made of silver or gold. Prayer (*fatihah*) in the name of Khwaja Khizr, is offered up by the mulla in attendance, who receives a fee for performing the ceremony, varying according to the ability and generosity of his employers, from a few cowries to several rupees. The rafts are then set adrift with part of the offerings, and the remainder is taken home and distributed among the friends of the worshippers. (See Dr. Herklot's Translation of the *Qanun-e-Islam*, chap. xxvii. On Vows and Oblations.)

After the oblation has been presented, and it has once fairly begun to float down the stream, it is usual for many of the spectators to leap into the water, plunder the rafts of their contents, and carry home the gaudy spoils as toys for their children or younger brothers. The Bengalis, being excellent swimmers, enjoy this sport very much; and the capture of the rafts seems to give their owners no uneasiness.

The lights form no part of the offering to Khizr, being added only that spectators may see the Bera. The splendid illuminations, fire-works, &c., which accompany the offerings of the rich, are therefore not considered as rendering them more acceptable than the simple oblations of the poor, but only to obtain a name (*nam ke waste*); confessedly, "that they may be seen of men."

A question of considerable practical importance has occasionally been mooted among the residents of this place, viz., How far is it right in Christians to countenance the Bera by their presence? The voice of the religious public in India, has unanimously condemned the attendance of professing Christians at the idolatrous festivities of the Durga Puja, and other Hindu holidays. Is the anniversary of the Bera to be viewed in the same light, and shunned, in like manner, by the followers of Jesus?

On the one hand, it is argued, that the festival of the Bera is merely a grand *tamasha*, or spectacle, designed to gratify and amuse the public. The natives speak of it as such among themselves, and in this light

only is it considered by European visitors, few of whom, perhaps, have ever heard the name of Khizr. To render it worthy of the approbation of the spectators, magnificent preparations are made, and great expenses incurred; and as it is known that the English come merely to witness the illumination and fire-works, their presence cannot possibly be construed into an approbation of any superstitious ceremonies which may privately be observed by the natives themselves on the occasion.

It is remarked, on the other hand, that there can be no doubt of the fact, that the Bera is an idolatrous institution. The traditions relative to the person in whose honour it is celebrated, the oblations offered, and the vows and prayers made to him on the occasion, &c., will prove this to a certainty. Nor is the fact of the Bera being called a *tamasha*, any argument against the truth of this charge, for it is well known that both Hindus and Musalmans are in the habit of applying this term to all public religious ceremonies whatever—to the Durga Puja, the Mularam, the Charak, and even (before it was happily abolished) to the Suti itself. In whatever light those rites may be viewed by the immediate actors, to the crowd of spectators they are nothing more than *tamasha*, mere sport, and as such they are spoken of in common parlance. Again, in those countries where the religion of Islam is preserved more pure, such superstitious reverence and honours are not paid to Khizr. Even in this country, many learned *Manlavis*, and other intelligent Musalmans, abominate the Bera, and scruple not to call, it *but parasiti shaytanat*, "an idolatrous and satanic custom," opposed alike to the letter and the spirit of the Quran, and unsanctioned by any of their accredited books of traditions.

If, therefore, learned and conscientious Muhammadans condemn the practice on account of its "idolatrous and devilish" origin and design, and because of its inconsistency with their sacred books, can we, knowing the God of the Bible to be the only true object of worship and religious reverence, sanction, by our presence, a custom which, whether we are aware of it or not, gives the glory to the creature, which is due alone to the Creator? Is the worship of Khizr less displeasing to the one true and living God, than that of Kali? or, can Christians countenance either by their voluntary attendance, and be guiltless?

Either of the above views of the subject in hand, may, perhaps, be entertained by equally conscientious persons. The writer of the foregoing notice, has, of course, his own ideas of what is the right course of conduct to be pursued; but he would not force their adoption on others. It is a

question that will not be treated with indifference by any one who desires to have a conscience void of offence towards God; and while on this as well as on any other question of casuistry which may be raised, a tender conscience will always prefer to err on the safe side, it is certainly a duty incumbent on all Christians to observe the apostolic rule in all such cases: "Let every man be fully persuaded in his own mind."

J. PATERSON.

Berhampore, August, 1841.

FRANCE.

CONVERSION OF A ROMAN CATHOLIC PRIEST.

The following interesting account of the conversion of a Romish priest has been forwarded to the editor of the New York Observer by one of its own correspondents residing at Montauban. We extract it on account of its remarkable features.—*Ed.*

Montauban, (Tarn-and-Garonne,)

June 11, 1841.

An extraordinary fact, and one which has produced a great sensation, has lately occurred in a village of the department of Ariege, in the south of France. I have in my hands several original documents, and I have also conversed with several eye-witnesses upon the affair, so that I can give the most accurate information respecting it.

The village of Serres had a curate called the Abbé Maurette. He is a man in the prime of life, who had received a good education, and who, during the whole course of his ecclesiastical duties, had borne an irreproachable character. His enemies themselves (and he has many among the priests since his conversion,) have not been able to accuse him of failing in any duty of his calling. So far from it, M. Maurette, placed at the head of a church difficult to manage, owing to the turbulence of its members, succeeded in winning and preserving the affection of all. He was universally respected and beloved. His disinterestedness especially was remarkable. He had never sought, as other priests, to make money by the performance of religious ceremonies: he refused all money which his parishioners wished to give him; and he preferred a painful poverty to those illicit gains which degrade the gospel ministry.

For a long time, the Abbé Maurette had felt doubts upon certain doctrines and practices of Popery. Reading the Bible seriously and prayerfully, he was forced to acknowledge that the Church of Rome teaches many things which are not found in the word of God. To remove his doubts, he corresponded with a venerable Protestant pastor, Mr. Chabrand, of Toulouse, who

explained to him the principles of the Reformation. M. Maurette soon found that the truth was there, and not in the traditions of Catholicism. He resolved, therefore, to quit openly the Romish Church. But, by the advice of his new friends, he reflected long, and prayed fervently to God, before making this solemn abjuration. At last, the favourable moment being come, he confessed the Gospel before his flock, and wrote to his bishop to inform him that he had entered into the bosom of the Reformed Church.

You can judge of the noise this conversion made, and of the anger it excited among the members of the Romish clergy. What! a priest renounce Popery! a priest openly embrace heretical opinions! This was the abomination of desolation for the Bishop of Pamiers. He sent some curates, friends of M. Maurette, to threaten him and at the same time to urge him to return to Catholicism. But all their entreaties were in vain; M. Maurette, sustained by the grace of the Lord, remained firm in his new sentiments, and bore more and more distinct testimony to the truth which is in Christ.

Your readers will be curious to read some part of his correspondence with the Bishop of Pamiers. M. Maurette says, in beginning his first letter, that, after reading and reflecting upon the holy word of God, he has been led to discover that the Romish Church is not the apostolical church of Jesus Christ.

"I can no longer in conscience," adds he, "perform the duties of a priest, because I find nowhere in the word of God that there is established a priesthood for offering sacrifice, and the reason is plain: as there is not instituted an expiatory sacrifice, there is no need of priests to offer it. Jesus Christ alone is priest; he has finished all, as is said in the Gospel of John xix. 30. Paul teaches us, in chap. ix. 28 of the Epistle to the Hebrews, that the sacrifice of Christ has been offered once only. Secondly, I learn in the Bible that salvation is wholly gratuitous, and that it is therefore not to be purchased, or earned, or merited by us, Titus iii. 9; Ephes. ii. 8, 9. It follows clearly from these passages, that, works not being an integral part of salvation, there is no need of priests to judge of the sufficiency or insufficiency of works. One thing suffices, namely, faith, which, being a gift of God and not of men, cannot be bestowed by men. However, to avoid all misapprehension, I have to add that, if works are useless to salvation, they are not so to Christian practice. I mean that, though not the cause, they are the consequence of salvation. Thirdly, I learn from the Bible, that it is the duty of every Christian to search the Scriptures for himself, and there to find the way of salvation, Luke xi. 13; James i. 5. It follows, from these passages, (and with

the fullest evidence,) that the Christian receives from God, when he seeks it by prayer, the communication of the Holy Spirit and of wisdom, by means of which he discovers the truth and the way of salvation. The Christian has nothing more to desire. He receives from his God, and his God only, full knowledge of the things which belong to his eternal peace.

"In short," continues M. Maurette, "it follows from these three propositions: 1st, That the whole Romish sacerdotal system is not a Divine institution, and that it is useless, because the word of God makes no mention of it; 2ndly, That salvation being gratuitous, all that the Romish Church teaches under the name of indulgences, penances, meritorious doings, &c., are only the commandments of men, and are not merely useless, but hurtful to salvation, because they attribute to man what comes from the grace of God alone; 3rdly, That the word of God appoints no infallible body in religious matters, but affords to every Christian grace sufficient to find the way of salvation. These three points being established, there is left to Rome neither priesthood, nor the dispensing of salvation, nor infallibility, that is to say, there is nothing left. Therefore it is, Sir, that I quit your church. . . . I ought further to tell you that, though I resign my office of Romish priest, I consider myself as a minister of Jesus Christ, not to lord it over God's heritage, but to aid and encourage my brethren by preaching the word, according to the direction of the apostle Peter, 2 Pet. ii. 1-3."

The Bishop of Pamiers was so confounded by this letter, that he remained three weeks without answering it. He made various attempts to extort a retraction from M. Maurette. He even sought a personal interview; but not succeeding, he wrote at last angrily as follows:—

"You have taken a resolution the strangest, most contrary, not only to the principles of the Gospel, but to the rules of common sense; a resolution most dishonourable to your reputation, most scandalous to the church and to society. You have dared to write me that, for reasons, the futility of which you pretend not to see, but which you ought to know have been a thousand times refuted, you cease your duties of priest of the Romish Church, to become what you call a minister of the Gospel. . . . Ah! there is yet time! Return, my dear Sir; the heart of your bishop is yet open: come and console him by assuring him of your sincere repentance. Ah, if you knew all the anguish your fall causes me, you would not add to it by obliging me to pronounce against you the penalties of the law! For I forewarn you, Sir, and for the last time, your answer to this letter, or, if you do not answer, your subse-

quent conduct, will regulate mine towards you."

Thus, the Bishop of Pamiers employs soft words to coax M. Maurette, and threats to intimidate him. But the new convert was neither to be coaxed nor intimidated. He wrote to the prelate another letter, of which the following is an extract:—

"You call the reasons assigned for my conversion in my letter 'futile' and 'a thousand times refuted.' Allow me to tell you, that it would be more for the honour of the Romish Church to refute these reasons satisfactorily, than to make use of epithets which convince nobody. . . . I know that you have power to launch against me the anathemas with which you threaten me. Well, Sir, if it is your pleasure, strike! For myself, I shall go nowhere else for consolation, but to the word of God. I desire to meditate upon it constantly, because in it I find strength, peace, life, joy, and courage. It teaches me to render good for evil, love for hatred, kindness for injury. A word more, Sir. Since you desire to open your arms to me, and take an interest in the salvation of my soul, allow me to express wishes for your own salvation. Believe me, I pray ardently that you may be enlightened by the Holy Spirit upon your eternal interests. What will become of your soul after quitting this transitory state, if you have not followed Him who alone is 'the way, the truth, and the life?' if, putting your trust in a church which can do nothing for you, you never invoke the only name by which we can be saved? Open, then, your heart to the Gospel of peace, and this peace shall descend and rest upon you."

After such a letter, the Bishop of Pamiers saw plainly that he could not expect to bring back M. Maurette to Popery; so he answered by an act of excommunication, containing the most terrible anathemas. The document resembles those which the inquisitors of the middle ages put forth against heretics, when they could not imprison nor burn them. M. Maurette sent back this act of excommunication to the bishop, merely saying to him that he no longer belonged to the Roman Catholic Church.

But this is not all. The converted priest remains in his old parish; and several inhabitants of the commune of Serres, led by his instructions and exhortations, have also abandoned Popery. They have purchased copies of the Bible, to learn from the word of God what is the true religion. Some weeks ago, feeling a desire to open a Protestant chapel, they petitioned the general consistory of their department to send them a pastor to preach the Gospel. The petition was favourably received, and the president of the consistory, the Rev. M. Vieu, went to the village of Serres to perform public worship.

On being informed of this news, the Popish clergy were very indignant and much alarmed. The Bishop of Pamiers went in haste to the town of Foix, the capital of the department, to solicit the aid of the prefect. On his part, the prefect wrote to Paris, requesting orders from the government. The priests tried by all imaginable means to inflame the fanaticism of the neighbouring villages, in order to prevent Protestant worship at Serres. For what a calamity, what destruction to them, if the inhabitants of Serres should embrace the doctrines of the Reformation after the example of their curate! The most disastrous consequences would follow, and the evil must be prevented at any price!

So, when the pastor, M. Vieu, arrived at Serres, on Saturday evening, to preach the next day, the village was in a ferment. A large collection, particularly of young men, was gathered from the surrounding country, and assembled under the house where the pastor lodged, to make what we call a *charivari*. This is a discordant music, made with tin kettles, horns, and other harsh-sounding utensils. The French people give such charivaris to those who are particularly obnoxious to them.

This mob did not frighten M. Vieu; but soon quarrels arose among the mob, and from insults they proceeded to blows. The mayor of the commune interposed his authority to end the contest. He then called M. Vieu before him, and asked if he had a passport. The pastor replied that he had not thought it necessary to take a passport, since he was not going out of the department, and was known to many persons. But the mayor, a poor illiterate man, who can hardly write his own name, and who is wholly under the influence of the priests, took advantage of this want of a passport to arrest M. Vieu and put him into prison.

Here, then, a pastor, a president of consistory, is seized by the police as a vagabond, and the next day, Sunday, led by the soldiers to the town of Foix! Thus are the rights of Protestants respected in France! Thus is religious liberty understood by certain Papists, priests and laymen! Had a Protestant village called a priest to convert them to Catholicism, never would the mayor have dared to imprison the servant of the Pope. But we, Protestants, form in France but a small minority, and the officers of Government think that they may make use of the most arbitrary and tyrannical measures against us.

M. Vieu was led to Foix, to appear before the prefect. When the prefect recog-

nised the president of consistory, he immediately set him at liberty. But the object of the Popish clergy was effected, for there was no Protestant worship at Serres. The prefect tried to frighten the pastor; he advised him not to return to this village, because the people were too much excited, and a mob would be again collected; he must not endanger the public tranquillity, &c., &c. That is to say, the prefect, the true instrument of the bishop, wished to keep the pastor, M. Vieu, for an indefinite period, from the village of Serres. This would have been a fine consummation of the intrigues and plots of the priests.

But M. Vieu, being commissioned by the consistory to preach at Serres, and knowing, besides, that it is better to obey God than men, would not yield to their despotic terms. He replied that, with the blessing of God, he would return to this village, and that, if there were another mob, the officers of Government would be responsible. I lately met M. Vieu at Toulouse, and he seemed to me determined to maintain his rights as pastor. He is now, by the circumstances in which he is placed, the representative of religious liberty in France, and surely he will not be recreant to his high trust.

M. Maurette has also given an example of great courage in this affair. When the pastor, M. Vieu, was led to Foix, he resolved to go himself to defend his cause. On his way he met, in a retired spot, by which he had to pass, four armed men, who, putting their bayonets to his breast, ordered him to go no further. M. Maurette, preserving his presence of mind in this frightful situation, replied firmly, "You can kill my body, if you will; it is in your hands; but so long as I have a breath of life, I will try to pursue my way, and I will go where my conscience bids me go." The four peasants, overawed by M. Maurette's firmness, allowed him to go on his way.

These events have excited deeply the public attention. The slanders uttered by the clergy and the arbitrary acts of the officers of Government have helped more than hurt the Protestant cause. Many citizens are indignant at this violation of religious liberty. I should not be surprised if the village of Serres, particularly after the preaching of M. Vieu, should become, in the majority, Protestant. A special evangelist ought to be sent to establish permanent worship there. May the Lord himself direct these things, and make them serve for the glory of his name and the advancement of his kingdom! I am, &c.,

G. DE F.

THE MISSIONARY, MAGAZINE AND Chronicle.

THE BLIND CHIEF OF SAMOA.



"Teacher Williams, I am a blind man but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me and not kill me and whilst I can talk to them and tell them of Jesus my bo, (placing his hand on the head of his son, an interesting youth, can read and write, and so we can teach these things —Page 142

SOUTH SEAS. THE BLIND CHIEF OF SAMOA.

(Communicated by the Rev. W. Mills, of Upolu.)

"How little did I think on the morning I accompanied the brethren, Williams and Harris, out of our harbour, that in a few days they would finish the voyage of life. It was affecting to witness the feeling displayed by our Samoan teachers when parting with their families and friends; and, with a devotedness which could not be surpassed, accompanying their faithful leader to lands of heathen darkness; while he, in the midst of them, endeavoured to cheer their minds under the sorrow of separation. Could but the friends of Missions at home have beheld the scene, their hearts would have burned within them with delight, and with desire to send forth the word of truth."

"We mourn the loss our Mission and the Church at large has sustained; but we mourn not as those who have no hope. We feel assured that God can raise up other labourers, endow them with talents, and inspire them with zeal and courage adequate to the difficulties and dangers of the undertaking. Let us have the prayers and support of our friends at home, and I trust that many will be found among us who, undismayed at what has occurred, are ready to carry out the plans of our departed brother, and who count not their lives dear unto them, if they can but advance the kingdom of their Lord and Master."

"The evening previous to brother Williams leaving us, a very interesting circumstance occurred. Whilst sitting in our house talking over our plans, a blind Chief, who is an intelligent and good man, entered. He said, '*Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them of Jesus, my boy, (placing his hand on the head of his son, an interesting youth,) can read and write, and so we can teach these things.*'—Page 141."

"I never saw Mr. Williams more deeply affected than he was at the earnestness with which poor blind Sepætaia entreated permission to follow him."

Writing on the subject of native agency, and the extent to which it might be employed at the present time, Mr. Murray, of Tutuila, observes:—

"I would strongly recommend that some of our number should devote three or four months annually to the important work of visiting the recently formed Missions; exploring new fields, and introducing to them the Gospel. Without such an arrangement, a long time must elapse before we can fully occupy the New Hebrides; the Loyalty Group; the New Caledonia Islands; the Solomon Archipelago; and the immense islands of New Guinea, New Ireland, New Britain, and many others."

"The teachers are ready—ready in almost any number—to become the pioneers of Missionaries. At Rarotonga, there is at present no difficulty in obtaining men: there are numbers in that island not only willing but most desirous to leave all for Christ. On some occasions, when we have been selecting a party to proceed in the *Camden*, the teachers of an entire district have offered themselves in a body, and when declined, the refusal has been received with the deepest emotion, and the most affecting expressions of regret."

"Thus there is no lack of native agency; and Missionaries in the field are most ready to assist them in the prosecution of the great object. Missionaries, I doubt not, could also be found to follow up the labours of the native teachers; and surely the British churches will not fail to furnish the means of sending them forth to the field, and supporting them there."

"By the help of the Lord, Christian teachers might, in a very few years, be placed on every island of importance between the southern islands of the New Hebrides and New Guinea."

SUMMARY.

IN the annals of Missionary enterprise we have rarely met with an instance of Christian tenderness and holy zeal exceeding that with which we introduce to the readers of the *Missionary Magazine* our present number. What generous compassion for perishing souls—what fervent love to the Friend of sinners glowed in the heart of the blind Chieftain, who longed to leave his home and country, and hazard his life in the “dark land,” in the humble hope that he might commend to savage men the mercy he had found! And such is the spirit with which the Lord of Missions has baptized many whom he has called out of darkness into his marvellous light. *That light will shine*, and penetrate the darkest recesses of pagan misery and crime—native teachers, well suited to the service, are saying to their fathers in Christ, “here are we, send us;” and the heathen of distant islands, who have begun to feel their degradation, welcome to their shores these humble messengers of peace. Thus led on by the finger of Providence, and thus assured of the presence and power of the Holy Spirit, let the churches at home amidst the difficulties and discouragements of the passing times, thank God and take courage. “Not by might, nor by power, but by the Spirit of the Lord of Hosts,” the primitive churches in the feebleness of their infancy overthrew the idols of the heathen, and spread the triumphs of the Saviour through the world: and with the infallible marks of apostolical faith and godliness in our Mission Churches, sustained by our own importunate and persevering prayers, we may cherish the confident assurance that the devoted evangelists whom the Saviour is sending forth, strong in his strength, and valiant for the truth, will soon be heard lifting up their voices in the high places of the field, exclaiming, “Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

Our readers will not fail to mark with peculiar pleasure, indications of improvement in some of the churches of *Tahiti*. The hearty welcome given to their old Missionary on his return, after a temporary absence—the rapture with which they beheld the book of God in their own language—and the eagerness which they displayed, *not in begging but in buying* the sacred volume; together with their zeal in the erection of Christian sanctuaries, and their increased desire for Christian instruction, are surely indications that the spirit of better times is reviving among them.

The communications of our Missionary brethren often evince that the most painful and formidable obstructions to their progress, arise, *not from the heathen, but from their countrymen, and others* “who profess and call themselves Christian,” but who dishonour and blaspheme the sacred name they bear. Our present Number contains sad and humiliating records of the character and influence of these nominal Christians. “*They are the gamblers—they are the drunkards*,” writes one of our brethren; and a second, labouring in India, observes, “A native said to me at a time when the Parsees were very bitter against us, ‘The Europeans are a greater stumbling-block to the progress of religion in this place than any of the natives.’” With these facts before us, we cordially recognise, as fellow-labourers, the friends of Home Missions, City Missions, and especially of British Seamen, and earnestly pray that by the divine benediction on their various and valuable labours, every vessel that leaves our shores may convey to distant lands the piety, and not the vices of our country.

The intelligence which we have now the pleasure to communicate contains delightful proofs of the power of Divine grace in the conversion of “the chief of sinners.” Mateebe, the aged chief of Lattakoo, who resisted the influence of the Gospel, and remained wedded to his vices for more than twenty years,—to the con-

sternation of the surrounding heathen, who regarded him as *the father of their cause*, has embraced the faith of Christ, and become a little child in the kingdom of God. An African *robber* also, to whom a faithful and intrepid Missionary addressed kind and solemn warning in the desert where he found him with his wicked companions, seeking to perpetrate their deeds of darkness, is now seen with the return of every sabbath, receiving from the lips of his kind reprover the word of life. An Indian Gooroo, or religious teacher, formerly depraved in his habits in proportion to his assumed sanctity, has been led, through the silent instrumentality of a tract, to suffer the loss of all things for the excellency of the knowledge of Christ Jesus our Lord. These are the *present fruits* of Missionary labour, which more than repay our anxiety and toil; but with equal pleasure should we also regard these vigorous and extended efforts which afford a sure promise of still "greater things." The cause of *Christian education*, in connexion with our several Missionary stations, is every where advancing; and from the thousands of little children who are thus brought up "in the nurture and admonition of the Lord," we look, in dependence on the Divine Spirit, for that holy seed, which thickly scattered over every land, shall, at the set time, produce the harvest of the world.

GRATIFYING INTELLIGENCE FROM TAHITI.

JOY OF THE PEOPLE ON THE RETURN OF THEIR MISSIONARY.

(From Rev. J. M. Orsmond, Aug. 2, 1841.)

THERE are periods when the harp must be taken from the willow, newly tuned, and loudly sounded to *his* praise who is plenteous in mercy.

My short absence from Tahiti has proved of the most essential service to my health. During that period my native schools were well kept up, and I was comforted on my return by witnessing the great joy of my people in again beholding me. As soon as it was said, "Here is our Missionary, he has not abandoned us, he is come indeed," all were in motion. First, the children of each school came in separate bodies, with food of all sorts, fish, fowls, crabs, crawfish, plantains, oranges, &c., which they threw down in a heap before me. After shaking hands they retired, exclaiming as they went, "Because of the goodness of God you are brought to us again."

Almost every family came separately to show their pleasure on the occasion of my return. A hog was presented by one; a huge bunch of banana, or mountain plantains, by another; a fowl or fish by another; others brought a selection of fruit; and tears of joy were shed by all. The poor people sat about my doors, in my rooms, about my feet, and under my table for hours; some weeping, some shouting, "Salvation to you our pastor;" while at a little distance outside, others expressed their delight by dancing about and singing, "Our parent is come, is come; our parent is come; and God brought him back."

The services of my respected brethren

Platt, Darling, Joseph, Howe, Johnson, and Blossom, proved highly beneficial to my people in my absence. All who were left in the capacity of candidates for church fellowship are earnestly urging on to the enjoyment of that privilege, and since my return, many whom I have often warned with tears, have come forward to offer themselves for admission to the church. I will sing of the mercy of the Lord for ever.

On my return to Bogue Town, I brought with me about 60 new Bibles. The solicitude of my people to obtain them was, indeed, great. For months they had been waiting with the money in their hands. By far the greater number of those who have displayed so fixed a determination to obtain a copy, are the persons that, in past years, gave us the greatest trouble; but this year the use of ardent spirits has been almost given up, and the reading of the Bible substituted in its place. Good chapels are in a forward state where, some time ago, there were none. This is all the result of deep conviction on the part of the people. Let us not give the palm of victory to those who (after the natives are moralized, civilized, and christianized,) come with their abominable practices, their accursed covetousness, their destructive liquors, and tongues full of guile, to pervert the righteous ways of the Lord, and to lead astray the unwary. I have now the pleasure to say, that the evils imported by foreigners, as they originate, so they abide, chiefly with themselves. *They* are the

gamesters; *they* are the drunkards; and though our people see so many vile practices among the swarms of seamen who come to our shores, are so often tempted by cunning men, and so often ridiculed by the children of the world, only a very few have fallen victims.

Our congregations increase, and many are pressing into our churches. For goodness

of temper, general moral conduct, correct scriptural knowledge, decided attachment to the Gospel, and, in the aggregate, pleasing consistency, as church members, I am bold to say, that they are fit to be placed on a footing with any equal number of professing Christians of any church in any part of the globe.

DYING WORDS OF A NATIVE CHRISTIAN.

(From Rev. J. M. Orsmond, Tahiti, Oct. 4.)

A short time since a man called Faus, was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bed-side, and said, "My land and office I care nothing about—that I leave to the living—my last voyage is come,

but Jesus is my floating raft, and I shall reach the true landing place: I cannot sink while he lives. My son, how long will your ear be as that of a ship's figure head? Murder was all I knew in the reign of Oro—my club was my pillow—I knew no rest. But Jesus has now the government; his word is an ocean without a swelling surge, and if you will come on this raft with me, Jesus will not push you off to the endless flame. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy."

ANXIETY OF THE PEOPLE TO POSSESS THE SCRIPTURES.

(From Rev. David Darling, Burder's Point, Dec. 12, 1840.)

THE *Camden* arrived at Tahiti about the 12th of September last, bringing our respected brother Mr. Nott. We were glad to see him once more among us, especially as he brought with him a good supply of the Tahitian Bible, which he has been spared to carry through the press. A sufficient number came in the *Camden* to afford a supply of one hundred copies for each station on all the islands, both to windward and leeward. I believe at every station they have been bought with the greatest eagerness possible. At our meeting on their arrival, the price was fixed at two dollars each: the people would have given three as readily as two, but as Mr. Nott proposed the latter price, and the brethren immediately agreed to it, they were sold for that sum.

It has been most encouraging to the brethren to witness the great desire which has been manifested by all classes to obtain a copy; and now that they have got them, they are daily reading them, not we hope, without benefit.

When our portion was brought home, the people came flocking to my house with the money in their hands, and would not leave until they received a copy each. Some, who had not dollars, ran for their fishing utensils, went to sea, caught fish, and took them to market to get money to purchase a Bible; others ran about and borrowed from their friends, until they raised the sum required for a copy. It is very pleasing to see the people, not only church members but others, so anxious to possess the word of God.

HERVEY ISLANDS.

IN a letter recently received from a pious seafaring man who visited these islands early last year, the following testimony is borne to the social and religious advancement of the people in the island of Mauki:—

At Mauki, a small solitary island about 16 miles in circumference, I landed on Sunday, February 15, 1841. As the reef joins the land, there is no entrance even for boats, and I was therefore taken through

the surf by the natives. I suppose the population to be 300 to 350, men, women, and children; not a single white man among them—they are all Christians, under the care of a Tahitian teacher and his wife.

They have the finest church I have seen in the Islands. They received me with great kindness and hospitality, feasting me three times a day on baked hogs, fish, bread-fruit, and other things, spread on a large table *dubbed* out of a tree, which was strewn with large leaves for a cloth, and lighted up in the evening with two chandeliers of eight burners each, of cocoa-nut shells.

The whole population kept me company from Sunday evening till Tuesday noon, when I left them. We had prayers and a hymn morning and evening; and the deacon of the church, who said grace at meals, gave me a Tiputa for the striped shirt I wore. They offered me many presents of fruit, &c., when I came away.

INDIA.

THE CHRISTIAN INSTITUTION AT CALCUTTA.

(Extract of a letter from Rev. John Campbell, Oct. 5, 1841.)

The public school at Bhowanipore continues to flourish, and to increase, in numbers daily. We have nearly 400 on the list at present. A great many of our lads have ceased to be idolaters; of some of them I have good hopes. Most of our lads are from the country, from distances as great as 500 miles, so that the institution is known, and its influence felt, far and wide. Will not the Lord bless the seed thus scattered on these mighty waters? Of the nature of this influence, I may give you the following example:—

One of our brethren being recently on a Missionary tour, passed through the district of Krishnagur, where so many have lately embraced Christianity. He saw a number of Christians sitting under the shade of some trees, attentively listening to a man who was reading and explaining to them a chapter of the New Testament. On inquiry, he found that the young man was a Hindoo, who, as he was passing, had observed these poor Christians trying to read the Scriptures, but not understanding what they read. The lad asked them to lend him the book, and he would explain it to them,

as he had learned it in the Missionary school at Bhowanipore.

The lads of my first class, in particular, are seriously inquiring after truth, and their minds are in a very interesting state. These have renounced idolatry; they believe in the truth of the Gospel; and some of them, to my knowledge, are in the habit of reading the Scriptures in private, and praying in the name of Jesus, and yet they have not made a public profession. This may appear strange, but it must be remembered that there is no people in the world so devoid of moral courage as Bengalees. They believe the doctrines of Christianity; they will profess and defend them publicly, but they are not prepared to suffer persecution by public baptism. This is the only barrier. O pray for them, pray for the outpouring of the Spirit. All *is* ready, the seed *is* sown, the conscience *is* impressed, the mind *is* enlightened: we wait for the influence of the Spirit to make it produce fruit,—to make them willing to leave father and mother, houses and lands,—yea, all things for Christ.

MIRZAPORE.

(Extract of a letter from Rev. W. Glen, Oct. 16, 1841.)

WHEN entering into the city, I am often quite amazed at the length and breadth of it; and at the large crowds to be seen in every quarter. The population, according to the last census, is about 60,000. Of these 7,000 are Mussulmans, and the rest Hindoos. At Benares there are many learned pundits, but here very few are to be found. Indeed learning is proverbially neglected at Mirzapore, while trade is carried on upon a large scale both by the natives, and by ten or twelve Englishmen, either on their own account, or as agents for Calcutta houses.

The Gospel is preached in the city several mornings every week at one or other of the three stations, to attentive audiences.

During this cold weather we shall endeavour to get a few native chapels built, as we have in hand 500 rupees given for that purpose; and the city is so large that we might preach ten times a week in various parts of it, to entirely different audiences. My Urdu preaching has hitherto been confined to the Mission premises, where with the children and native Christians, we have about seventy souls under daily instruction.

In the school-room we have Hindoostanee worship every day, morning and evening; when Genesis in the morning, and Corinthians in the evening, are expounded and catechised upon. On Sunday, two discourses are preached. There are besides,

classes both for boys and girls for religious instruction.

The girls, 28 in number, are under the charge of Mrs. Mather and Miss Thomson. The boys, 25 in number, go to the city school, where, in Urdu only, they are taught reading, writing, arithmetic, and geography. About as many more boys from the city attend the school; some of them have made considerable progress in the English language; the books used are those of the Christian School Book Society. With the orphans I spend one hour reading and expounding the Scriptures; in this exercise the other boys do not join. The more advanced of our orphan boys will now commence the study of English. With the first

class who have finished the Urdu geography, we shall commence the elements of astronomy, and use concurrently the *Khair Khwah i Hind*, which contains many scientific, as well as religious articles. We have two native teachers from Benares, well acquainted with English; they are competent and vigorous young men.

Some of the boys must be printers and bookbinders, some are engaged in the manufacture of scented soap lately commenced, others work at carpets, &c. &c. The girls work at tape and bobbin, and making calicoes. The orphans are all improving in general and religious knowledge; and some, we trust, are truly pious, or at least not far from the kingdom of God.

SURAT MISSION.

STATE OF RELIGION IN THE PROVINCE OF GUJUBAT.

(From Rev. W. Clarkson, November 28, 1841.)

AFTER staying at Bombay a week, I returned to Surat overland, with the double purpose of recruiting myself, and making known the Gospel in the villages on the road, where the Gujarathi is spoken. The general reception of the message on the part of the villagers, formed a very striking contrast to the natives of Surat. The former were interested, and seemed somewhat open to conviction, employing no perverted argument in their defence, while the latter have hardened their hearts against the truth. This difference, however, does not, I fear, result from a difference of disposition, but from the ignorance of the one, and the comparative knowledge of the other. The villagers do not see that the Gospel is at once subversive of their own system; the natives of the cities by experience know that it is so. Let both understand the Gospel alike, and comprehend its bearing on all that they are interested in upholding, and in both cases alike will hostility, I apprehend, be manifested.

In the villages I found a few of the natives not wholly unacquainted with Christianity, but the mass of the people were, of course, perfectly ignorant. These villages are very large, some of them containing from one to four thousand inhabitants. Oh! would that each had a Missionary! It is a

most distressing sight to go through a country with so large a population, and know that the people never hear the Gospel; a Missionary may pass through once in five or ten years, and they may receive a few books, but what can be expected from this? The Maulavi accompanied me, and was very useful; he spoke to the Mussulman well on the subject of Mohammedanism and Christianity, and gave away books.

The English institution at Surat, which had been closed in September, was re-opened in October. The examination had been well prepared, but was not well attended. There are none here interested in native education on our principles; indeed the generality of the Europeans are hostile to it. A native said to me, at a time when the Parsees were very bitter against us, "The Europeans are a greater stumbling-block to the progress of religion in this place, than any of the natives." This, I fear, is too true of Surat. The number of scholars was, at the examination, 101, being an increase on the preceding year of 15; we have not now so many. The prospect of a government school has caused many to keep away, and we have lost in this way some good scholars.

SOUTH TRAVANCORE.—NEYOOR MISSION.

(From the Rev. John Abbe, Neyoor, Nov. 1, 1841.)

General character of the work.

I FEEL a pleasure in telling you of our state and prospects. Our path is not a little chequered; we are called to pass through alternate scenes of joy and sorrow, hope

and disappointment. At times we are called to mourn over the apathy and exclusive spirit manifested by some of our people, the direct opposition of the heathen to our testimony, and the gross ignorance by

which we are surrounded: while at other seasons we find causes of rejoicing in the evident improvement of many of our hearers, the accessions made to our cause from the ranks of idolatry, and the gradual, but certain influence which Christianity is gaining over all classes. We labour and pray for a blessing; daily endeavouring to make known the truth by the living voice, and by the distribution of tracts and Scriptures; we are sowing in hope and waiting for the harvest, and we rejoice in the expectation that, as we publish the word in humble dependence on the Divine promises, it shall "not return void, but prosper in the thing whereunto it is sent."

Persecution of native Christians.

In one of my former letters, I mentioned the vexatious course of conduct which some of the more powerful heathens had pursued towards the Christians. I am sorry to inform you, that even now there are signs of approaching trouble, and threatenings of evil directed against those who profess the faith of Christ. Perhaps the time for the trial and purification of the church in Travancore is not far distant. This, however, we leave in the hands of Him under whose direction and disposal all events proceed, remembering that "*He is faithful, who will not suffer his people to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it.*" The afflictions which the people of this land are called to endure for the sake of Christ, cannot be termed either fiery trials or bloody persecutions; yet they are excessively trying to the faith of our weak believers. The nature of them will appear from these two instances. According to the custom of the country, a person of the Shanar caste is prohibited from marrying again after the decease of his first wife. As this prohibition was the cause of much evil, the Missionaries, some years since, obtained a dispensation in favour of the native converts, and the consequence was that such as had learned so much of the Gospel as to prefer lawful matrimony, availed themselves of the privilege, and were married according to Christian form. There are attempts now making to set aside this exemption, and to punish those who have married a second time, as offenders against the rules of caste. A poor man was lately apprehended on this pretence, and imprisoned for several days, until an agent of the Mission remonstrated with the individual who confined him, and obtained his release. It is by no means unusual for Christians to be kept in prison under false charges, until we can send persons to expose the injustice of their prosecutors.

A trial of faith.

Another circumstance which has lately happened, is also operating on the apprehensions and fears of our people. A decree has lately been issued against a rich Nadan (or chief of a village) who professes our religion, by which he will be deprived of property that has been in his possession many years, on the ground of his being a Christian, and not having performed certain ceremonies at the funeral of his relatives, in compliance with the directions of the Dharma Shastrum. I mention these things not from any desire to complain, but to show the obstacles which lie in our path, and to secure an interest in your prayers.

I have had much pleasure during the past year in meeting the candidates for baptism, and the Lord's-supper. My object has been to elicit their views of Divine truth, and to ascertain as far as possible, their personal interest in the great salvation. While a few have manifested ignorance both of the nature and design of the ordinances, the greater number have displayed a correct knowledge of their intention, and expressed an earnest desire for further instruction. These meetings have been profitable; a candidate said to me, "I like to come and be examined about my sinfulness: it does my heart good." On one of these occasions, our departed brother, C. Miller, was present, and expressed great satisfaction, especially with the answers given by some of the women. Those who appear to hold the most erroneous notions concerning these subjects are generally converts from the Romish profession.

Idolatrous ceremony.

The annual ceremony of bathing an idol took place on Saturday, at Trevandrum. The common people who receive our doctrine, speak of these follies with ridicule and disgust, even laughing at the idea of a god that required to be cleansed, and referring in contrast to the Scriptural representations of the infinitely holy Jehovah. Mr. Ramsay informs me, that he has received a letter from a military gentleman of Trevandrum, who states, that this year, in consequence of an earnest request made by himself and brother officers, their attendance at the festival was dispensed with by the native government.

Conversion of a Gooroo by means of a tract.

As we have not many opportunities of preaching to the higher castes, we are accustomed to deliver tracts to such of them as we meet on our journeys. I have given many both to Brahmins and Mohammedans, who thankfully receive them, and often solicit more "good books." A young man who was formerly a Gooroo, or teacher, and

officiated in the village pagoda, a few months since received one of these little messengers, probably from one of the readers, and under a conviction of its truth, has left his employment and his heathen friends, to study the New Testament. He now resides on the Mission premises, and gives us every reason to believe that he is deeply convinced of the iniquity of his nature, and is sincere in his inquiries after the way of salvation. I do not wish to speak with confidence, as his time of trial has been short; but this I can testify of him, that having renounced many worldly advantages, and the friendship of his former patrons and rela-

tions, he receives a small pittance for his necessary expenses, and spends his time in reading the Scriptures, and conversing about his soul, and the heavenly kingdom. If he be, indeed, as I believe him to be, a child of God by faith, it will be an encouragement for us to sow the precious seed beside all waters, since his conversion cannot be attributed to direct preaching or personal discourse, (for I had never seen him before he came to speak of his state,) but to that God who caused the tract to be conveyed to his hand. May the Lord preserve him, and keep him from falling!

SOUTH AFRICA.

LATTAKOO.

CONVERSION AND BAPTISM OF A BECHUANA CHIEF.

(From Mr. R. Edwards, Sept. 24, 1841.)

LATELY an old man, feeble from age, stood forth with others to make a public profession of his faith in Christ, by being baptized. This individual, Mateebe, our old king and chief of the Batlapi, has been considered "among the dead," having neither influence nor power over his people, who view him as one of a former generation. He never possessed energy or decision of character, and was generally ruled by his queen. Latterly, his sons divided his property among themselves, so that now he is poor; and as they do not care for his appearance, we have given him a suit of clothes, furnished by kind friends in England, who are, perhaps, not aware that even royalty in this country is no security against being clothed in rags.

I had heard, a few months before he last visited us, that he was becoming much concerned about the state of his soul, and could no longer conceal his fears, which only increased the longer he kept silent. Being quite overwhelmed, he made known his alarm to the believers, and requested their counsel and sympathy. Morisanyane, the native reader at his residence, was made useful to him. Mateebe at length urgently entreated his sons "to take him to Kuruman to see his own Missionaries;" immediately on his arrival, he bent his feeble steps to the Mission-house. Never before, I believe, did he visit a Missionary with so much anxiety and diffidence. I found him not inclined to speak much, but rather to hear what might be said to him. He said, however, that "he had come to speak about his soul—that he was an old man, great from age, but without understanding: there is nothing left," he ex-

claimed, "but my old bones and withered skin; I heard 'the word' from the beginning (twenty-five years ago,) but never understood, and now have no rest night nor day; my soul is sorrowful, and burning with anguish; my heart is sick, and rises into my throat; my mind is dark, and my memory cannot retain the good word; but though it forsakes me, it does me good; it leaves something behind in my soul, which I cannot explain, but which causes me to hope. I wish to cast myself at the feet of Jesus the Son of God, in hope and expectation that he will have mercy on me. I feel that it will be my wisdom to sit at the feet of believers, who are grown to manhood in knowledge, to be ever instructed by them in the paths of duty and salvation."

On inquiring among those who had observed him of late, I found that they all thought favourably of him, for they had seen him weep repeatedly over his sins, and his lost state as a sinner. He expressed ardent desires to live and die at the feet of Christ, and to be united to his people; and there being no Scriptural objection, he was proposed, and received by the church in this place. Though the rightful chief of 20,000 Bechuana, Mateebe stood with as much humility, as others of his people beside him, whom he formerly considered as his "servants" or dogs," to receive the ordinance of baptism. He may not be a bright star among the believers, but if enabled to follow up his desire, "to live and die at the feet of Jesus," though he go halting the few remaining days of his life, he will be at last received to glory, a monument of what grace can do even in the eleventh hour.

GRIQUA TOWN.

(Extract of a letter from Messrs. Wright and Hughes, Oct. 15, 1841.)

Value of native agency.

EXPERIENCE has taught us a more excellent way to evangelize our large district than that which we formerly adopted. We confined our individual efforts to one spot, allowing the gifts of the church to lie dormant, whilst numbers around us were sitting in darkness and the shadow of death. Circumstances at length compelled us to call into exercise all the sanctified talent of our church to meet the exigencies of the case; the Lord in his rich mercy granted a blessing on the instruments and means which we used for the benefit of the heathen around us; and during the last seven or eight years, we trust that many hundreds have been turned from darkness to light, and from the power of Satan unto God. Many of these have been, and still continue to be made blessings to others, and we rejoice to behold our brethren around us applying to the public to assist them with the means of support for native agents, adopting the same arrangements as ourselves for multiplying their own energies, and saving the people, and that there is the promise of an abundant harvest, as the result of these efforts.

State of the native churches.

The additions to our churches during the year afford us much encouragement, and matter for devout thanksgiving to Him who still manifests himself as mighty to save. The three branch churches gathered from among the heathen around us, as well as the large number gathered into the fold of Christ at the head station, continue, by their order and stability, the assistance they render in our efforts to advance the knowledge of salvation, and particularly by their firmness in the cause of temperance, to afford us solid satisfaction. Still we feel we have need to double our diligence and earnestness, both in our labours and prayers, and we beg a special interest in the prayers of the Directors, that God would continue to revive his work among and around us.

Ardent desire for the Scriptures.

Among the events of the year, it has been particularly pleasing to us to witness the desire of our people to obtain the Sacred Scriptures, and elementary books of instruction. Griquas, Corannas, Bechuanaas,

and even Bushmen, have given us ground to hope that the desire to search the Scriptures is extending throughout the country. It ought to be remarked, that the number of Bibles, Testaments, &c., sold, and not the number given away, is the surest ground of hope that they are valued and read by the people. We rejoice in this fruit of the Mission, even though its increase should lessen the ability of our people to contribute to the Society's funds by the more direct and usual way of subscriptions. For Dutch Bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of Sichuana Testaments received from Kuruman, 64 copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor, and the native teachers, 16 copies, making the total disposed of 80; and we should have far exceeded this number had we possessed the needful supply. Of Sichuana hymn-books 105 copies have been sold.

Dutch and Sichuana spelling-books, Scripture lessons, tracts, catechisms, &c., have been distributed to the number of 500 copies. About 50 of the Dutch elementary books, with five Testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this, have urgently requested teachers to instruct them how to use the books thus put into their hands.

It will be observed among these payments, that one large item is from the Bechuana part of our people for Sichuana Testaments, which now for the first time are published in that language. Scarcely a week had elapsed after the arrival of the Testaments from Kuruman at this place, before we were beset by people from all parts of the country with payment in hand, eager to receive them as a gift from Heaven, and as a boon from the Bible Society.

Both translator and publisher are worthy of sincere praise for the general fidelity, correctness, and beauty of this first edition. We hail it as a great blessing to the Bechuana nation; it is a volume just in season for the converts among that people, and a mighty weapon in the hands of our native teachers. May the Spirit of truth rest upon it, and show it to be indeed the sword of the Spirit!

PACALTSBORP.

(From Rev. W. Anderson, Dec. 4, 1841.)

Efforts of Christian beneficence.

At a Missionary meeting, held at this station, in October, and at which Dr. Philip

was present, we endeavoured to impress upon the minds of the people the duty of rendering more pecuniary aid to the Pa-

rent Society, as a mark of their gratitude for what God had done for them. They seemed to be fully sensible of the truths stated to them; readily agreed to exert themselves to do more than they had previously done; and each person present had his or her name put down as monthly subscribers. If they fulfil their promise, (as I trust they will,) the amount will be next year upwards of 100*l.*; and this they have promised to repeat annually.

The amount of their subscriptions from October, 1840, to September, 1841, amounts to 42*l.* 18*s.* They certainly seem to be very earnest to meet the urgent necessities of the Society. Among other instances of this, they intend to divide the station into four divisions, and they have chosen a male and female collector for each division; the one to collect from the men, the other from the women. A short time ago a woman stated to me, that she had, on account of the circumstances of her large family, thought it to be her duty to give up her subscription to the Auxiliary Society; but having heard me one evening speak from

Prov. xi. 24, There is that scattereth and yet increaseth; "My heart," said she, "smote me, and my conscience charged me with having done wrong, being convinced that it went better with me when I gave that money to God, than it did afterwards; therefore I will begin again." This woman is now one of the female collectors.

I am happy to tell you, I do not remember a period since I came to Pacaltsdorp, when there was a more regular attendance of the people on the Sabbath, or a more general interest and inquiry among them about the concerns of their souls, than at present. I have baptized this year eight men, five women, and fourteen children; and persons now come to me daily to converse about the things of eternity, and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labours of his poor aged servant. I hope I shall continue to have a share in your united prayers, that I may remain faithful to the end, and finish my course with joy.

UITENHAGE.

(Extract of a letter from Rev. W. Ellsbt, Oct. 5, 1841.)

A Fingoe baptismal candidate.

THE class of candidates for baptism contains from twenty to thirty persons. I cannot refrain from mentioning a somewhat remarkable fact in connexion with one of them.

One evening I was struck with the wild appearance of a stranger in the chapel. He was a tall man of a very ferocious aspect, dressed in a dark brown blanket, such as the Fingoes usually wear. I asked him who he was. "Don't you remember me?" he inquired. "No," I replied. "Don't you remember," he rejoined, "a long time since speaking to some Hottentots near a dam of water, at the Kadeau?"

It now occurred to me, that in May, 1840, on my way to Graham's Town, I saw a number of people a little way off the road, and thinking their appearance somewhat suspicious, I rode up to them, and asked them what they were doing. As they could give no good account of themselves, I spoke to them of the impropriety of living in a state of idleness, advised them to get employment among the farmers, and talked for some time seriously with them on the importance of caring for the salvation of the soul. I now asked the man, what those people were. "Sir," said he, "we were a gang of robbers, and had been living some time as well as we could, but after you had spoken to us, I and two or three

others went immediately into service, and the gang was broken up. What has become of my comrades I don't know, but from that day I have had no peace of mind, and am now come to Uitenhage to learn something of God's word."

I have not the means of verifying this statement, but I have no reason to doubt the veracity of the man; he is now a regular attendant at all our public services, and at the school.

Baptism of Fingoe women.

About thirty Fingoes regularly attend the house of God. Two of the women have given such satisfactory evidences of piety, that I have had no hesitation in baptizing them. I conducted the baptismal service in the Caffre language, in the presence of a very large congregation, among whom were more Fingoes and Caffres than I had ever seen together. This being the first baptism these people had ever witnessed at Uitenhage in their own language, considerable interest was excited. In the afternoon I preached in Caffre, on the subject of baptism, to a larger congregation than usually assembles here.

When a Fingoe embraces Christianity, he is generally exposed to a good deal of persecution from his fellow-countrymen, so that, were it not for the restraining power of the law, the most serious consequences

might be apprehended. In consequence of this state of things, when a Fingoe professes the Christian religion he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoe character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are

thus left without the salutary influence of a Christian heaven among them.

About the same time with the above event, I baptized also a female who had been many years of the Mohammedan creed. We have every reason to regard her as sincere.

WEST INDIES.

APPLICATION FROM THE REV. G. WILKINSON, JAMAICA.

IN presenting the subjoined appeal, received in a letter from Mr. Wilkinson, under date of December last, the Directors are constrained to express their hope that it will meet with the generous consideration of the Christian public:—

May I ask the favour of an appeal being inserted in the *Missionary Magazine*, for aid towards the erection of the contemplated new chapel at Kingston? I have written to several influential individuals in England, and intend writing to others, soliciting subscriptions towards this object. Circumstances have arisen to darken my prospects of obtaining so much assistance in this island as I had anticipated. Among these I may notice the great commercial distress which prevails here at the present time, and which, I fear, will greatly affect the amount of contributions.

Exclusive of sums already received, nearly 1,500*l.* remain to be collected; and though further assistance is anticipated from our people, yet as they consist, for the most part, of those who have recently been emancipated from a cruel and an unjust bondage, and whose means are very limited, they will be quite unable to contribute any thing like the large amount required.

I hope this appeal may meet the eye of some friends to Missions in the building or ironmongery line, who might be willing to furnish gratuitously, some of the materials specified in the accompanying list. I make not this request for myself, but for the benefit of those who have lately received from the hands of British justice and benevolence their natural freedom, that they may enjoy the means of attaining to that "liberty wherewith Christ has made us free."

I would suggest to those kind friends who may be disposed to respond to my appeal, that it is desirable that subscriptions or donations, (especially of materials for building,) be sent to the Mission House, as early as possible, as we are anxious to have the chapel in course of erection.

Nails of all sizes, fine drawn, in kegs.—4-inch and 9-inch spikes, fine drawn, in kegs.—Brads, fine drawn, of various sizes, from $\frac{1}{4}$ inch to 3 inches.—Screws, fine drawn and stout, from 1 to 3 inches.—Patent axle sash pulleys, in pairs, very large (with screws).—Iron but hinges for pew doors, in pairs, (with screws).—Brass fasteners for ditto, (with screws).—6-inch wrought iron but hinges, (with screws).—Square iron but fasteners for doors, some 1 foot 6 inches, and some 4 feet long, (with screws).—12-inch best iron lock with large brass handles (complete).—Quires of sand paper (assorted).—Sash cord to fit the pulleys.—A quantity of best London white lead; dry red lead; litharge; yellow paint; best green paint; burnt umber; sugar of lead; burnt terra senenna; linseed oil, raw and boiled; lamp black; turpentine; Thornley's copal varnish.

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the next Anniversary in May: —

Rev. JOSEPH SORTAIN, B. A., Brighton.

Rev. WILLIAM BUYERS, Missionary from Benares.

Rev. Dr. BYRTH, Rector of Wallasey, near Liverpool.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 30th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. ROBERT MOFFAT, Missionary from South Africa, is engaged to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Thursday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1842.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Thursday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

PROGRESS OF MISSIONS AMONG THE YOUNG.

(To the Editor of the *Missionary Magazine*.)

DEAR SIR,—The subject of Juvenile Missionary Associations, in connexion with our churches, is, I rejoice to see, taking deep and permanent hold on Sabbath-schools. It is, I conceive, absolutely requisite that our young people should be made familiarly acquainted with Missionary operations, in order that their sympathy and prayers may be elicited on behalf of the heathen world. It is by bringing the subject before their young and tender minds that they are induced to give their halfpenny to send the Gospel to those who are perishing for lack of knowledge.

You will be delighted to hear that, in connexion with the Independent Sunday-school of this place, a Juvenile Missionary Association has been formed. The first meeting was held in October last, and it was determined that meetings should be held quarterly for the purpose of communicating Missionary information. Not only has a Society been formed, but there are a number of the children who assemble of their own accord to unite in

prayer to Almighty God on behalf of the heathen world; they meet in the vestry on the Sabbath afternoon, as soon as the school is dismissed.

Our Juvenile quarterly Missionary meeting was of the most interesting character. The chair was taken by the Rev. Wm. Lamb, the pastor, and the platform was occupied by the deacons of the church, and teachers of the School, who severally addressed the audience. The meeting, which was very numerous, seemed strongly interested in the proceedings of the evening.

After an opening address by the Pastor, the report of the monies raised by the various classes was read. Most of the classes are organised. A Secretary, Treasurer, and Collector, have been chosen by the children of the class; by which means they are led to take deeper interest in the work. The sum total for the quarter was 2*l.* 17*s.* 11*d.*; there were also nine boxes, the contents of which have not been ascertained. Last year the sum raised by the school, and the children who are weekly collectors, was upwards of 11*l.* We hope this year almost to double that sum.

The addresses on the occasion were full of Missionary anecdotes and information. At the close of the meeting a collection was made.

I may also state that I believe ours was the first Juvenile Missionary Association formed in Cheshire. I remain, dear Sir, yours very truly,

Northwich.

J. G.

ARRIVAL OF MR. BUDDEN AT CALCUTTA.

ON Friday, the 3rd of December, the Rev. John Henry Budden arrived at Calcutta, by the ship *Pekin*, Capt. Laing, on his way to Benares.

RETURN OF MR. BARRETT FROM JAMAICA.

ON Monday, the 18th of January, the Rev. W. G. Barrett arrived, with Mrs. Barrett and their child, from Four Paths, Jamaica, by the Packet, on a visit to this country to obtain medical advice.

EMBARKATION OF MISSIONARIES FOR THE WEST INDIES.

ON Monday, January 31, the Rev. E. A. Wallbridge, Mrs. Wallbridge and children, embarked for Demerara; and Misses Hick and Scrymgeour, Messrs. Dalgleish and Parker for Berbice, in the ship *Carib*, Captain King.

DEPARTURE OF THE REV. W. MORTON.

ON Saturday the 19th of February, the Rev. William Morton, accompanied by Mrs. Morton, embarked in the ship *Malacca*, Capt. Shettler, on his return to Calcutta.

ARRIVAL OF MRS. SHURMAN FROM INDIA.

ON Saturday the 19th of February, Mrs. Shurman, of the Benares Mission, arrived in London, with two children, by the ship *Marquis of Hastings*, Capt. Carr.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41. — Rarotonga, Rev. C. Pitman, March 1. Rev. A. Buzacott, March 4. Upolu, Rev. W. Day, Jan. 18. Mr. J. B. Stair, Jan. 4. Taitua, Rev. A. W. Murray, June 30. Sydney, Rev. Dr. Ross, May 15, June 30, July 15, 19, 30, and 31. Mrs. Williams, May 19. Rev. J. M. Ormond, May 31. Rev. A. W. Murray, May

3, and 17, July 2 and 6. Rev. G. Charter, July 12. Messrs. Bullen, Turner, Nisbett, and Smee, July 13. Rev. T. Bullen, July 13. Capt. Morgan, July 12.

ULTRA GANGES, 1841-42. — Macao, Dr. Lockhart, July 26. Malacca, Rev. Dr. Legge, July 15, Aug. 17. Singapore, Rev. Messrs. Stronach and

	s.	d.		£	s.		s.	d.
Cirencester	7	6	Bank Interest	2	17	Birmingham, B.	1	0
For Ann Leeworthy, Ann Randell, and Mary and Devota Ni- cholls, at Nagercoil... 6	0	0	Less exps. 187. 14. 11d. *1884 11			Worcestershire. Kidderminster, on ac- count of 1842	40	0
141. 7s. 6d. —			Including 1140l. pre- viously acknowledged.			Yorkshire. Bridlington, L. for the Nat. Girl Letitia Porter	2	10
Hampshire. Southampton, Rev. T. Adkins and friends, to- wards the enlargement of Mr. Barrett's Chapel, Jamaica	52	0	Nassington and King's Cliffe	3	17	Sheffield, Mrs. Parker (A.) searborough, for the Nat. Girl, Mary Jane Ward..	10	0
Hertfordshire. Bushey, on account	15	0	Monmouthshire. Per Rev. H. Jones— Sardis, Varteg	3	2	Wales. Narbeth, Templeton Cha- pel	21	2
Huntingdonshire. St. Neots	22	14	Moriah, Rumney	0	15	Biecon, per Rev. D. Blow	37	14
For Nat. Tea. E. Mus- cutt	10	0	Sion, do.	0	10	SCOTLAND. Musselburgh, Indept. Se- cession church	3	0
For Mrs. Mault's school, including E. Muscutt, and Ann Barker	6		Soar, do.	0	10	laskow, first payment under the deed of set- tlement of the late M. J. Kirkwood	10	0
381. 11s. 6d. —			Sharon Penceae	3	0	Stonehaven Prayer Meet- ing at Seces Church...	2	0
Kent. Swancomb, Mr. White and family, Fem. Orph. at Calcutta	3	10	Carmel	36	0	Aberdeen, Rev. R. Forbes stirlingshire Society in aid of Missions	7	10
Lancashire. East Aux. Soc. per S. Fletcher, Esq. on acco. 103	11	8	431. 18s. 10d.			Edinburgh, per Rev. Dr. Paterson, for the Mala- gasy sufferers	1	12
Burnley, on account	35	3	Norfolk. Hailceton, Mr. E. Glim- wade, for an Orphan at Berhampore, to be call- ed Frederick Shep- pard Grimwade	3	0	gaw, S. a Bank Note 100	0	0
Lancaster, Sac. Col. for Wid. and Or. Fund 3	0		Northwich and Yarmouth, per Mrs. Davey, for Mrs. Mault's school	13	10	Maeduff, per Misses Mit- chell	3	0
Liverpool, S. and M. R. per Rev. J. Arundel	5	0	Northumberland North Shields, Miss Booth's young Ladies, for a girl at Chimsurh, to be called Rachael Milne	3	0	Do. for Fem. Education Len's Mill Sabbath-school	3	0
West Aux. Soc. per S. Job, Esq. —			Nottinghamshire. Nottingham, Mrs. Wilson, for the chapel at Chapel- ton, Jamaica	1	0	Dundee	4	8
Liverpool— R. Benson, Esq.	25	0	Shropshire. Oswestry, on account	37		Geth, the produce of a Lamb, the property of an industrious male	0	15
W. Fry, Jun. Esq.	1	1	Tilstock, a Friend, by Rev. W. Rendon	10		Lonrose Indpt. Ch.	4	0
D. Rosbutham, Esq. for Nat. Teacher to bear his name	10	0	Somersetshire. Bath, Aux. Soc. per W. T. Blau, Esq.	140	0	Edinburgh, I. W. for Fe- male Education in Cal- cutta	15	0
Liscard	2	12	Dr. Bell, for the family of the late Rev. J. Williams	1	0	J. W. for the education of orphan children in India	15	0
Wavertree	10	0	Somerset Aux Soc per J. Bunter, Esq. —			leish by Kimms, for Tu- tuila	1	0
Woodside	45	18	Somerton	6	3	unfermline, Pub. Mct. in Rev. G. Thomson's Chapel	2	17
Claremont Chapel, Kirk- dale	32	0	Glostonbury	25	1	Dundee, "First earnings"	0	11
Prescot	11	11	Bishop's Hull	3	6	Edinburgh Aux. Soc. per G. Yule, Esq.	1	0
Toxteth Chapel	54	15	Fulwood	41	1	H. Patterson, Esq., by Balance of Legacy, by a disciple of Christ, has 5s expenses	2	5
W. Kay, Esq.	100	0	Norton	11	0	J. Young, Esq.	1	1
Southport	43	6	South Christian	6	3	Hocheaty Seces, Cong	2	0
Churchtown	15	0	Bridgewater	44	17	Berkeshire Bible Soc. for Bibles	5	0
Great George-st. Cha. 359	0	5	For Hloy at Richam- pore, Joseph Corp..	3	0	Miss Gillies, per Rev. J. Watson	10	0
T. Bulley, Esq. for Nat. Tea. T. P. Bulley	10	0	Knowle	0	16	H. M. Gibb, Esq.	5	5
Ladies' Working Soc. for special objects	40	0	Broadway	3	10	Arbroath Mus. Assoc. per Rev. J. Hay	2	0
Public Breakfast	9	19	Bruton	12	0	Friend, ditto	1	0
Do. Meeting	64	17	Limnister	10	0	291. 12s. —		
Newington Chapel	88	6	Launton	13	14	IRLAND. Waterbeck, per Rev. R. Hamilton	1	0
Hanover do.	11	13	3007. 18s. —			Cork, George's-st. Chapel, for Nat. Girl, to be called Catherine King	3	0
Higher Transmere	3	0	Staffordshire. Leek	24	5			
Crescent Chapel	351	7	For N. Tea. J. Ashton 10					
For Wid. & Or. Fund 31	16		For Ann Ashton at Be- nares	3	0			
For Mary Williams, at Benares	3	0	For Goodwin Chapel..	20	0			
For Female School, Calcutta	3	3	For Wid. and Or. Fund	9	10			
Bainhill	12	18	571. 15s. 6d. —					
T. Morecroft, Esq.	20	0	Sussex. Aux. Soc. on account	200	0			
Mrs. Morecroft	10	0	Worcestershire. 'oventry Branch, on ac- count	100	0			
Oryell	5	0						
Warrington	25	0						

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Colman-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



Yours truly
Thos Jefferson

THE EVANGELICAL MAGAZINE,

MISSIONARY CHRONICLE.

FOR APRIL, 1842.

MEMOIR

THE LATE REV. JAMES MATHER,

FORMERLY OF SHEFFIELD, AND LATE OF UPPER CLAPTON.

THE name of Mather is illustrious in the annals of the church of Jesus Christ. The author of "*Magnalia Christi Americana*, or the Ecclesiastical History of New England," the celebrated Dr. Cotton Mather, has left behind him a savour of piety, which has embalmed the name, and will preserve it in grateful remembrance to the latest period of the church and the world.

It is an honour to bear the same name; but there are also some grounds to believe, that the subject of the following notice could claim relationship to his illustrious namesake, although they do not amount to positive proofs. The question, however, is one more nice than profitable, and if in his descent he could claim any of his celebrated ancestor's blood, he gave a lamentable proof, for many years of his life, that he inherited none of his ancestor's piety, and so showed that grace does not run in the blood.

James Mather was born at Leigh, in Lancashire, and was the youngest of seven children; but as his father died when he was only two years old, and the circumstances of his mother were

in no way affluent, he was, as soon as his tender age would allow, put to the trade of a weaver of fine muslins. On this account, he was deprived of almost all the advantages of even the most common education; and as to religious training, he had none. His parents were members of the Church of England; but, like many at that day, and there is reason to fear, like too many at the present day, their membership consisted in having been baptized within her pale, been confirmed by one of her bishops, and very occasionally attending her ministrations.

From his earliest youth, however, it appears that James was the subject of peculiar feelings and convictions, which on reviewing them in after life, he could not but attribute to the Holy Spirit of God, who even then had begun to work upon his mind. Thus, when he was about six years of age, he had been taken to church one Sabbath afternoon, when the lesson for the day was the 4th chapter of Galatians, the last verse of which is, "So then, brethren, we are not children of the bondwoman, but of the free." These words were deeply impressed upon his mind, and although

he knew nothing of their meaning, the thought was almost constantly present with him for a very considerable period ; it frequently reverted to his mind ; and sometimes, the feeling of joy and delight which he experienced in consequence of it, was such that it was with difficulty he could restrain himself from uttering aloud, "I am not one of the children of the bondwoman, but of the free." And this thought he said, when on his dying bed, he believed had been the means, in the hands of God, of preserving him from many sins into which otherwise he might have fallen, and also of giving a bent in his mind to religious things, which in his circumstances it could not otherwise have received.

When about sixteen years of age, his mother died, and being now an orphan, he was removed from Leigh to Warrington, and apprenticed to the trade of a butcher. In his new situation, he had no fear of God before his eyes ; and neither instruction nor example calculated to do him good. In this state he continued for some years. But, though he was living in the habitual violation of the Sabbath, and never attended the means of grace, his mind was never entirely freed from the convictions of conscience ; and, sometimes, those convictions were very deep. He, however, put them off, and endeavoured to make himself easy by thinking that he should never be better till he got married.

At the end of his apprenticeship, he removed to Bolton-le-Moors, where he met with his first wife, a person of an ancient and respectable family, of the name of Speakman, and whose relations were possessed of considerable property. He returned to his old trade of weaving ; and, being a very expert workman, his circumstances and those of his wife, in a worldly point of view, soon became exceedingly comfortable. At first, they were in lodgings, and he worked as a journeyman, but soon he took a house of his own, commenced business for himself, and in a very short

while was able to employ a number of hands.

As to religious matters, however, he found that marrying had brought him no nearer to God than he was before ; and that the inclination to attend to these things was less now than formerly. Being of a very sprightly disposition, and having almost the power of a giant, as to natural strength, and also having no fear of God before his eyes, he soon became notorious for wrestling, boxing, and all trials of strength, and many instances of his prowess he has sometimes related in his moments of relaxation, very much to the delight of his family and friends, in the social circle. In fact, he was a ringleader in the service of Satan.

The way in which he was brought to a knowledge of the truth as it is in Jesus Christ, and to the experience of the gospel, was very remarkable. The first master for whom he laboured as a journeyman, was a Unitarian ; a shrewd, clever, intelligent man, and who did his utmost to infuse his principles into the minds of his work people ; but all his efforts were ineffectual in the case of Mr. Mather, on account of two passages of Scripture, which on those principles he found it impossible, as an honest man, to reconcile—John i. 1 and 14 ; in the first verse, "the Word" is called "God," in the fourteenth, the same "Word" is said to be made "flesh." He could not escape the conclusion, that Jesus Christ is God, and, therefore that Unitarianism is untrue.

When he commenced business for himself he had in his employ a journeyman, that was a truly pious man, who, when he had an opportunity, endeavoured to introduce the subject of religion into conversation, by talking about the different ministers that he heard ; and sometimes, perhaps, repeating something which they had said. Through his influence Mr. Mather was induced to accompany him to the Calvinist Chapel, as it was called, in Duke's-alley, where Mr. Maurice, after-

wards of Fetter-lane, London, was then settled. On entering the chapel, however, very greatly to the disappointment and mortification of Mr. Mather, a person known to him by the hated name of a Methodist, as all the followers of Whitefield as well as Wesley were then termed, ascended the pulpit. His feeling was to get up and walk out of the place, and shame alone prevented him from so doing. And it was providential that he did not, for as the minister, at the conclusion of his discourse, gave notice that Mr. Redmayne, of Howick, would preach in the evening, he was induced, from the general knowledge which he had of his character, to go again, to hear him. He did; and that sermon was made the means of his conversion. The impression produced upon his mind was deep and abiding; and the effects began immediately to appear. His distress was very great, and all the means which he took to obtain relief, appeared to be in vain; he knew not what to do, while the burden which pressed upon his mind was such as to become almost intolerable. While labouring under these feelings, the thought struck him, "O that I had a good man with whom to converse, and to pray for me—the Lord would hear him for me, although he will not hear me for myself." And it is not a little remarkable, that the person referred to as being the means of drawing Mr. Mather to the house of God, observing the great alteration in his mind and conduct, went to a neighbour, a very pious man, and requested him to see and converse with Mr. M., which he did: and the conversation, although it did not bring complete relief, seems to have been greatly blessed to him. From this time, he resolved entirely to reform his life and conduct; and, by divine grace, he was enabled to carry his resolution into practice. Prayer then became his element, and religious exercises his delight. He conceived a strong affection for all whom he believed to be the people of God, and from the peculiar delight which he took in their company and

conversation, he was enabled to draw the conclusion that he himself was a child of God, because he read, "We know that we have passed from death unto life, because we love the brethren."

The exercises of his mind after he had obtained peace with God, were of a very trying and painful character; for he was violently assaulted with temptations from the devil, and greatly troubled with blasphemous and wicked thoughts arising in his mind. When at prayer-meetings—for, from the time of his conversion, he became a regular and most diligent attendant upon those means of grace—he has frequently been under the necessity of putting his hand upon his mouth, to prevent himself from giving utterance to the blasphemies which arose in his mind, and seemed as if they would come forth. It was while labouring under this state of mind, and afraid to speak to any one of what was passing within, that a circumstance occurred which gave him effectual relief. One afternoon, a godly neighbour called upon him, and proposed taking a walk, as he said, "to see some of the pilgrims." The person upon whom they first called, being engaged at the moment, put into their hands a volume of Ralph Erskine's sermons, and Mr. Mather's companion turning over its pages backwards and forwards for a short while, at length began to read aloud one on temptation. He had not read many pages before light and comfort came into Mr. Mather's mind; the snare was broken, and by opening his mind fully to his companion on their return home, he obtained complete deliverance from his horrid temptations.

About this time, also, it was that he was convinced of the folly of looking for visions and revelations, and trusting to frames and feelings, as evidences of interest in the Divine favour. He had retired on one occasion to pray, he was in darkness and distress of mind, and wanted some sensible manifestation of his being a child of God. As he knelt in prayer, the sun, which before had been behind a

cloud, suddenly burst forth; and, although his eyes were closed, he saw the light. He received it as a vision from the Lord, and it filled him with the greatest joy. But, upon coming down from his room, and reflecting upon the circumstance, he began to reason, "the light that I saw, was the light of the sun—it would have shone upon me the same as it did, had I been a wicked character; its shining, therefore, is, in itself, no evidence of my being a child of God." And from that moment, although he did not lose the comfort which the supposed vision had imparted, he saw the unsatisfactory and unscriptural nature of the foundation on which many of the people of God have been accustomed to rest their hopes and consolations.

But to return to his life. From the time that Mr. Mather obtained peace with God, his conduct became the very opposite of that which it had been, and his conversion not only excited the greatest wonder and surprise, but became the talk of the whole neighbourhood. And having, in his own experience, proved the ability and willingness of Jesus Christ to save, even to the very uttermost, all that come unto God by him, he began to recommend that Saviour to others, and that, too, in every way which he could,—“He was a burning and a shining light” in the circle in which he moved.

Having received his conviction of sin at the Independent chapel, he saw it his duty to unite with the church there in church-fellowship; and so exemplary was his conduct, that, six months after his admission to the church, he was unanimously elected a deacon. This office he, at first, refused to accept. He had a high idea of its duties and responsibilities; he thought that, although not a very young man, he was too young a member of the church to undertake it; and, moreover, he had not been sufficiently tried; and although the church pressed him to accept it, he would not comply with their wish then, but requested them to make it a matter of special prayer

to God for a month; and, as at the end of that time the request was renewed, he then complied. And it was the unanimous testimony of the church of which he was a member, that he “used the office of a deacon well.”

His call to the work of the ministry was as remarkable as the other circumstances of his history. For a considerable time after his acquaintance with Divine truth, he felt an ardent desire, if it were the Lord's will, to be made instrumental in bringing sinners to Jesus, by

“Telling to all around,
What a dear Saviour he had found.”

But great as was his desire, he durst not, and would not attempt to preach without having first received a call to the work. That call, in his judgment, ought to come from the church. Whether on that point his opinion, in the form in which he held it, might generally be assented to, is a question; but his way was made plain and clear before him. At the time that his own mind was much exercised on the subject, a circumstance occurred which, in the end, appeared quite providential. Calling, in company with a fellow-deacon, one Sabbath evening, at the conclusion of the services of the day, at the house of an intimate friend, of the name of Hart, a schoolmaster, and one who was actively employed as a lay preacher, and was accustomed to visit many of the destitute villages around Bolton, they had no sooner entered than Mr. Hart said, “Oh, Mr. Mather, you are the very person I wanted to see; you must preach at — next Sabbath-day.” “No! Mr. Hart, that I cannot do.” “Then they must go without.” “Well, if so, they must go without. You know well my views upon the subject. I cannot preach, for I have not been called to the work.” His fellow-deacon joined in the request, that he would, under the circumstances, go, and not leave the people without the bread of life. But his convictions of the importance of the work, and his fear of running before he was sent, were such as to

steel him against all entreaties upon the subject, without a special call. He was asked, "Suppose our minister should say that you ought to go, would you comply?" "No," was the reply, "the minister is not the church; but if the church should say it was my duty to go, I should regard that as a call, and go." It was then agreed to detain the members of the church at the conclusion of the lecture, on the Wednesday evening following, and take their opinion. This was done; the circumstances were stated; a unanimous invitation was given him to preach; and from that time, he commenced the delightful employment, which, to the latest period of his life, constituted his choicest and his greatest joy. His acceptance as a preacher was very encouraging; and soon he was engaged in the work almost every Sabbath-day, and from the increasing pleasure which he took in the work, he began to feel a wish to be devoted to it entirely. But there were two obstacles in the way, and they appeared insuperable. The first was, the want of a suitable education; and the second, a young and increasing family. But very greatly to his surprise, and more to his delight, both those obstacles were overcome, and that in a manner which seemed to him quite providential. Just at that time Robert Spear, Esq., whose name will long be held in deserved remembrance and esteem by all the friends of religion and education, in Manchester and its neighbourhood, taking into consideration the state of religion, and the wants of the churches in Lancashire, determined on establishing and supporting an institution for the education of married men for the ministry, who were possessed of talents and qualifications which seemed to fit them for the work. When this intention was made known, application was made without his knowledge, by the church at Bolton, for the admission of their deacon, Mr. Mather, which was successful, and when the academy opened, under the superintendence of the venerated Rev.

W. Roby, Mr. Mather was one of the first students.

At the time that he thus entered on his studies for the ministry, his business was exceedingly prosperous; and from its proceeds, together with the assistance which he expected to derive from the institution, he was in hopes that his family, which then consisted of four children, would be comfortably provided for. But his expectations in that respect were soon disappointed; for, owing to the badness of trade and other unexpected events, he lost, during the first twelve months, all that he had previously acquired. This was a dark providence, which to him seemed plainly to say, that it was his duty to give up his studies, and return to the bosom of his family, to take care of, and provide for them. But before he took this step, he laid the matter before his tutor, Mr. Roby, and at the conclusion of his statement, told him, with tears, that he must relinquish his attendance to the exercises of the institution. Mr. Roby listened to him with deep attention, and sympathized with him in his trouble, but expressed his dissent from the conclusion to which he had come, that it was his duty to leave the academy. He proposed mentioning the circumstances to Mr. Spear, but to that Mr. Mather objected on many grounds. Mr. Roby then said, "I am going to Bolton the next Sabbath; shall I mention the matter to the church there?" They sent you here; and, I have no doubt, they will be willing to do something for you." Assent was given; the church cheerfully promised aid; and, although they were never called upon to fulfil their promise, the path of duty was thus made clear. He himself could not but acknowledge the hand of the Lord in it, and this interposition of Providence on his behalf, encouraged him to look up to God and trust with confidence for the future. And that confidence was justified; for the supplies which he received of an extraordinary character, during his second year

in the institution, were so many and so remarkable, as to fill him with the greatest wonder and the warmest gratitude.

At the conclusion of his studies, he had invitations to settle from different congregations ; but Providence seemed in a remarkable manner to direct his footsteps to New Windsor, in the neighbourhood of Manchester. The cause there, at the time that he accepted the call to become their minister, was exceedingly low, and much divided ; but he succeeded in healing

their divisions, and was the means of greatly reviving and building them up. They were very affectionate, and much attached to his person and ministry, and made many efforts to meet the wants of his numerous and increasing family ; but, after labouring among them for more than three years, by the advice of Mr. Roby and others, he was induced to accept an invitation from the church and congregation assembling in Howard-street chapel, Sheffield, to become their pastor.

(*To be continued.*)

A SECOND VOICE TO THE CHURCHES,

ON BEHALF OF SUNDAY-SCHOOLS.

In calling attention, a second time, to the momentous topic of Sunday-schools, I propose to delineate their real character, and to set forth their happy effects. In doing which, I would humbly express it as my firm and settled conviction, that nothing will more effectually contribute to introduce the blessed consummations revealed in Scripture, than the wider prevalence, and the more effective conduct of the Sunday-school system. I look on it as an almost incalculable source of moral, social, and spiritual renovation. We cannot set limits to the wide-spreading benefits that may accrue from it. Let the church be true to herself, in the vigorous use of this powerful instrument of good, and she will every year find her roots striking deeper, and her branches spreading wider, in every soil where she plants her foot. Let the mighty masses of children which crowd our streets, courts, and alleys ; let the groups of little ones, which teem from the cottages and farmsteads of our rural districts, be, by the church's activity and zeal, brought, under the Bible training of holy and devoted teachers, and God's work will then appear unto his servants, and his glory unto their children. Hitherto the

church, *as the church*, has been sadly remiss in this movement of mercy. She has stood by as a spectator rather than as an active and interested agent ; leaving the whole burden of the work to the Sunday-school teacher, who needs the prayers, the counsels, and the active co-operation of all God's people.

I. I PROPOSE TO SHOW WHAT ARE THE LEADING CHARACTERISTICS OF A WELL-CONDUCTED SUNDAY-SCHOOL. — Look at this subject—

1. *In its negative aspects.*—A well-conducted Sunday-school—

(i.) *Is not a theatre for the exhibition of sectarian bigotry.*—It is a grievous shame to teach little children to hate their neighbours ; to cram their infant minds with the dogmas of a sect. Such knowledge as this may fill them with pride and malevolence, but it will cure them of no vice, and inspire them with no virtue. It is monstrous to suppose that children cannot be brought to Christ, without imbuing them with all the rancour of practised polemics.

(ii.) *It is not the scene of mere secular training.*—Let other days be devoted to those pursuits which fit for the active and successful occupations of a present world ; but the Sabbath is not thus to be desecrated. The

arts of reading, spelling, grammar, geography, and arithmetic should be acquired in our day-schools, leaving the hallowed hours of the Sabbath to be employed in a species of training which tends to rectify the heart, to form the character, and to prepare for eternity.

(iii.) *It is not the nursery for the infant offspring of the poor.*—I delight in the idea of an infant Sunday-school; I wish every church had one appended to it. But I do object to the introduction of mere infants to an ordinary Sunday-school. They can learn but little, and they are sure to interrupt the order and solemnity of Christian instruction, when ministered under a due sense of responsibility. Look at this subject,

2. *In its positive aspects.*—A well regulated Sunday-school will—

(i.) *Place prayer and the worship of God in the foreground.*—Children must be taught, by example, that their teachers fear God; and this cannot be done, unless every separate diet of instruction is opened with fervent acts of prayer and praise. Sunday-school prayers ought to be very brief, very sententious, very scriptural, very ardent, and very appropriate to the state of the young and the work of religious training. Praise should be conducted with taste, with spirit, with solemnity, and so as to interest the minds of children, who, in general, are delighted with this exercise. I am glad to find that sacred music is receiving more attention in our schools than it formerly did. It is beautiful to hear children's voices well trained, and the love of sacred music instilled into their hearts can scarcely fail to soften and benefit their characters. Our Sunday-schools must make much of prayer and praise, if they are to be crowned with spiritual prosperity.

(ii.) *A well-conducted Sunday-school must have a wise government and well qualified teachers.*—The government, under proper laws, must be vested, fully and without reserve, in the hands of the superintendent, whose eye and whose heart must range over the whole

school; and who must possess the power of keeping the whole machine in motion, of uniting all the teachers, and preserving order and harmony throughout the whole community. He must be a man of prayer, a Moses in meekness, a Job in patience, a Paul in zeal. He must be a man of wisdom, capable of suggesting and carrying out such plans as may be necessary for the improvement of the school. With the children and teachers he must be a favourite; and no one must venture to interfere with his legitimate province. Sunday-school teachers, too, in the advanced state of these institutions, must be persons of peculiar qualifications. "Apt to teach," must be their motto. "In season, out of season," must be their self-denying course. Their hearts must glow with the love of their work. The ambition to save souls must be the ruling passion of their nature. There must be no faltering, no irregularity, no coldness in their course, if they would be instruments of saving souls. Let them stir themselves up to noble purposes and achievements. Their work is glorious enough to engage the sympathies of angels. They have a boundless field of enterprise before them. They may expect to reap a glorious harvest, if they faint not. Prayer, punctuality, prudence, perseverance, and earnest piety, will be sure to succeed.

(iii.) *A well-conducted Sunday-school must have a good system of instruction.*—Nothing must be left to caprice, to rash speculation, to conceited self-importance; but every thing must be regulated by fixed laws, that the school at large may resemble a beautiful piece of mechanism, in which every wheel is in its proper place, and all parts of the machine are obedient to the central impulse. It is of vast importance, that well-digested modes of conveying Bible knowledge should obtain in all our Sunday-schools; and it must be the fault of committees and superintendents, if, in the present age of marked improvement in the systems of education, any school should be

found lagging behind its times. It is an imperative duty upon the executive of every school, to see to it that the plans of instruction adopted are really good ; that they are sufficiently simple to engage the attention of the young ; that they embrace a sufficient range of scriptural knowledge ; that they are so diversified as to meet the wants of children of very different ages and attainments ; that they combine a portion of amusement with more solid instruction ; and that they all tend to one point, the direct impression of the youthful mind by the great lessons of the gospel.

(iv.) *A well-conducted Sunday-school will give due prominence to the word of God.*—Far be it from me to undervalue catechisms, in which there is to be found a sound digest of Bible truth. But they may be raised to undue importance, and the young may become familiar with their contents, without ever feeling, for one moment, that they have been treading on sacred ground. They are, at best, but subsidiaries to the instructions of the Sunday-school. The Bible is the grand depositary of heavenly truth ; and it must be raised to its proper elevation before the eyes and the minds of the children committed to our care. That teacher will best perform his duty, and will best secure the deep and penetrated attention of his class, who has become most familiar with his Bible, and who knows best, in a simple and ingenious manner, how to pour the lessons of Scripture, clear from the fountain, upon the minds of the children who listen to him. The age of creeds has passed away, and, blessed be God, the Bible age has taken its place. While referring to this point, I am happy to find that the Sunday-school Union has sent forth a series of very well digested Bible exercises for the use of Sunday-schools. I rejoice at this, not because I wish to see these exercises exclusively and universally adopted ; but because I think they will spread the taste for direct Bible instruction, and in so doing will enhance the interest of the

Sunday-school to teachers and children, and at the same time afford a more animating hope of success in conducting children to the feet of Christ. God will honour the faithful and diligent use of his own word ; and in proportion as teachers become acquainted with the rich and exhaustless mine of Scripture, they will be more interested in the act of conveying instruction, and will more affect the minds of the children committed to their care. There are some who think, that if creeds are not taught the rising generation, the work of religious instruction had better not be entered upon ; and they carry their prejudices so far, that they lay no stress upon a Bible training, if the catechism of a sect be not taught. We blush for the ignorance of such parties. Of his word, God has said, "It shall not return unto me void ;" but of what human catechism or creed has any such distinct assurance been made in the lively oracles ? As there is no book of such authority as the Bible ; so there is none of such potent influence to rouse all the dormant sensibilities of the youthful bosom. It exhibits every species of composition, every kind of narrative, every sample of historical detail ;—it is rich in personal biography, in national story, in touching incident. Its poetry throws all uninspired productions into the shade ; its proverbs afford maxims of wisdom for all ages and nations ; its prophecies soar to the height of true sublimity ; its miracles are stamped with the finger of God ; its doctrines discover all that it is most interesting for an accountable and sinful being to know ; its precepts touch on the whole sphere of human duty ; its promises shed light upon man's present path, and approaching destiny ; by its gracious discoveries, the portals of the invisible world are thrown wide open, and wanderers in this desert world are shown the path of life. In one word, the Bible is the revelation of God's love to sinful beings ; it is an authoritative disclosure of the divine method of salvation ; it is the record of that eternal life which

those attain who believe in Christ. Let the Bible, then, have the first place in our Sunday-schools ; it is the salt which is to preserve all our other instructions from being injurious ; it is the leaven which, infusing itself into the elements of youthful character, is to leaven the rising generation. Let teachers study it daily ; and particularly let them make diligent and laborious efforts to understand those portions of Scripture which, from sabbath to sabbath, they bring before the minds of their pupils. This will improve themselves ; and what improves themselves will benefit their youthful charge.

(v.) *A well-regulated school will be characterised by one steady aim, viz., the conversion of the children.*—All lower aims will frustrate themselves ; this will embrace all in one comprehensive outgoing of Christian benevolence. If children are to be reclaimed from vicious habits ; if they are to be taught to resist evil examples ; if they are to be prepared for the spheres of social life ; if they are to leaven the world, and to become blessings to mankind, the only sure way to effect all this is to endeavour to make them Christians. They must be dealt with in all the earnestness of Christian affection. Their teachers must yearn over them with tender and melting compassion. The touching story of the love of Christ must be often told in their hearing. The avenues to conscience must be carefully sought. Individual character must be studied. When one method of appeal has been tried without effect, another must be resorted to, and another, until the way to the conscience has been discovered ; and then into the opened heart must be poured the love of a bleeding Saviour. Such direct methods rarely fail of success for any lengthened period. But there must be nothing cold, dry, and insipid, in the mode of dealing with children. They must feel that all the warmth of youth is responded to. Their teachers must be felt to be their friends, and their friends for eternity.

There must be a tie powerfully felt between the teacher and his class ; and what is that tie, but a persevering, sleepless effort on the part of the teacher to save the souls committed to his weekly training and inspection ?

(vi.) *A well-regulated school will be powerfully aided by the sympathy of the congregation.*—This is a subject of vast moment. I wish I could draw attention to it at home, and cause it to be seriously reflected upon, through all the churches of Great Britain and the New World. Devoted Sunday-school teachers have now but too much cause to complain, that so far as the aid and sympathy of the congregation are concerned, they are left too much to stand alone. Are our Christian people aware of the degree in which they are thus checking the work of God ? Must they not confess that they could have done much more by their countenance, their fervent prayers, their habitual visits to the school, to have advanced the great work of the conversion of souls ? Might they not have contributed in a larger measure to the encouragement of those upon whom the burden and heat of the day must of necessity fall. Think what a powerful agency for the conversion of souls is the Sunday-school ! And in connexion with this, ask what you have done to further this grand object. If your own heart condemns you, be anxious forthwith to bring forth fruits meet for repentance. Henceforward, let the Sunday-school, with its teachers, have a place in your most fervent supplications at a throne of grace, when you are in your happiest moods. Visit the school often, that you may keep alive the impression of the value of the souls of the children, and that you may contribute your mite of encouragement to those worthy and devoted young people who spend many a laborious and anxious hour in endeavouring to conduct the little ones committed to their care to the feet of Jesus. It is the highest mark of a school's real prosperity, when all the members of the church are brought to

look on it as a part of the spiritual apparatus of the community, and when teachers and members are, with one joint effort, striving to make it a nursery for the church on earth and in heaven. When the churches feel as they ought to do, there will be no difficulty in visiting the absentees from the school, and no lack of children to be taught. Every member will feel himself charged to do some service to the cause ; and those who can do nothing else, will spend a portion of their spare time in finding out the untaught children of the poor, and in bringing them in their hands to the place of instruction.

II. I WOULD NOW EXHIBIT, VERY BRIEFLY, THE BENEFITS WHICH A WELL-REGULATED SYSTEM OF SUNDAY-SCHOOL INSTRUCTION IS FITTED TO SUPPLY.

The field is a vast one, and I can only occupy but a small space of it. The benefits which have accrued from Sunday-schools, and which are now accruing, are incalculable. The Infinite Mind alone can fully estimate them. Many of our ministers and missionaries received their first serious impressions in the Sunday-school. One third, perhaps, of our most highly qualified teachers, were themselves scholars in their earlier days. Thousands of our church members have to date their first acquaintance with the worth of the soul and the love of Christ, to the earnest pleadings of some devoted Sunday-school teacher. It is not saying too much to affirm, that the Sunday-schools of England have thrown a new aspect over the country. Go where you will, and you will find that the manners of the young are changed and meliorated by the working of this blessed system. If you see a group of children rude and extremely forbidding in their manners, you will generally find on inquiry, that they attend no Sunday-school. In every conceivable point of view, the Sunday-school is a blessing. It is so—

1. *To the children themselves.*—We are sowing the seed of eternal life in their minds, and who can fully estimate the result ? It may lie buried for a

time, but it still remains in the soil ; and who shall say that it will ever be permitted to perish ? Already, thousands and tens of thousands have been saved ; and thousands more are under deep, serious impressions ; the result of which their teachers are looking forward to with anxious and trembling hearts. And even where no saving impression has been produced, can it be said that no good has been effected ? Assuredly not. The manners of the children have been greatly softened ; their minds have, in some measure, been cultivated ; useful knowledge has been poured upon their understandings ; the growth of vice has been checked ; the habit of profaning the Sabbath has been interrupted ; and a regular attendance on the means of grace has been secured. It is so—

2. *To families.*—I could take you to families that have been literally revolutionized by the indirect effects of the Sunday-school. Parents have learnt the truth from the lips of their own little children, and, in uniting themselves to the church of God, have assured the minister of Christ, that they never had one serious thought till their children were introduced to the Sunday-school. I could tell you of parents who began their attendance on the house of God, by reason of their little ones asking them to accompany them. I could tell you of others who were impressed by the death-bed utterances of their children, who learned how to die in the Sunday-school. I could point to families who never had any domestic comfort on the Sabbath day, till habits of order were introduced by the simple circumstance of their children getting ready in the morning to attend their Sunday class. And I could refer you to not a few parents, who, in seeing the rapid improvement of their children, have taken a deeper interest in them than they ever felt before. It is so,

3. *To the church.*—The Sunday-school ought to be regarded as the nursery of the church. In not a few instances, it has already become such ;

and every year we are looking for more blessed fruits, as the result of all the toil, and prayer, and anxious effort that have been expended on these invaluable institutions. The more close the sympathy between churches and the Sunday-school, the greater will be the efficiency of the labours of the Sunday-school teacher; and the more he sees that his endeavours are crowned with success, the greater ardour and courage will he put forth in his work of faith and labour of love. It is so, •

4. *To the world.*—No greater blessing to civil society can exist, than a well-regulated and universally prevalent system of Sunday-school training. It tends to stem the torrent of juvenile delinquency; and, in so far, dries up the stream of national profligacy at its fountain. The Sunday-school does more for the prevention of crime than all the laws of police, and all the

statutes on our criminal code. Let the system spread more widely; let it be conducted by pious teachers, on strictly Bible principles, and it will go far to empty our prisons, to render useless our penitentiaries, and to annihilate the administration of criminal law. The Sunday-school is a school of industry, and it will abolish idleness; it is a school of justice, and it will abolish theft, and pilfering, and dishonesty in all their forms; it is a school of temperance, and it will tend to generate a growing distaste for those hateful excesses which spread pestilence and death all around; it is a school for religion, and by that most powerful of all agents it will spread a new aspect over the community, and fully verify that divine oracle, "Train up a child in the way that he should go, and when he is old he will not depart from it." J. M.

WHAT IS A TYPE?

To the Editor of the Evangelical Magazine.

DEAR SIR,—In furtherance of your object in the paper entitled, "Reflections on Mr. Sibthorp's Letter to a Friend," in your last number, permit me to invite the attention of your readers to a portion of Bishop Marsh's Lectures on the Bible, in which the subject of types is treated with his accustomed definiteness and perspicuity.

It is in perfect accordance with your own views, and as an extract from a work of such sterling merit and high repute among Churchmen, it may arrest the attention of some who are not yet drawn into the vortex of Rome, but who are in danger of being hurried into it by an unbridled imagination and an uninformed judgment.

I am, dear Sir,

Yours,

Stockwell.

J. S.

"Let us now consider that kind of allegorical interpretation, which consists in the application of things, recorded in the Old Testament, to similar things recorded in the New Testament. That kind may be properly called typical interpretation; for it is an application of types to their antitypes. It is warranted by the authority of the sacred writers themselves. But they have warranted the use of it only to a certain extent; and, if we transgress the limits which they have prescribed, we shall be in perpetual danger of taking things for what they were not designed to be. To constitute one thing the type of another, as the term is generally understood in reference to Scripture, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its institution. It must have been de-

signed as something preparatory to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained, as constituent parts of the same general scheme of Divine Providence. It is this previous design, and this pre-ordained connexion, which constitute the relation of type and antitype. Where these qualities fail, where the previous design and the pre-ordained connexion are wanting, the relation between any two things, however similar in themselves, is not the relation of type to antitype. The existence, therefore, of that previous design and pre-ordained connexion must be clearly established, before we can have authority for pronouncing one thing the type of another. But we can establish the existence of that previous design and pre-ordained connexion, by arguing only from the resemblance of the things compared. For the qualities and circumstances, attendant on one thing, may have a close resemblance with the qualities and circumstances attendant on another thing, and yet the things themselves may be devoid of all connexion. How, then, it may be asked, shall we obtain the proof required? By what means shall we determine, in any given instance, that what is alleged as a type was really designed for a type? Now, the only possible source of information on the subject is Scripture itself. The only possible means of knowing, that two distant, though similar, historic facts, were so connected in the general scheme of Divine Providence, that the one was designed to prefigure the other, is the authority of that work, in which the scheme of Divine Providence is unfolded. Destitute of that authority, we may confound a resemblance, subsequently observed, with a resemblance pre-ordained; we may mistake a comparison, founded on a mere accidental parity of circumstances, for a comparison, founded on a necessary and inherent connexion. There is no other rule, therefore, by which we can distinguish a real from a pretended type, than that

of Scripture itself. There are no other possible means, by which we can know, that a previous design, and a pre-ordained connexion existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ, or by his apostles, to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things, so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert, that if a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by Divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation. And even when comparisons are instituted in the New Testament between antecedent and subsequent persons or things, we must be careful to distinguish the examples, where a comparison is instituted merely for the sake of illustration, from the examples, where such a connexion is declared, as exists in the relation of a type to its antitype.

"The consequences of neglecting the precautions here proposed, are sufficiently apparent in the history of typical interpretation. Volumes have been filled with types and antitypes, which exist only in the fancy of the writers. Men of lively imagination are continually at work for the discovery of resemblances, while judgment and erudition are not always at hand to suggest the differences. Things really discordant are thus supposed to be consonant; and they are united on the ground of similarity, when their difference should have led to a separation. But, when once they are brought together, however fanciful their resemblance, it is but a small additional effort of the imagination, to perceive in the one a symbol of the other. And the things, when thus symbolized, find an easy transition into types and antitypes. Suppose, however, that the resemblance between the things themselves would

hear the strictest inquiry, yet if the inference be drawn without a proof of previous design and pre-ordained connexion, we may still multiply our types and antitypes without end. Even the self-same type may be provided with various antitypes, according to the different views of the interpreters. For the discovery of types and antitypes is often determined by the religious party to which the interpreter belongs, or by the peculiar sentiments which the interpreter entertains. Thus Cardinal Bellarmine, in his treatise, "De Laicis," discovered that the secession of the Protestants under Luther was typified by the secession of the ten tribes under Jeroboam; while the Lutherans with equal reason retorted, that Jeroboam was a type of the Pope, and that the secession of Israel from Judah typified, not the secession of the Protestants under Luther, but the

secession of the Church of Rome from primitive Christianity. But to whichever of the two events the secession under Jeroboam may be supposed the most similar, (if similarity exists there at all beyond the mere act of secession,) we have no authority for pronouncing it a type of either. We have no proof of previous design, and of preordained connexion between the subjects of comparison: we have no proof that the secession of the Israelites under Jeroboam was designed to prefigure any other secession whatever. This single example is sufficient to show what abuse may be made of typical interpretation; and, though examples might be easily multiplied, by quotations from various authors, the precautions already given will serve to secure us from error, without further inquiry into the errors of others."

P O E T R Y.

HYMN

SUNG AT KINGSLAND CHAPEL, AT THE CLOSE OF THE SERMON TO THE YOUNG,
Sabbath Evening, January 2, 1842.

— "Be ye reconciled to God."

Hark! for God's heralds now proclaim
Their message from above:
On the still air a voice is heard,
The pleading voice of love.
"Ho! wandering youth, whose erring feet
The sinner's path have trod;
The Father from the 'holiest' calls,
'Be reconcil'd to God.'

"A Saviour's heart has wept and bled,
A sacrifice for man;
And pardon, peace, and life secur'd
By Mercy's wondrous plan.
Hear! as he bows his sacred head
Beneath the avenging rod,
His yearning spirit loudly cries,
'Be reconcil'd to God.'

"Oh! while a vain and tempting world
Its dazzling charms displays,
Turn, at the voice of Wisdom, turn
From sin's destructive ways.
Walk in the strait and pleasant path
Millions in glory trod;
Hark! for the Holy Spirit cries,
'Be reconcil'd to God.'

"The glorious host of heaven that bow
Before the sapphire throne,
Where, shrin'd in immortality,
Jehovah dwells alone;
The church of Christ above—below,
Redeem'd with precious blood;
All, all, with blended voices cry,
'Be reconcil'd to God.'"

T. W. AVELING.

REVIEW OF RELIGIOUS PUBLICATIONS.

The GREAT COMMISSION; or, the Christian Church constituted and charged to convey the Gospel to the World. By the Rev. JOHN HARRIS, D.D., President of Cheshunt College, Author of "Mammon," "The Great Teacher," &c. Royal 12mo, pp. 558.

Thomas Ward and Co.

In taking up a volume like "The Great Commission," a reviewer, whose space is limited, finds himself at a loss to determine in what way to do justice to a production of such rare and distinguished excellence. The well-earned reputation of the author, the large space he occupies in the eye of the public, the original complexion of his former writings, and his position, as president of one of our colleges, greatly enhance this difficulty, and render it next to impossible, in a few short paragraphs, to exhibit the real claims of a work emanating from such a pen, and produced under circumstances of almost unexampled literary competition. But our duty, as public journalists, is paramount; and if we cannot accomplish what we would, we must endeavour conscientiously to do what we can.

"The Great Commission" is one of forty-two essays on Christian missions, submitted to the adjudication of five eminent ministers of Christ, selected from the Church of England, the Church of Scotland, the Wesleyans, the Independents, and the Baptists. By four of the adjudicators, after much deliberation, it was pronounced to be the first essay in point of merit; and, accordingly, the prize of two hundred guineas was awarded to the respected author.

It is, indeed, a rare thing for one man, engaged in laborious and responsible duties, to succeed in carrying away so many prizes upon subjects so widely differing from each other; but we feel happy in the conviction that the lofty bearing of Dr. Harris's piety will, by the aids of Divine grace, effectually preserve him from the contagion of that unhallowed pride, which a mind less correctly balanced might be tempted to indulge, in reflecting upon a series of literary triumphs unexampled in the present age. From what we know of the author, we can confidently predict that his success will lead to no other result but an increased sense of responsibility.

In examining the character of "The Great Commission," we are not surprised at the decision which has been come to on its merits: It is so original in its general struc-

ture, so rich and glowing in its illustrations, so restless in its appeals to the conscience of the church, so scriptural in the views of missions which it advocates, and so marked by unity of design, that we have risen up from its perusal with feelings of gratitude to God, that any one among us was capable of producing such a work, and more especially that its author is charged with the care of a portion of the rising ministry of our country. At such a crisis, when all our missionary societies are feeling the double pressure arising from their own success, and from the distresses of the times, it is most providential that an essay should have made its appearance, calculated, and we hope destined, by the Divine blessing, to give a new impulse to an undertaking, which, as the latter-day glory approaches, must every hour become an object of profounder interest to the church of the living God. If our impression be correct as to the real value of Dr. Harris's work, we cannot doubt that he will have reason in life and at death to rejoice, that circumstances induced him to put forth the energies of his powerful and ingenious mind upon a theme so intimately associated with the coming triumphs of the millennial period.

The author's plan will be best stated in his own words. His aim he describes as "threefold—an endeavour to show that the church of Christ is aggressive and missionary in its very constitution and design; its 'field is the world;' that it is to look on the whole of this field as one; not regarding the claims of any particular portion as inimical to the interests of any other; but viewing the Divine command which obliges it to seek the salvation of any one individual, or the evangelization of any one country, as binding it to attempt the recovery of the whole world: but that, in order to the accomplishment of this high design, more is necessary than mere activity—that the entire consecration of all its resources is, for obvious reasons, made indispensable to success."

"With this view," the author states, that "he has attempted to fill up the following outline:—In the first part, consisting of three chapters, his object has been to state and explain the scripture theory of Christian instrumentality; to show, by a general examination of the word of God, that this theory is there prescribed and made imperative; and that the Divine authority predicts and promises its triumph in the conversion of the world. Thus, if the first chapter states the plan by which all the holy in-

fluences of the *past* should have been collected, multiplied, and combined; the second exhibits and enforces the obligation of the *present* to that entire consecration which the plan supposes; and the third engages, that such consecration shall certainly issue in the *future* and universal erection of the kingdom of Christ. Having thus, in the first part, viewed the missionary enterprise, generally, in its relations to the word of God, the writer has proceeded, in the second part, to exhibit the *benefits* arising from Christian missions, with the view of still farther illustrating and enforcing their claims. This he has done in four chapters: the first of which contains an historical sketch of the diffusion of Christianity, and of the rise and progress of modern missions, with a statistical summary of their present state: the second enumerates the leading temporal and spiritual benefits accruing to the heathen from missionary operations; the third describes their reflex advantages, temporal and spiritual; and the fourth shows, that the history and effects of the missionary enterprise illustrate every view of the theory of Christian influence contained in the first part; and supply a powerful inducement to the increase of missionary zeal. The third part exhibits the various sources of encouragement—historical and political, moral, ecclesiastical, and evangelical—which urge and animate Christians to advance in their missionary career. In the fourth part, he has endeavoured to show, that every objection to their course becomes, when rightly considered, an argument to redouble their efforts. But the fifth part ascertains the existence of a great defect—of the want of that entireness of consecration to their missionary office which is indispensable to complete success; and points out the various requisites which such consecration includes, and would infallibly supply. While the sixth part enforces the principal motives which should induce their entire devotedness to the great objects of missionary enterprise."

A cursory glance at this outline of thought will show to the intelligent reader, how comprehensive is the author's plan. It embraces the whole subject; and, so far as we are able to judge, excludes nothing essential to its full elucidation, enforcement, and defence. Nor is the outline more perfect than the filling up. Indeed, we may say, with truth, that Dr. Harris's great power consists in elaborating and illustrating the several trains of thought, which a sound principle of analysis has suggested to him. He has the rare quality of clothing the outlines of every subject which he has undertaken to discuss, with all that is essential to moral symmetry and loveliness, and of making every form of language and thought instinct with life. If we are disposed to find fault

with our author, it is for a tendency to undue elaboration in cases where, perhaps, greater simplicity would have been equally, if not more impressive. But there is no perplexity in his mode of treating subjects. His general object can never be mistaken, and rarely does a single perplexed sentence meet the eye of his reader.

But the most remarkable feature of "The Great Commission," is its deep-toned, fervent piety. It is a work which none but a mind eminently devoted could have produced. Through the whole range of thought to which the author introduces us, we always find ourselves on hallowed ground. Christian fidelity never gives place to flights of imagination or bursts of genius; yet genius and imagination are suffered to have full scope in investing a stupendous theme with all the attributes of its own essential greatness.

We give the following extracts, as illustrative of the style and sentiment of the work. The first we select from part fifth, on "the wants of the Christian church in relation to the missionary enterprise," &c. After speaking of the absence of a right state of mind in the church, our author observes:—

"In thus exposing the defects of the Christian church in relation to its missionary office, we have abridged the unwelcome task as much as is consistent with the object of showing that defects exist, with a view to pointing out the remedy. And if this sketch be correct, can we wonder if the world is slow to receive the gospel at our hands? What reason has the church, as a church, yet given the world that she herself believes it? Here and there an individual member acts out his principles, and the world admits his sincerity; and, however it may dislike his holiness, is almost as ready to admire his consistency and exemplariness, as the church itself. But what reason has the church generally given the world to believe it sincere? For fifteen hundred years the wealth of the world was passing through its hands; did it employ that mighty talent for the world's conversion? The world itself was at its feet; did it do much better than trample on it? Again, the world, in a nobler sense is at our feet; asking us, if not in anguish of soul, at least, with nails of visible concern, what it must do to be saved? Providence is urging us to answer the question; Christ is saying, 'Go, and proclaim the cross to every creature;' and we, ourselves, professing to believe that we hold in our hands the means of success—professing to exult that the gospel is the power of God unto salvation—can yet hardly bring ourselves to tell one in a thousand, that there is any salvation; and, professing to believe that Christ has an absolute claim

on all we have, can hardly bring ourselves to surrender sufficient to tell one in a thousand. Oh, if our Lord had forbade self-denial—if he were now to repeal the law of self-consecration, and to enact a law of self-indulgence—would not the great majority of his people be found in a state of perfect obedience? If living to themselves would convert the world, how long since would the world have been saved!”—p. 403.

On the missionary constitution of the Christian church, we have the following beautiful passage:—

“Now the constitution of the Christian church supposes that every individual member is prepared to take his post as an agent for Christ. It does not allow the indolent to fold his arms, and transfer his duty to another. It does not permit the fashionable professor to wait till Christian labour becomes genteel. It does not permit the wealthy to buy off his personal services by the bribe of large donations. It requires both his activity and his donations too. Whether it contains a man for every post or not, it is certain that it contains a post for every man; and hence the first inquiry which some Christian communities make of a newly admitted member is, ‘What shall your post be?’

“Were the writer to be asked, to what it was owing, chiefly, that the early triumphs of the gospel were arrested—how it was that Christian usefulness died out of the world, and piety out of the church,—he would suggest, that it was to be ascribed principally to that master-device of Satan by which the Christian professor was led to suppose, that he could do every thing by proxy; that there was an order of men on whom, for a certain consideration, he could devolve his duties to God and man. Now this, we need hardly remind the reader, is substantial popery. The very essence of that system consists, in undertaking to exempt its votaries from their personal responsibility—in finding a price for every duty, and a discharge from every claim of personal accountability. We pride ourselves, indeed, in our protestantism; but if this representation of Popery be correct, it is high time to inquire from how much of that enormous system we have been rescued. For just as much of it as still cleaves to us, by just so much are we effectually disabled from doing the first works, and emulating the first days of the Christian church. Now, judging from the past, we should say, that the Reformation rescued us from only one half of the evil—from that part which blinded men to a sense of their personal concern in the affairs of their own salvation. But while the Protestant wonders at the infatuation of the Papist, in imagining that any thing can exempt him from the

necessity of *personal* diligence in seeking his *own* salvation, are not we the objects of equal wonder, in acting so generally as if we thought any thing could exempt us from the duty of personal activity, in seeking the salvation of others? If the one is essential Popery, equally so, in spirit, is the other also. Glorious, therefore, as the Reformation was *for the church*, in rescuing its members from the grasp of spiritual despotism, and making each one feel the necessity of personal faith and personal holiness, as glorious will that Reformation be *for the world*, which shall complete the work of deliverance, by rescuing them also from the grasp of selfishness, and making each one feel his accountability to God for personal activity in the work of human salvation.”—p. 413.

We deem it moderate praise to affirm of this treatise on missions, that it is one of the noblest specimens of sanctified human genius that has ever been placed on the altar of the church.

THEOPNEUSTIA. *The Plenary Inspiration of the Holy Scriptures. From the French of the Rev. L. GAUSSEN, Professor in the new Theological Academy of Geneva.* 1841.

Bagster and Son.

In our last number, we endeavoured to introduce our readers to the learned and accomplished author of *Theopneustia*, and to the views of the verbal inspiration of the Scriptures, which he advances with so much eloquence, and defends with such scriptural logic. M. Gausсен justly considers that the source of every false system of inspiration is to be traced to the vain attempt to explain the manner in which the Holy Spirit mysteriously operates. “It is the book,” he says, “which is inspired; it is with the Book we have to do, and not with the writers. If the words of the book are dictated by God, of what consequence to me are the thoughts of the writer? He may have been dull of understanding; but that which came from his hands would still be the Bible; but if the *thoughts* only are supplied to him, and the *words* be not, it is not a Bible which he gives me—it is little more than a sermon.”

But while this is the general proposition of our author, he is careful to show, that while the Scripture is the word of God, it is also the word of man. “It has spoken for us, and like us; it has stood before us invested with humanity; the Eternal Spirit (in this respect, at least, and in a certain measure) has become man to speak to us, as the Eternal Son became man to redeem us. It was for this end that he has, from eternity, made choice of men ‘subject to like passions

as we are.' For this, his foresight was exercised, and he prepared their character, circumstances, style, method, time, and course. And herein it is that the gospel exhibits the tenderness and sympathy of God, as much as it is 'the wisdom and power of God.' "

A calm and careful consideration of their views, which are fully developed in the work before us, ought, we conceive, to suggest a full and satisfactory answer to most of the objections brought against verbal inspiration; while, on the other hand, the difficulties connected with the supposition of an imperfect, intermitting inspiration, of an inspiration intermingled with the fallible thoughts of human wisdom, are so numerous and so insurmountable, that, if once admitted, they would go far to shake our faith in the great Protestant doctrine of the sufficiency of the Bible. We have heard it said by some of the nearest connexions and admirers of Coleridge, that the germ of Puseyism is to be found in his writings, and that in his labours to destroy what he called *Bibliolatry* (or Bible worship), he raised up the old Popish doctrine of the necessity of tradition and the authority of the church. Of this fact we are firmly persuaded; and he began his assault on the sufficiency, by denying the verbal inspiration of Scripture; he considered the idea as teaching a kind of spiritual ventriloquism, and, amidst many eloquent eulogiums on the Bible as a whole, he went on to argue, that such being the mixture of the fallible with the infallible, it was his conviction, that "oral and catechismal instruction" were, in all ordinary cases, necessary preparatives to the study of both Testaments, and to a knowledge and belief of the Christian religion.

We think it important to press this view of the subject on the attention of our brethren in times such as those in which we live, because it is daily becoming more apparent that the battle to be fought, concerns the great truth for which Chillingworth contended, and which was so long the glory of Protestantism, that the Bible, and the Bible only, contains the religion of Protestants. But if its plenary *theopneustia* be denied; if its inspiration be restricted to the thoughts and extend not to the expressions; if it intermit, so that part is the word of fallible man, and only a part the word of the living God; then must our hands hang down and our arms wax feeble; then we shall find it difficult, indeed, to contend against the argument, that we want another instructor to guide our faltering steps, and that, whether that instructor is to be found in tradition, or in the church, or in some new revelation, it is vain to contend for the sufficiency of the Bible,

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unaided by human traditions and human interpretation.

We believe there are many who entertain doubts on the subject, partly in consequence of their having been accustomed to follow Doddridge's unscriptural distinctions in inspiration, and partly for their having too easily abandoned the true and ancient doctrine, from the pressure of plausible objections, and the conviction that it cannot be maintained. It is a fact worthy of record, connected with this important subject, that the late venerable Dr. Steadman, the Tutor of the Bradford Baptist Academy, after having long taught Doddridge's system of graduated inspiration, was led by the perusal of Mr. Haldane's work to see that he had too easily let slip the truth as to the full inspiration of the Bible. With a candour, worthy of the simplicity and holiness of his character, the good man one day told his pupils that he had been unconsciously inculcating error, read to them, with his own comments, the little volume by which he had been convinced, and from that period faithfully asserted the ancient and once universally received doctrine of verbal inspiration.

We have already said, in our last number, that it is impossible, within the limits of a short review, to enter upon all the objections which occupy, in M. Gaussen's work, the greater part of an octavo volume. But we cannot dismiss the subject without endeavouring to place before our readers some brief statements, first as to the grounds on which we rest the doctrine of verbal inspiration, and secondly, as to the futility of the objections by which it has been assailed.

First. We have shown that it is from the Scriptures alone that we are to learn the extent of their inspiration. Even the latitudinarian Michaelis admits that there is no middle course between an admission of the authenticity of the apostolic writings, and the admission that they are inspired. Now, then, being satisfied as to the authenticity of the Bible, and of this none but infidels will doubt, we ask, what is the testimony of the book itself concerning its inspiration? We open the sacred volume, and we find it written *πᾶσα γραφή θεοπνευστος* και *ωφέλιμος* προς *διδασκαλίαν*, κ.τ.λ. 2 Tim. iii. 16. We believe our translators have rightly translated these words, "All Scripture is given by inspiration of God, and is profitable for doctrine," &c.; and in this rendering of the original, the English is countenanced by the established version of the Dutch Reformed Church, *Alle de Schrift is van Godt ingeven, ende is nuttigh*, &c.; and by Martin, *Toute l'Ecriture est divinement inspirée et profitable*; and by Beza, *Tota Scriptura divinitus est inspirata*

et utilis, &c. The rendering given by the Vulgate, although slightly different, does not alter the truth taught by the text as in our authorized translation. It is this,—*Omnis Scriptura, divinitus inspirata, utilis est ad*, &c., i. e., “All Scripture divinely inspired is profitable,” &c. While, therefore, we consider the authorized translation the more correct, yet we cannot see that it affects the argument on verbal inspiration. It is remarkable that Origen, in different passages, gives the sense each way, sometimes having it, *πασα γραφη θεοπνευστος ουσα*, &c., i. e., “All Scripture being inspired of God,” and at another place having it, “All Scripture is inspired of God.” In contending against the inspiration of the Bible generally, the Socinians have alleged their preference for the rendering which limits, as they think, the value of the Scriptures, to those only which are inspired, which may be but a small part of the Bible. But on the question of verbal inspiration, we care not which interpretation is given, although we strongly adhere to the authorized. On the contrary, we agree with M. Gausson that the limited construction which makes *θεοπνευστος* a determinate adjective, renders the sentence, “All Scripture, divinely inspired of God, is profitable,” would give even more force to the apostle’s declaration than the other. “For, thus, his proposition, necessarily connecting itself with Holy Scriptures, *τα ιερα γραμματα* in the preceding verse, would take for granted, as an admitted and incontestible principle, that to name the Holy Scriptures is assuredly to designate the Scriptures inspired by God.”

Our limits will not allow us to refer to many other striking testimonies to the plenary inspiration of Scripture, contained in the Old and New Testament. Hooker observes, that this truth was taught in the command sometimes given to the prophets to eat the roll on which the prophecy was inscribed, not, as he quaintly says, because God would feed them with paper and ink, but that he might teach us that their very words proceeded from on high. St. Peter also tells us distinctly, that “holy men of God spake as they were moved by the Holy Ghost,” and those who have observed how often, both our Lord and his apostles, particularly Paul in the Epistle to the Hebrews, found the most important arguments, and establish the weightiest truths, upon a single word or form of expression, will see how difficult it is to understand the Bible, if its verbal inspiration be not admitted. Observe how our Lord, for example, silences the unbelieving Sadducees by *one word*, “I am the God of Abraham,” not “I was.” Look again at John v. 18; Matt. v. 18; Matt.

xxii. 13; and Acts iv. 25; and, lastly, at Heb. xii. 27, where the apostle suspends his argument for the abolition of the Mosaic economy, on the words “*once more*.” In concluding this branch of our subject, it is hardly necessary to notice a very unworthy argument against the application of the apostle’s words, “All Scripture is given by inspiration,” on the ground that the sacred canon not then being complete, it cannot apply to the New Testament, or at least only to a part. We only notice this puerile cavil in order to meet it with the manly disclaimer of an opponent of plenary inspiration. “Here,” says Mr. Coleridge, “I renounce any advantage I might obtain for my argument, by restricting the application of our Lord’s and the apostle’s words to the Hebrew canon. I admit the justice, I have long felt the force of the remark, ‘We have all that the occasion allowed.’ And if the same awful authority does not apply so directly to the evangelical and apostolical writings as to the Hebrew canon, yet the analogy of faith justifies the transfer. If the doctrine be less decisively Scriptural in its application to the New Testament or the Christian canon, the temptation to doubt it is likewise less.”—*Coleridge’s Confessions*, p. 30.

Second. If, then, the positive argument for the plenary verbal inspiration of Scripture be so strong; if it be asserted without qualification in so many different passages; if the Holy Ghost is described as speaking by “the mouth” of the prophets; and if, finally, both our Lord and his apostles appeal to single words in the Old Testament, as possessing an authority and force more imperishable than heaven or earth,—what are the grounds on which we are required to adopt a different conclusion, and to admit distinctions which detract from the perfection of the Bible, and tend to disparage its authority?

The objections to verbal inspiration, founded upon the varieties of style, we have already incidentally noticed, and shown how such objections spring from a mistaken idea of the nature of inspiration, and from a forgetfulness of the Almighty power and unsearchable wisdom of God, who prepares his various instruments for the different offices for which they are respectively ordained, and without destroying their distinctive individualities, makes each utter, according to his sovereign will, the truths he condescends to enunciate. The objection sometimes alleged on the ground, that the New Testament is not written in the purest Greek, is still more futile. The apostle Paul expressly disclaims “excellency of speech;” but he tells us that, if his speech was “not with enticing words of man’s wisdom,” it was

with "demonstration of the Spirit and of power." It was not the will of the Almighty to send forth the words of eternal life, according to the polished models of Plato or Demosthenes; but whether the sacred writers of the New Testament used the common diction of the Hellenistic Jews, or one more nearly resembling the Attic standard, they wrote in their own style according as they were moved by the Holy Ghost; and whether their writings are perused in all the freshness of the original, or through the medium of translations, every candid reader will admit, that their language as well as their sentiments are instinct with majesty and force, that they never descend to what is low or vulgar, but carry with them a penetrating energy that makes their very words appear as bolts shot from the armoury of heaven.

Did our limits permit, we should delight to enrich our pages with copious extracts from the eloquent argument of M. Gaussen on this common objection to verbal inspiration. We can only make room for a short paragraph. After drawing a happy contrast between the Bible and all uninspired writings, our author proceeds:—"Have you read those of Mahomet? Listen to him but for an hour, and, under the burden of his shrill monotonous voice, your ears would tingle. From the first word to the last, it is the unvarying note of the same trumpet; it is ever the cornet of Medina, sounding from the top of some minaret, mosque, or caparisoned camel; always the Sybilline oracles, piercing and merciless, in one continued tone of threatening and command—whether prescribing virtue or dooming to death—always the same rude forbidding voice, without feeling, familiarity, tears, soul, or sympathy." . . . "But open the Bible and hear it. Sometimes it is melodious with the song of angels, but it is of angels visiting the children of Adam; at others, it pours forth the full tide of heaven's harmony, to cheer the heart of man, and to awaken conscience, in the shepherd's cot as in the palace, in the garrets of poverty as in the tents of the desert, &c., &c. But see, at the same time, what unity appears in this immense variety!" . . . "Can it be that a book, at once so simple and so sublime, is the work of men?" was a question put by a celebrated philosopher of the last century to his fellows. To this all its pages have answered, No! for, throughout so many centuries, whichever of the sacred writers held the pen—king or shepherd, scribe or fisherman, priest or publican—everywhere we recognise the same author; and, though a thousand years intervene, it is plainly the same Eternal Spirit which has conceived and dictated the whole. Everywhere—at Babylon as at Horeb, at Jerusa-

lem as at Athens, and at Rome as at Patmos—we find the same God described, the same world, the same men, the same angels, the same future, and the same heaven. Everywhere—whether it be a poet or an historian who addresses us; whether in the plains of the desert, in the age of Pharaoh, or in the dungeons of the Capitol in the days of the Cæsars,—throughout the world, ruin; in man, condemnation and helplessness; in angels, sublimity, innocence, and love; in heaven, purity and happiness, the meeting of truth and goodness, and the embracings of justice and peace; the counsels of a God who pardoneth iniquity, transgression, and sin, and who, nevertheless, will not clear the guilty. We, therefore, conclude that the plentiful traces of humanity which are found in the Scriptures, far from compromising their *Theopneustia*, are but indications of their Divinity."

Translations.—But there is another and rather a novel objection, which is ably discussed and refuted by M. Gaussen, the objection that verbal inspiration can be of little consequence, since, after all, the great majority of Christians can only use translations, more or less inaccurate, no translation being inspired. To this it might be a sufficient answer, that it does not impugn the *fact* of verbal inspiration, but only denies its *advantages*. It is, then, an objection founded not on Scriptural principle, but on our fancied notions of utility. Apply the same line of argument to the ten commandments. Can it be doubted that each commandment was written by the finger of God, from *Alph*, which is the first, to *Caph*, with which they close? Will any one venture to doubt, that each letter of these commandments was traced by the Divine hand, because the great majority of Christians are obliged to read the commandments through the medium of a translation. But we deny that the advantages of verbal inspiration are lost by translations. Is it nothing to have an infallible standard, whereby to test our translations? If there were no such standard, if the words of the sacred writers were not inspired of God, how can we be assured, that the translators, even where they have most correctly rendered the original, are not disseminating some mixture of error? If human infirmity be confined to the translation, we know its limit; and scholarship and criticism have brought and are daily bringing our translations nearer and nearer to the original standard. But if human infirmity be not confined to the translation; if the standard itself be imperfect, "where," says M. Gaussen, "will my suppositions stop? I know not. The apostles were ignorant, I should say; they were illiterate; they were Jews; they had popular preju-

dices; they Judaized, they Platonized, &c. I know not where to stop: I should begin like Locke, and end like Strauss. In the first place, I should deny the personality of Satan, as a rabbinical notion; and I should close by denying that of Jesus Christ as a similar misconception. Between these two conclusions, in consequence of the ignorance to which the apostles might have been subject, I should proceed, like many others, in spite of the letter of the Bible, and with the Bible in my hand, to admit that there is no corruption in man, no personality in the Holy Ghost, no divinity in Jesus Christ, no expiation in his blood, no resurrection of the dead, no eternity of future punishments, no wrath in God, no devil, no miracles, none damned, and no hell! St. Paul was orthodox, I should say, with others, but he imperfectly understood his Master. Whilst, on the contrary, if the entire original has been dictated by God, even to the most simple expressions, 'even to the least iota and particle of a letter,' who is the translator that can bring me, by his work, to any of these negations, or expel from my Bible the least of its truths?

"Who does not, therefore, now feel to what an immeasurable distance all these considerations separate these two texts, (that of the Bible and that of its versions,) with regard to the importance of verbal inspiration? Between the transference of the mind of God into human words, and the simple turning of these words into other words, there is a distance equal to that of heaven from earth. The one required God; whilst, for the other, man sufficed. Let us, therefore, no more hear the question, Of what advantage to us, is the verbal inspiration of the one, if we have not this inspiration in the other? For, between these two terms, which it is sought to equalize, there is almost infinity."

Septuagint.—There is another still more popular objection connected with the quotations from the Septuagint version in the New Testament, and no one will contend that the Septuagint translators were inspired. It is asked, therefore, did the words of the Septuagint become inspired by their adoption in the New Testament? This objection is easily answered. If a prophet appeared in England, is it not reasonable to suppose that in quoting Scripture, he would, even when inspired, use our authorized version, when it correctly interpreted the original Greek or Hebrew; and further, is it not reasonable to suppose, that where it was more or less faulty, he would still quote from the authorized version, but make the needful emendations in the translation; and, finally, that where it was intended to make plainer the meaning of the original, he would have recourse to paraphrase? Now this,

which is no more than a reasonable supposition, exactly explains the method of the apostles and evangelists in quoting the Septuagint. Mr. Hartwell Horne tells us, that there are eighty-eight *verbal* quotations in the New Testament from the Septuagint; he tells us, further, that there are sixty-four other quotations with variations; thirty-seven which agree in sense, but not in words; sixteen which deviate from it, so as more closely to approach to the original Hebrew; and, finally, twenty-four which differ both from the Hebrew and the Septuagint, but in which the sacred authors have paraphrased the Old Testament, that they may render the sense, in which they quote, more obvious. Far from seeing, in all this, any thing which derogates from the verbal inspiration of the Bible, we would rather trace in it the operation of God, asserting his sovereign authority over his own word, and who, as our author remarks, by the mouth of the apostles and evangelists, quotes or paraphrases "the expressions which he had himself formerly dictated to the prophets of his ancient people."

We cannot, within the narrow limits of this review, attempt even to touch upon the other objections sometimes alleged against verbal inspiration. But they are all discussed by our author, with learning, ability, and candour. The various readings of the original is a topic which forms a long and interesting section in the volume; and, at the close, our author congratulates his fellow-Christians, that, holding the sacred text in one hand, and all the readings which science has collected from seven hundred MSS. in the other, we can exclaim, with gratitude, "I now hold in my favoured hand the eternal word of my God."

The discussion of the alleged errors in the narratives, and contradictions in facts, as well as of the alleged errors contrary to the philosophy of nature, is most interesting and satisfactory. We wish we had space to dwell upon the objections drawn from the alleged contradiction to the laws of nature, which exist, as our author's well known and profound acquaintance with Hebrew enables him to prove, exist, if at all, only in our translations. Take, for example, the word which, in the first chapter of Genesis, our translators, following the Septuagint and the Vulgate, render *firmament* (instead of the *expanse*) because, like Aristotle and other philosophers, they laboured under the prejudice that there was above us a firm, solid, crystalline substance, which the ancients termed the eighth heaven. Now, this word occurs seventeen times in the Old Testament, but the New Testament writers never once adopt the Septuagint reading. It was not from a knowledge of astronomy, that they escaped the error

into which philosophers and learned translators fell, but because an Almighty influence was upon their minds, and the Creator of the heavens and the earth guided their pen. In this part of M. Gaussen's work, there occur some passages of great beauty and splendour, setting forth the perfect inspiration of the Bible with a demonstration and a power scarcely to be resisted. He proves the fact not merely from the absence of error, but from the hidden truths concerning the mechanism of the heavens, which are often discoverable, now that science has unlocked secrets unknown to the ancient philosophers.

Our author devotes a chapter to the "Examination of the Evasions," among which he classes those, which would restrict inspiration to the prophetic and deny it to the historical books, and also which would exclude "trivial details" from its pale. Both these subjects are ably handled. In reference to the "cloak" which Paul left at Troas, he quotes a beautiful passage from Mr. Haldane's Essay on Inspiration, which is, however, sadly mangled in the double distillation to which it has been subjected, in being first translated into French by M. Gaussen, and once more only re-translated into very indifferent English.* But we will give our author's own closing sentence:—"It is thus that St. Paul, by these words, thrown as it were negligently among the closing commissions of a familiar epistle, sheds a glancing light upon his ministry, and, in a passing remark enables us to see the character of the whole apostolic life; as a flash of lightning will sometimes in the darkness irradiate the summits of our Alps; or like

some persons who utter their whole soul in a single look."

We have dwelt longer than we intended, upon M. Gaussen's valuable work, and after all, we have only been enabled to give an imperfect view of its contents. It is a work which will well repay the reader. It is the work of a man of considerable ability, extensive scholarship, and deep piety. It embraces a full, comprehensive, and interesting discussion of an important and agitated question. It is written in a clear, forcible, and elegant style, containing passages of much beauty and eloquence, in which there are "thoughts that breathe, and words that burn;" and, above all, an unction from above that renders its perusal truly edifying. To those who are acquainted with French, the original will, of course, be the most acceptable, but the translator is entitled to great merit for the spirit and fidelity with which his task has been accomplished.

MAN'S RESPONSIBILITY; *the Nature and Extent of the Atonement, and the Work of the Holy Spirit. In Reply to Mr. Howard Hinton and the Baptist Midland Association.* By J. A. HALDANE. 1812.

Edinburgh: Whyte and Co.

We remember that the late venerable Ebenezer Brown, of Inverkeithing, was wont to say, with his Scottish accent and gravity of manner, that he admired the writings of Mr. James Haldane, as there was always to be found in them "such a rich savour of the things of God." Assuredly, this characteristic is not wanting in the little volume before us; and although it is intended to controvert some of the doctrines of Mr. Howard Hinton and his followers, the reader will find in it none of the asperity of the polemic, and no uncourteous expression towards his opponent.

The subjects discussed are of the highest moment, and it is from the Bible only that we can obtain a right understanding concerning them. On "the responsibility of man," Mr. Haldane is clear and decisive, and while he strongly maintains the sovereignty of God, in the dispensation of the riches contained in the treasure-house of heavenly mercy, he does not give way, for a moment, to any of the distorted perversions of the doctrine of grace, by which even a passing shadow may be cast over our moral accountability, or by which any barrier may be placed in the way of the freeness of the gospel invitation. Of man's responsibility, he observes, that it is a fact "indelibly impressed on the mind of every individual," and that, although men may disclaim it, in order to palliate their guilt, their own heart is a witness against them. But he objects to the metaphysical process

* The following is the most striking part of the passage alluded to:—

"On the approach of winter, in a cold prison, and at the termination of his course, the apostle Paul appears here to be a follower indeed of him who had not where to lay his head. He is presented to our view as actually enduring those hardships, which, elsewhere, he describes in a manner so affecting, 'in prisons, in cold, in nakedness.' He has abandoned, as he elsewhere informs us, all the fair prospects that once opened to him of worldly advantages, for the excellency of the knowledge of Christ, and had suffered the loss of all things; and in this epistle we see all that he has said on the subject, embodied and verified. He is about to suffer death for the testimony of Jesus; and now he requests one of the few friends that still adhered to him (all the others, as he tells us, having forsaken him) to do his diligence to come before winter and to bring to him his cloak. Here, in his solemn farewell address, of which the verse before us forms a part, the last of his writings, and which contains a passage of unrivalled grandeur, the Apostle of the Gentiles is exhibited in a situation calculated deeply to affect us. We behold him standing upon the confines of the two worlds,—in this world about to be beheaded, as guilty, by the emperor of Rome,—in the other world to be crowned, as righteous, by the King of kings,—here deserted by men, there to be welcomed by angels,—here in want of a cloak to cover him, there to be clothed upon with his house from heaven."

by which Mr. Hinton strives to establish a truth, depending alike on the testimony of Scripture and of conscience; and he adds, "When we find an author employing metaphysical reasoning to illustrate the doctrine of the gospel, we may rest assured he is endeavouring to blend materials which will never coalesce." It is, we believe, rather by the adoption of metaphysical subtleties, than of any positive error, that Mr. Howard Hinton has been led to promulgate doctrines at variance with those received among Christians, respecting the nature and extent of the atonement and the work of the Holy Spirit. It has been the great object of Mr. Hinton to prove man's inherent ability to return to God, by his own natural power, without the aid of the Holy Spirit, but, after all, this is a barren speculation, for he also concludes that *no man* ever did or will receive the love of the truth without the power of the Holy Ghost.

Mr. Hinton argues, that any child of Adam can, of himself, understand the gospel, but he admits that a great many do not understand it, in consequence of "the prevalence of evil passions, which renders them very averse to the contemplation of it." While Mr. Haldane denies that any thing like a saving knowledge of the truth can be received without the Spirit of God, he observes on the words just quoted:—"Most assuredly it is men's alienation from the life of God, and their consequent love of darkness and hatred of the light, which blinds their minds and leads them to prefer the service of Satan to the service of God. Nay, so strong is this principle, that every man in whom it has been overcome, has been the subject of the same mighty power by which Christ was raised from the dead, Eph. i. 16, 20."—P. 31. "Men are blind to the glory and excellency of the gospel, but they are just as able to apprehend what believers wish them to receive, as the incredulous king of Siam, when the ambassadors told him that in France men walked upon the water, while he had no idea of the nature of ice. The more the natural man apprehends of the gospel, the more is his enmity roused." "Fallen man is sold under sin, the servant of Satan; yet no one forces him to sin. A person might be put in chains, and yet some way of escape might present itself; but if he preferred bondage to liberty, his case would be still more hopeless. Such is the state of fallen man; he is held in the cords of his sins, he prizes the wages of unrighteousness," &c. "So every man, by nature, is the free, the willing servant of Satan."—P. 57.

Mr. Haldane, quoting from Dr. Owen, asserts, "All the errors about regeneration" have their origin "in a misunderstanding of the true state of men in their lapsed

condition or of their nature as depraved." Fallen man, he says, is not only depraved, but condemned, and his depravity is the effect of his condemnation. By the curse, he is spiritually cut off from God, the fountain of life, purity, and holiness. Hence that corruption which follows a state of death; hence that depravity which Mr. Hinton acknowledges, while he appears to overlook its source. "That all mankind," our author adds, "were not for ever cast off, can only be referred to the sovereign pleasure of God. Fallen man had no more claim upon God than the fallen angels; it is of the Lord's mercy that any of Adam's race escape everlasting destruction."—P. 76. "The imputation of Adam's sin to all his posterity; and the imputation of the second Adam's righteousness to his children, are written as with a sunbeam in the word of God, and the knowledge of this is indispensable to our understanding the plan of redemption. It is from losing sight of this fundamental truth, that so many winds of doctrine are abroad, by which the hearts of the simple are deceived. Many hold, most inconsistently, that we partake of the consequences, but not of the guilt of Adam's sin, which is unscriptural. 'By one man's disobedience, many were made sinners, (not merely sufferers,) and by the obedience of one man, shall many be made righteous.' Such is the unity between Christ and his people."—P. 78.

We have only touched on some of the points discussed in the first part of this volume with reference to Mr. Hinton's doctrine, and we have omitted even to refer to some of deep importance. But, in truth, we are disposed to think there was much good sense in the saying of Robert Hall, as quoted by Mr. Haldane, that he was unable to comprehend Mr. Hinton's views. They have become, as we humbly think, beclouded by metaphysical subtleties, and resorted to in the vain attempt to explain things, which may appear, at first sight, difficult to reconcile, but concerning which it will be our wisdom and safety to conclude, "What we know not now we shall know hereafter." But these speculations have been, we regret to observe, carried much further by others; and the Baptist Midland Association, in a Circular, published in 1839, by the representatives of thirty-six Particular Baptist Churches, have advanced far beyond Mr. Hinton, and even gone so far as to assert, not merely man's inherent ability to return to God, but also the inherent efficacy of the instituted means, independently of any extraneous and supernatural agency. It is with special reference to these errors, that Mr. Haldane, in the second part of his volume, declares it to be his object to "lift up a protest against sentiments,

which at once disparage the sovereignty of God the Father, depreciate the perfection of the sacrifice of the Son, and eclipse the glory of the Holy Spirit."

Ezekiel's vision of the dry bones, as Mr. Haldane remarks, beautifully illustrates the preaching of the gospel; the means there employed had no necessary or inherent efficacy, and we should have thought that Dr. Thomas Brown, in his celebrated Essay on Cause and Effect, had sufficiently demonstrated that even in the operations of the natural world, apart from a higher and invisible power, there is no necessary connexion between what we call causes and their ordinary effects. But in regard to the gospel, this truth is more distinctly seen, from the fact, that the same outward instrumentality becomes, in one case, the power of God unto salvation, and in another, is wholly inoperative; that to one the gospel is the savour of life unto life, to another the savour of death unto death; and that, under the same apparent circumstances, one is taken and another left. These things we cannot explain, nor are we called upon to do so. This only we know, that wherever the gospel comes, the invitation is without exception, and that its rejection involves the guilt of despite to the Spirit of God.

"It is sometimes asked," says Mr. Haldane, "If Christ did not die for all, how can the gospel be preached to all? how can men be invited to receive a salvation which never was intended for them? Secret things belong to God: men are not called upon to believe the gospel, as elect or unelect, but as sinners. The gospel is the fan with which Christ separates the wheat from the chaff. The invitation is to all who come under the joyful sound, without exception; but to some it is 'the savour of death unto death,' to others 'the savour of life unto life,' 2 Cor. ii. 16. . . The invitation is free as the light of heaven, and every external impediment is removed. No price, no qualification is required; but the God of this world blinds the minds of all whose sins Christ did not expiate upon Calvary; of all whom he did not redeem from the curse of the law by being made a curse for them. . . Thus, by men's reception of the gospel, those whom God's righteous servant hath justified, have borne their iniquities, are distinguished from those he never knew."—Pp. 108, 109.

We cannot, however, plunge into the discussion involved in the consideration of the doctrines of the Baptist Midland Association, although it is pursued by our author with acuteness and with the ability of one who is "mighty in the Scriptures." He justly censures the language in which the Circular (much in the terms used by the late eccentric Edward Irving) speaks of the

doctrine of particular redemption, as involving "a mean and mercenary notion of a private and arithmetical compensation." But we shall conclude with two quotations. In the first, Mr. H. is combating the notion, that the atonement was nothing more than "a public display" in vindication of the Divine government.

"Dislike to the doctrine of the substitution and suretyship of Christ, has darkened the minds of many, and led them to set aside the atonement altogether. The prevalent notion at present is, not that by his incarnation, sufferings, and death, Christ made atonement for those whose sins he bare in his own body on the tree,—thus cancelling their guilt, and opening a channel through which mercy and love flow to them in perfect consistency with justice,—but that the manifestation of the Son of God was designed as a public display, in order to maintain the honour of the Divine government. What a view does this give of him before whom the nations are as a drop of a bucket, and are counted as the small dust in the balance! Was God manifest in the flesh? Did the Creator of the world, in our nature, suffer and die, merely to produce an impression upon the minds of rebels, and to prevent his government from sinking into contempt? No; it was that he might be just, and the justifier of him that believeth in Jesus; that he might be faithful and just, in forgiving the sins of those whose great Head and Surety, according to his covenant engagements, endured the penalty which they had incurred, and yielded to the law which they had broken, the obedience which it demanded."

"According to the word of God, he in whom life dwelt, as in its fountain, took part with the children whom the Father had given him in flesh and blood, that, by becoming their near kinsman, he might have the right of redemption. They had, in their first father, in whom they were created, and whose blood flowed in their veins, trampled upon God's most holy law, and thus incurred its most righteous curse; but, in the sufferings and death of Christ, they have received of the Lord's hand double for all their sins. In their nature, as their covenant Head and Surety, he bore the curse which no creature could have sustained; and, in virtue of his Divine power, having voluntarily laid down his life and taken it again, in obedience to the commandment of his Father,—whose servant he had become for the ransom of his people,—he is now made most blessed for ever. As God, he was equally incapable of exaltation or humiliation; but having, as the Son of Man, humbled himself unto death, that he might restore what he took not away; having magnified the law and made it honour-

able, by answering all its demands and enduring all its penalty in behalf of his people; having exhibited to the universe the unsearchable riches of Divine wisdom, he is now exalted at the right hand of the Majesty on high, and as the Man of God's right hand, the Son of Man whom he hath made strong for himself, has received power over all flesh, that he might give eternal life to as many as the Father hath given him. For their sakes, he sanctified himself, that they might be sanctified through the truth. They were all predestinated to be conformed to the image of the only-begotten Son, who is not ashamed to call them brethren. In their successive generations, they are called and justified; by one Spirit they are baptized into one body; they are the temple of the Holy Ghost, by whom their mortal flesh shall be quickened; and they shall all be glorified in the day when the heavens and the earth shall flee away from his face, to whom, as the Son of Man, all judgment is committed.

"Such will be the consummation of God's eternal purpose; such will be the result of his manifold wisdom. Eternity will not be too long for its development. The subject provided for the admiring contemplation of saints and angels is unbounded: it is the love of Christ to his church, which passeth knowledge."—Pp. 174—176.

On the whole, we recommend this little volume to our readers, as an able, acute, and luminous discussion of some important and much agitated questions. It is written in a clear, perspicuous, and agreeable style; it is enlivened by some interesting illustrations; but its arguments are exclusively drawn from the word of God. It is the work of one who, nearly fifty years ago, was led, by the reading of the Scriptures, to receive into his heart the gospel of the grace of God, and who, since that period, has made them the object of his daily study. It contains many great and precious truths, often uttered with somewhat of that "unction from the Holy One," of which the late Rev. George Cowie, of Huntly, "the Whitefield of the north," spoke in days long since gone by, with reference to Mr. Haldane's itinerant labours, as a preacher of that glorious gospel to which he still devotes his energies.

REMARKS ON RELIGIOUS WORSHIP, *as directed and enforced in the Holy Scriptures.* By R. M. MILLER. 1841.

Dinnis.

The worship of God, in all its various exercises, and in its appliances to Christian experience and usefulness, demands much more attention than is usually given to it. The high privilege of actual communion

with the Father and of fellowship one with another, in all their salutary and consoling influences, are not so indelibly impressed on the Christian mind as they might become. From this fact, we may trace the formality of many routine devotions, and the disposition to follow the beaten track, and to adopt the hackneyed phrase of others in the family and social circle. As Mr. Miller justly remarks, that "some persons have been trained up in false notions of the nature of religious worship, and both education and example have contributed to keep them ignorant of what God requires." Hence the immense value of sound correction and instruction on this subject; and such this excellent volume supplies.

Mr. M. has divided his work into four parts, in which he discusses the object and nature of religious worship; its divinely adapted means; and private, social and public worship; and in its subdivisions into many convenient chapters, he confirms his assertion, that "the sacred Scriptures have been his sole guide in every part of the important subject. No apology is, therefore, made for passing over all human devices, and adhering strictly to the Scriptures; and it is matter of thankfulness, that we can consult them on all occasions, and without fear avow our decided attachment to them."

Adapted, as this work is, to benefit all "who profess and call themselves Christians," we would particularly direct the attention of heads of families, and such as take the lead in social devotions, to a serious perusal of its contents. And they will find, what we have with much pleasure found, that, in the absence of all rhetorical embellishment, the worthy author ever aims at conveying scriptural instruction, practically and powerfully applied to every point of his subject, that falls within the range of Christian obligation.

On these accounts, therefore, we state that the volume is worthy of our faithful and cheerful recommendation. And we trust that good and lasting results will follow from its perusal.

CHRIST on the Cross. *An Exposition on Psalm XXII.* By Rev. JOHN STEVENSON, Perpetual Curate of Cury and Gunwalloe, Cornwall.

Seeley.

This work is divided into two parts.—Christ on the Cross: 1. In darkness; 2. In light. Each of the verses is headed by an appropriate title, and is expounded by the pious author in a manner truly evangelical. His style is nervous and eloquent; and although many passages of the most interesting character might be selected, as specimens of the striking and profitable

manner in which he treats his subjects, we must content ourselves with the following remarks on verse 28, which our author entitles, "The Enthronement," and to which we beg the attention of our readers:—

"Under the dispensation of the Spirit, the church ought to have obtained greater power and extension. But, alas! she has been unfaithful to her Lord's parting command, 'Go into all the world, and preach the gospel to every creature,' Mark xvi. 15. She has been unfaithful to the Spirit, in whose power she was to fight all the battles of the Lord; she has been unfaithful to her own solemn engagements in the baptismal covenant. The sad result testifies against the church of Christ. Eighteen centuries have passed away, and the great majority of the earth's inhabitants are still in heathen darkness. Christ has been greatly disappointed of that fruit which he might well have expected to reap from the exertions of his church. With the fullest justice, we may suppose him to address her now as he did the church of Sardis or Laodicea of old, 'I have not found thy works perfect before God. These things saith the Amen, the faithful and true Witness, I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. As many as I love, I rebuke and chasten: be zealous, therefore, and repent,' Rev. iii. 14, 15. Of late years, great exertions have been made to send the glad tidings of salvation to every quarter of the globe; but when compared to the amount of the work to be overtaken, these exertions, valuable and extensive as they are, appear to be but as the contributions of a noble river to the mighty ocean. It may be, that the Lord has been delaying, from year to year, till his church should more effectually discharge her duty; or, rather, in his long suffering towards sinners, has been allowing them a protracted space for repentance. Time, however, is fast rolling on, and, sooner or later, ONE, on whose head are many crowns, and whose name is called 'The Word of God,' shall come forth. The armies of heaven shall follow him; for he is King of kings, and Lord of lords, Rev. xix. 16, Zech. xiv. 9. Then shall it be said, 'God is gone up with a shout,' &c., Psalm xlvii. 5—8. That shout is an attendant sign of the Lord Jesus Christ himself, 1 Thess. iv. 16. That trumpet is the sounding of the last, the seventh angel, when the great voices in heaven shall be heard saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever,' Rev. xi. 15. Then shall the promise made to the Virgin Mary, by the announcing angel, be fulfilled, 'The Lord God shall give unto him the throne of his father David,' Luke i. 32. This other title

of Governor is expressly applied to the Lord Jesus, in a passage which subjoins a most remarkable testimony to his divinity, 'And thou, Bethlehem,' &c., &c., Matt. ii. 6, Micah v. 2. The children of Israel are now dispersed throughout the earth. Many days have they abode without a king and without a prince; but when the Governor shall issue his mandate among the nations, and when he shall pour upon the children of Israel the spirit of grace and of supplication, then shall 'the Lord their God, and David their king,' &c., Zech. xii. 10. When we contemplate this glorious event, what language, what prayer, can express the feelings and desires of our hearts? Surely, every Christian will say for himself, 'Even so. Come, Lord Jesus, in thy glory. Reign till thine enemies be made thy footstool; and remember me, Lord, when thou comest into thy kingdom.'"

We are happy to see that this interesting volume has reached a third edition; and we cordially recommend the author and his work to the Divine blessing.

VICTORY over DEATH; *A Sermon on the Death of Mrs. May, of Maldon.* By the Rev. ROBERT BURLS.

Jackson and Walford.

Apart from the circumstance which occasioned this sermon, its publication is justified by its intrinsic merit. The subject is one of the deepest interest to the Christian; and its hallowing influence has thoroughly imbued the mind of the preacher, by whom it is treated in a manner worthy of himself and of his theme. While we commend it as a whole, there are parts in it of touching interest and of great beauty. It cannot fail to sustain, and, indeed, to add to the author's reputation as a devoted minister of Christ. We should rejoice to see him more frequently before the public on subjects of general interest, for which his matured judgment, correct habits of thought, and clear mode of expression, qualify him in no ordinary degree.

Mrs. May, with her late husband, was one of rather a large class, whom the author found in the congregation at Maldon, on his entrance upon the pastorate more than twenty years ago, who combined a firmness of principle and a decision of character with a rational and well-sustained experimental piety, which the Christian church may well desire to see more generally prevail. We knew and revered some of those who, in a good old age, have passed to another and a better world. Their places, we trust, will be supplied by others, like-minded, who shall, with equal consistency, maintain the great principles of Protestant Nonconformity; and combine, with decided

evangelical piety, that increased public activity so evidently called for by the stirring spirit of the times; and which, amid the growing infirmities of very advanced years, growingly manifested itself in those to whom we have referred; and in which they will but follow the example of their respected pastor. The numerous and highly respectable surviving family of the late Mr. and Mrs. May will, we doubt not, sustain a character worthy of ancestors so justly esteemed by all who knew them. The addresses to them, at the grave and in the sermon, are touching, affectionate, and faithful. May they all enjoy largely the inheritance of their father's blessing. We regret that we have not room for extracts. We can find space only for that which introduces the author's plan. He observes,—

"On a funeral occasion, like the present, when bereaved relatives are come to the house of God, to hear words of instruction and consolation, how pleasant to look from the shades of mortality and the corruption of the grave into futurity, the region of our brightest hope! How suitable the theme, 'Death is swallowed up in victory!' Yes; that material frame, which a large family circle looked upon so recently, with so much interest; that body which has been laid in the grave, not to be seen again till the heavens are no more, which no thunders can alarm, will awake and rise at the last day; for the restoration of the body is a part of the great comprehensive plan which includes the salvation of man,—all that he is; which unfolds much in time, but has more in reserve for eternity. The text, which is a quotation from Isaiah, refers to the resurrection of the just: 'the wicked shall rise, but not to victory.' Let us, then, direct our attention, first, to the glorious state of the body, as it shall be hereafter; and, secondly, to the scriptural doctrine of the resurrection, as it will lead to so blessed a consummation."

These subjects are most happily treated. And we should be surprised, if any could read the sermon without having his taste gratified, his judgment informed, and his best feelings excited.

FEMALE CHARACTER. *An Essay.* By ALFRED PENNINGTON. Second Edition. London: Pettitt.

This is a very creditable performance, and one calculated, from the high standard of female excellence which it exhibits and illustrates, to arouse that important part of the community to strenuous efforts after those attainments which confer a dignity and grace on their possessors, for the want of which neither nobility of birth nor splendour of station can compensate. This little treatise

considers—1. The endowment of female character, embracing moral excellences and mental endowments; 2. The influence of female character—in domestic life, in the school-room, in social life, on the opposite sex, on the world; 3. The formation of female character devolving on mothers, and teachers' self-cultivation. With the argument, in which an attempt is made to prove the mental equality of the fair sex with men, we do not fully coincide, notwithstanding the ingenious reasoning and interesting facts produced. We, however, cheerfully recommend the work. It must do good.

MANTON'S SERMONS ON PSALM CXIX. Three vols. 8vo. 1842.

London: Brown, Old-street.

While our language lasts, Manton will continue to be a great name among our theological writers. His gifts were eminently preaching gifts. In this chief department of evangelical labour, he excelled most ministers of his time. Dr. Bates, a great judge in such matters, truly said, that Manton, "although frequent in preaching, was always superior to others, and equal to himself." To this all his thoughts were turned, and all his studies tended. While his own mind was marked by great strength, soundness, and sagacity, he excelled in the happy art of making general study to bear upon his special vocation. To such a pitch did he carry this, that Charnock pronounced him "the best collector of sense of the age." From such a man this is high praise, and praise only second to that of originality. His ambition seems never to have passed beyond the desire of pulpit usefulness. The pulpit was his favourite resort, to the day of his death. That which is much loved, it is probable, a man will most practise, and much careful practice will ordinarily conduct to excellence. Of this encouraging fact, Manton is a bright example; for he could be no ordinary man whom Archbishop Usher pronounced one of the "best preachers in England."

Psalm cxix. has been, in all ages, a very favourite portion of inspiration with the people of God. The remarkable testimonies of the Henrys, father and son, are well known, while the famous Jonathan Edwards declares, that there is no "part of the Holy Scriptures where the nature and evidences of true and sincere godliness are so fully and largely insisted on and delineated." In the volumes before us, such is the preacher and such the subject; and it is certainly an object of no mean religious importance to possess the result of such a conjunction. It is, therefore, with much satisfaction that we behold the republication of the one hundred

and ninety sermons before us. The volumes are well got up, and the price so cheap as to bring them within the reach of all.

A MANUAL EXPLANATORY of CONGREGATIONAL PRINCIPLES. By GEORGE PAYNE, LL.D. 18mo.

HINTS ILLUSTRATIVE of the DUTY of DISSENT. By the Rev. THOMAS BINNEY. Third Edition. 18mo.

J. Dinnis.

These are two very valuable tracts, written in an excellent spirit, and full of scriptural argument and illustration. Every congregationalist should furnish himself with a copy of Dr. Payne's "Manual;" and every churchman should read Mr. Binney's "Hints," to teach him candour in judging of the position occupied by his nonconforming brethren.

WORKS RECENTLY PUBLISHED.

1. *The Slave States of America.* By J. S. BUCKINGHAM, Esq., author of "America, Historical, Statistic, and Descriptive." Two vols. 8vo. Fisher, Son, and Co.

These volumes, which we hope to notice next month, contain ample information on the state of American slavery; and are written in a very entertaining and instructive style.

2. *Missions: their Authority, Scope, and Encouragement.* An Essay: to which the second prize, proposed by a recent association in Scotland, was adjudged. By the Rev. RICHARD WINTER HAMILTON, Minister of Belgrave Chapel, Leeds. 8vo. Hamilton, Adams, and Co.

We much regret that this powerful volume did not reach us in time to be reviewed with that of Dr. Harris. It is, in every respect, a suitable companion for that remarkable production. We hope soon to return to our friend Mr. Hamilton.

3. *Notes of a Traveller, on the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, during the Present Century.* By SAMUEL LAYNG, Esq., author of "A Journal of a Residence in Norway," and of "A Tour in Sweden." 8vo. Longman and Co.

4. *Practical Sermons on the Character and Work of the Holy Spirit.* By WILLIAM MURR, D.D., Minister of St. Stephen's, Edinburgh. Royal 12mo. Longman and Co.

5. *Elements of Mental and Moral Science.* By GEORGE PAYNE, LL.D. Second edition, enlarged. 8vo. John Gladding, City-road.

6. *The Office, and Work of the Holy Spirit.* By the Rev. JAMES BUCHANAN, one of the Ministers of the High Church, Edinburgh. Royal 18mo. Groombridge.

7. *Moral Agency; and Man as a Moral Agent.* By WILLIAM M'COMBIE, author of "Hours of Thought." Royal 18mo. Seeley and Co.

8. *Conferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians;* held in the Province of Canterbury, in the Spring of 1841. Edited by a Member of the University of ——. 8vo. Seeley and Co.

9. *Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and the Atonement and Redemption thence accruing. With Supplementary Notes and Illustrations.* By JOHN PYE SMITH, D.D., F.R.S. Second edition, enlarged, royal 18mo. Jackson and Walford.

10. *Memoirs of the Life, Character, and Ministry of William Dawson, late of Barnbow, near Leeds.* By JAMES EVERETT, author of "The Village Blacksmith," "The Walls End Miner," "The Polemic Divine." 12mo. Hamilton, Adams, and Co.

11. *Wesleyan Missions: their Progress stated and their Claims enforced.* With Observations and Suggestions applicable to kindred institutions. By ROBERT ALDER, D.D., one of the General Secretaries of the Wesleyan Missionary Society. 12mo. Mason, Paternoster-row.

12. *The Hymn Book.* Prepared from Dr. Watts's Psalms and Hymns, and other authors, with some originals. 18mo. Ward and Co.

PREPARING FOR PUBLICATION.

1. *Corner's History of Holland and Belgium.* With two historical engravings and an accurate map. Being the ninth volume of "MISS CORNER'S Historical Library," and the completion of that work as respects Europe.

2. *Christian Examples for Young Persons.* In thirteen interesting stories, each illustrative of a moral from one of the Proverbs of Solomon. By MISS JANE STRICKLAND. In square duodecimo, with engravings.

Home Chronicle.

CONGREGATIONAL LECTURE.

We are happy to find that the Rev. Walter Scott, President of Airedale College, Bradford, Yorkshire, has been appointed to deliver the next Congregational Lecture, at the Library, Blomfield-street. The subject selected for discussion is a profoundly interesting one, viz., "The Existence and Agency of Evil Spirits;" and the well-known theological power of the lecturer affords hope that it will be handled as it deserves. It is

proposed to embrace the whole subject in eight lectures, on the 6th, 8th, 13th, 15th, 20th, 22nd, 27th, and 29th of the present month. From personal knowledge of the high standard of Mr. Scott's mind, we recommend intelligent young people, and especially theological students, to attend this interesting lecture. We are sure they will be amply repaid. The several lectures will commence at half-past six o'clock.

HIGHBURY COLLEGE.

The Ministers educated at Hoxton and Highbury Colleges, are hereby respectfully apprized, that the meeting usually held at the Congregational Library, on the Wednesday, in the missionary week (next month) will be omitted.

TRUSTEES OF THE EVANGELICAL MAGAZINE.

The Annual Meeting of the Trustees will be held at Baker's Coffee-house, Change-alley, Cornhill, on the third Monday in May, at one o'clock precisely, when the country trustees are earnestly requested to meet their brethren residing in town.

PROVINCIAL.

HAMPSHIRE ASSOCIATION.

The Half-yearly Meeting will be held at Fordingbridge, the 20th instant, the Rev. G. Harris, of Ringwood, will preach in the morning.

The Hants Sunday-school Union will meet at an early hour of the same day.

REMOVALS.

The Rev. John Poole, of Great Torrington, Devon, has accepted a unanimous call from the Independent church and congregation at Bishop's Hull, Somerset, to become their pastor, as successor to the Rev. Robert Winton, who has been compelled, through affliction, to resign his charge after presiding over the church twenty-seven years. Mr. Poole commenced his labours among his charge on the first Sabbath in January last.

The Rev. John Wiseman, A.M., late of Wick, Caithnesshire, has received and accepted a cordial invitation to become the pastor of the Congregational church, Arundel, for some years under the care of the Rev. T. O. Dobbin, A.B., now of Exeter College.

The Rev. E. Price, of Hackney College, having accepted an invitation from the church and congregation, assembling at Bethel Chapel, Sheerness, entered upon his pastoral duties on the 6th of February last.

The Rev. William Lewis, of Hackney College, having accepted the unanimous and most cordial invitation of the church and congregation assembling at Frampton-on-Severn, Gloucestershire, entered upon the duties of his ministry on the 20th of February, 1842.

Mr. Edward Griffith, of Highbury College, has accepted a unanimous invitation from the church and congregation assembling in the English Independent Chapel, Merthyr Tydvil, and enters (D.V.) upon his pastoral duties the first sabbath in the present month.

ORDINATIONS.

Rev. James Smith.

On Wednesday, June 16, 1841, the ordination of the Rev. James Smith, to the pastoral office, over the Congregational church, assembling at Ebenezer Chapel, Tipton, Staffordshire, took place.

The solemn and interesting services were introduced by the Rev. J. C. Gallaway, M.A., of West Bromwich, reading a portion of holy writ, and fervently imploring the Divine blessing on the union about to be publicly recognised; the Rev. John Hudson, of the same town, delivered the introductory discourse, in which he displayed considerable talent, and gave a lucid statement of a gospel church; the questions (six in number) were proposed, and the minister's confession of faith received, by the Rev. Thomas Morgan, of Great Bridge; Mr. Palk, on the part of the church, read an affecting statement, referring to the particular providences which led to the unanimous invitation given by the church and congregation to Mr. Smith, and his acceptance of the same, although another situation then offered itself, far superior in a pecuniary point of view; the ordination prayer, with imposition of hands, was offered, in a truly solemn and affecting manner, by the Rev. John Hammond, of Handsworth, Birmingham; the charge to the minister, pointed, solemn, appropriate, and encouraging, was delivered (in the absence of the Rev. J. E. Good, of Gosport, Mr. Smith's former pastor,) by the venerable minister of the Independent interest at Dudley, the Rev. Jas. Dawson, founded on 2 Tim. ii. 15; the Rev. John Parsons, of Brierley Hill, closed with prayer.

The evening service was introduced by the Rev. P. Sibree, of Birmingham, reading the Scriptures and offering prayer; the sermon to the people, setting clearly before them their duty to their pastor, was preached by the Rev. John Hill, M.A., of Gornal, from Deut. i. 38, "Encourage him;" the Rev. George Newton, of Enderby, Leicestershire, closed with prayer.

The hymns were read by the Rev. Messrs. Newton, Dennington, of Birmingham; and two of the town missionaries connected with the society in which Mr. Smith laboured upwards of two years.

The services were numerous and re-

spectably attended, particularly the afternoon, when very many retired, unable to obtain accommodation.

During the interval of religious worship, tea was provided for friends, many of whom came from Birmingham, in the school-room adjoining the chapel, which was tastefully decorated with flowers, evergreens, and small banners, bearing the mottoes, *love, peace, joy, unity*; and wreaths of flowers, formed into the words, *hope and zeal*. The room proving inconvenient, many enjoyed the sociable repast in the open air, on a piece of ground at the back of the chapel.

May the impressions produced by the solemn services, under the great Head of the church, be rendered permanent.

Rev. J. W. Phair.

On Tuesday, June 22, 1841, the Rev. J. W. Phair, was ordained to the pastoral office over the Independent church at Little Hadham, near Bishops Stortford, Herts.

A considerable number of ministers and friends attended the simple but solemn and interesting services. The Rev. Cornelius Berry, of Hatfield Heath, after describing the scriptural character of a Christian church, asked the usual questions; the Rev. Mr. Chaplin, of Stortford, offered the ordination prayer; and the Rev. Mr. Harry, of Broad-street, London, gave a most impressive charge, from 2 Tim. iv. 5; and in the evening, the minister's former pastor, the Rev. John Clayton, of the Poultry Chapel, preached to the church, with his usual animation and excellence, from 1 Cor. iv. 1, 2.

Little Hadham is one of those village churches which are blessings to our rural population, and which require and deserve the sympathy, the prayers, and the assistance of our more wealthy congregations. The vicinity requires a minister of a missionary spirit—a principle of love to souls, by which we believe the new pastor was influenced in undertaking his awfully responsible office, and which will, we trust, be seen in his labours in the villages around. The cause at Little Hadham has been nourished by the zeal and liberality of a few friends, some of whom are spared to see the work of the Lord prosper in their hands. They have erected a commodious chapel, capable of accommodating about four hundred persons, and they have lately built a school-room, in which about one hundred and thirty children are taught on the British system, while an equal number attend the Sabbath-school instruction. And, we rejoice to add, that by efforts, which those who are acquainted with village congregations will appreciate, they are free from debt. There are also active Missionary, Christian Instruction, and Benevolent societies in healthful operation.

Rev. Charles Wilson.

October 26, 1841. — The Rev. Charles Wilson, of Rotherham College, was ordained pastor of the Independent church at Sutton-in-Ashfield, Nottingham. The Rev. Robert Weaver, of Mansfield, opened the service with prayer and the reading of the Scriptures; the introductory discourse was delivered by the Rev. Dr. Alliot, of Nottingham; after which the Rev. Thos. Smith, Classical Tutor of Rotherham College, asked the usual questions, and offered the ordination prayer, accompanied by the laying on of hands; the charge to the minister was delivered by the Rev. W. H. Stowell, Theological Tutor at Rotherham College; and the Rev. H. L. Adams, of Newark, concluded the interesting and impressive service with prayer.

The Rev. J. Parsons, of York, preached in the evening, when the devotional services were conducted by the Rev. H. L. Adams, of Newark. The hymns sung during the day, were read by the Rev. Thomas Rooome, the Rev. T. Blandy, of Chesterfield, the Rev. D. D. Evans, of Heanor, and the Rev. T. Colledge, of Riddings.

Rev. Daniel Ace.

On Tuesday, Nov. 30, 1841, the Rev. Daniel Ace, late a student in the Independent College, at Brecon, was ordained to the pastoral office over the church and congregation assembling at the English Independent Chapel, Pontypool, when the Rev. T. Thomas, Theological Tutor of the Baptist Academy, Pontypool, commenced the service by reading the Scriptures and prayer; the Rev. Thomas Gillman, of the Tabernacle, Newport, then delivered a lucid and forcible discourse on the nature and constitution of a Christian church; the Rev. W. Powell, of Usk, proposed the usual questions, and received the confession of faith; the Rev. W. Rees, of Chepstow, offered the ordination prayer; the Rev. C. N. Davies, Theological Tutor of the Independent College, Brecon, gave the charge to the young minister, from 1 Tim. iv. 16, latter clause, and concluded by prayer. The hymns were read by the Rev. Mr. Armitage, of Newport.

After the morning service, the ministers and friends sat down to dinner with the young minister. In the afternoon, tea was given to the Sunday-school children.

In the evening, the Scriptures were read and prayer offered by the Rev. J. Armitage, of Newport; the Rev. Mr. Rees, of Chepstow, delivered a most faithful charge to the church, exhorting them to co-operate with their minister in his labour of love, and to esteem him for his work's sake; and the young pastor implored the Divine blessing on the solemnities of the day.

General Chronicle.

INSTITUTION FOR EDUCATING THE SONS OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY, WALTHAMSTOW.

A highly gratifying and encouraging meeting of the committee, subscribers, and friends of the above institution, was held on the premises, Walthamstow, on Tuesday, February 22nd, 1842. The meeting was numerously and respectably attended; it appeared to awaken deep interest in the minds of all who were present, and afforded a happy presage of the prosperity of the institution, and the welfare of those entrusted to its care. After singing and reading the Scriptures, the Rev. Dr. Morison commended the institution and its friends, with earnest prayer, to the Divine benediction. The Rev. J. J. Freeman gave a brief statement of the rise and progress of the institution up to the present time. The Rev. J. Sherman had been invited to address the pupils, but though present, felt himself too much indisposed to do so. The Rev. A. Fletcher kindly consented to give the address, and did so, in a very effective manner. The Rev. Geo. Pritchard, Missionary from Tahiti, expressed, on behalf of himself and his missionary brethren, throughout the world, the great relief and sincere delight which it afforded them to have such a home provided for their beloved offspring. The Rev. A. Tidman concluded the services by offering fervent prayer. The pupils from the girls' mission school were also present, with their teachers, by invitation, and added not a little to the affecting interest of the scene.

The friends present expressed themselves much delighted with the eligibility and commodiousness of the premises, and with the various arrangements which had been made to commence the institution in so efficient a manner.

The committee have to acknowledge the prompt liberality with which the object has been so kindly met by its numerous friends.

AN APPEAL TO THE YOUNG, *On behalf of Missions.*

MY DEAR FRIENDS,—The friends of Missions are looking with new-formed earnestness of desire to engage you as their fellow-labourers in this great work. They would turn your first, fresh, young thoughts towards it. They would have you give your hearts to it in the spring time of your being. They think that there is no sphere of exertion which the world can present to you at

all to be compared with this; that even the dignified employments of legislators appear little when set by the side of it. They regard it as the nearest path to your happiness; believing that you can in no way become so blessed as by being made blessings to others. They think that no other employment has so powerful a tendency to give sublimity to your thoughts, depth to your affections, and dignity to your whole character; that angels would consider themselves honoured by engaging in it—nay, are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation? and they, therefore, warmly desire that you should not lose a day nor an hour without coming under its purifying and devoting influence. Oh, fill up their desire! Take your stand at the foot of Calvary; look at the agonies with which your Saviour has redeemed you; listen to his last bitter cry; think what would have been your condition had he not endured those agonies and uttered that cry, and then kneel down before your Father who is in heaven, and consecrate yourselves to his cause who thus died for you.

A variety of motives might be urged upon you to lead you to do this; but passing by these for the present, let me in this letter simply take you to the lowly dwelling of a poor woman, that you may learn of her some of these principles, under the power of which we desire to see you engage in this work.

A short time before leaving this country for India, I was in the city of Exeter, and a friend spoke to me of the faith and love of one whom he called Sarah, and wished me to see her. We went to her house, and found her in a little room, confined to her bed, in great weakness of body. My friend spoke to her, inquiring after her health, but she took no notice of his words. He then spoke of her soul, but still she scarcely seemed to hear the sound of his voice. He then said, "I have brought a friend to see you who is going as a missionary to the heathen." I can never forget the effect of those words on that poor woman. They seemed to act upon her like an electric shock, and awaken her to activity. She, who could not be roused by any thoughts of herself, was all animation in a moment. She turned instantly round, raised herself up, and while her dark hair flowed back over her shoulders, and her eye beamed with pleasure, she stretched out her pale hand, and grasping mine, exclaimed, "What, are you going as a missionary to the heathen—"

are you going to make known my blessed Saviour to the heathen? Oh, then, may God go with you—may he bless you and make you a blessing!" Down into my heart did these words sink, never to be effaced. I looked with admiration and with new delight in Christianity upon that poor and unobserved woman, whom no mention of her own welfare, whether present or future, could at that moment interest. Such was the weakness of her body, and such the influence of disease upon her mind, but who was animated as with a new life at the thought of efforts being made for the good of others in the ends of the earth. Unseen by the world, I thought, here is one on whom the angels of God delight to look. We were near to the cathedral, but I thought, here is a worthier temple for God than that stately structure.

This circumstance suggests a few thoughts for your consideration:

1. It beautifully illustrates the nature of Christianity. It shows that it is a religion of love—of deep, powerful, stirring love—of love to man as man—love to those who may never have been seen—pure, disinterested love—love to the wretched for their wretchedness' sake; so that nothing shall stir the soul of him who has it like the thought of doing good to those who are in any sorrow, and the deeper their sorrow the deeper will be his love, the greater their wretchedness the more intense will be his compassion. The ninety and nine sheep shall be left in the wilderness, that the one straying sheep may be sought for with all the shepherd's care and thought. I often commended Christianity to the heathens from this feature of it. "Look at its fruits," I have said to them, "see the love to you which it produces in the minds of those who are fifteen thousand miles away from you. The Christians of England give half-a-million a year to benefit those whom they have never seen. Where are your efforts for the good of others?" I have triumphantly demanded of the Hindoo. "If your religion be true, why do you not seek to make it known? There is but one God and Father of us all—why do you not seek out his children in other parts of the world, and teach them your thoughts, if you think they are the true thoughts of God?" Now, dear young friends, do not make us ashamed in this same confident boasting. Take not this argument out of our hands, by letting the stream of your benevolence run dry. It is a practical and a telling argument; when we exhibit to the idolater the schools, and the books, and the teachers which your efforts sustain, we set before him one of the finest commentaries upon Christianity—a commentary which he who runs may read. Resolve to make it larger—more legible still. Let the charac-

ters of your love be written deep and broad upon the hearts of all the nations of the earth. Let a love like that which stirred the breast of the poor woman I am speaking of, stir yours, and it will lead you to do great things, and will prove you to be the children of Him who is the God of love; and it will all flow back in praise and adoration to Him of whose Spirit it is the fruit.

2. It shows how Christianity gives dignity to the poor. What a noble sight was that poor woman, with her large heart taking in the millions of mankind; her faint and dying body raised from an almost deathly stupor by the thought of her Saviour's love being proclaimed to them! The laurels of the great of this world would fade before the moral sublimity of the emotions of that heart; and there are thousands of such hearts among the poor, whom Christianity has thus made great—great with the nearest likeness to God that this world knows—the likeness of disinterested love, such love as leads the angels to rejoice over the repenting sinner. And this is what Christianity will do for the heathen world; for the Hot-tentot, the Hindoo, and the savage. It has done it! It has done it for Africaner; it raised him from the fierceness of the savage to the dignity of an angel of God—an angel of peace, a man of blessing! Dear young friends, help us to throw this dignity over the nations. Seek first the heavenly clothing for yourselves, and then seek that it may adorn others also.

3. It illustrates the sincerity of this woman's love to Christ, and her sense of the greatness of his salvation. It was the proclamation of the name of Christ in which she rejoiced. She had experienced his power to save her, had felt his value in her own heart, and thus knew his power to save others; and as she heard there was one before her who was going to preach him to the heathen, her generous spirit triumphed at the thought of those whom that name would set free from the bondage, and darkness, and misery of sin. She had believed, and therefore she thus spoke. This faith in Christ is the one fruitful and abiding source of love to souls, and zeal for the glory of God. It is the true spring of missionary feeling and exertion, whether at home or abroad. A heart glowing with love to him, a soul that lives in the sight of Calvary, a mind baptized into the fellowship of the sufferings of its Lord, is prepared to do any thing, or to suffer any thing for his sake. Such a man's exertions will never fail. He will be dependent on no external influences. The love of Christ within him will be the living spring of untiring effort. He may never listen to the voice of human eloquence on a missionary platform, he may be absent from every scene of excitement, he may be

alone in the midst of savages, he may be toiling without fruit abroad, or toiling in the midst of cold and indifferent hearts at home, but his love is fed from a source that can never dry up. He who is the Resurrection and the Life is the living energy of it, and nothing can destroy it. Suffering will only purify it, and death will perfect it. Beloved young friends, our hearts' desire and prayer to God for you is, that you may know the power of this mighty ever-living principle, that the Spirit may glorify Christ in your hearts, that you may learn to triumph in his omnipotence to save, that his love may burn with quenchless flame within you, for then we know that the cause of missions will never want support while you live. To you it will be easy to do any thing to suffer any thing for it. It will be bound up with your heart's warmest affections—it will be your life to promote it.

Lastly, I cannot tell you what this woman did for this sacred cause. I do not know enough of her history to be able to do this. I can only tell you what she felt, and under what peculiar circumstances she displayed the ardour of that feeling. But to you I wish to say, that feeling is only valuable as it leads to practical results. There can be no love where there is no obedience, no effort, and the amount of your efforts will determine the warmth and the wisdom of your love. But you will remember one poor woman who cast her all into the treasury of the Lord, and on whom our blessed Lord bestowed the commendation: "She hath cast in more than they all!" Her poverty was the dark setting that made the lustre of her love shine out with greater brilliancy. I have heard of another widow in our own day, whose yearly income was forty pounds, and who every year consecrated twenty pounds—one-half of it—to the service of her Lord. Ponder the example of these poor women, my young friends. Pray that your hearts may be inspired with their generous noble love. Become in your turn the teachers of others by your own expansive benevolence. Let it be prompted by the deep love of Him who has bought you with his own blood. Make all your engagements, all your decisions at his cross, standing upon the hill of Calvary, and I have no fear for the issue. The mission field will never lack labourers, and mission efforts will never lack support while the tearful eye of the young is fixed upon the cross of Christ.

I remain yours, with much desire
for your happiness and usefulness,

W. H. DREW,
Missionary from Madras.

Hackney, March 10th, 1842.

REPLY TO VINDEX

Respecting the Baptist Mission Churches in Jamaica.

[The Editor has received the following letter from the Rev. Joshua Tinson, Baptist Missionary from Kingston, in Jamaica, with a request that it may appear in the pages of the Evangelical Magazine. With this request, the Editor cheerfully complies, having no interests to serve but those of truth and godliness. The few notes, alphabetically arranged, are by Vindex, who earnestly prays that a good understanding may speedily obtain between the Baptist missionaries in the island of Jamaica, and the agents of other societies.]

DEAR SIR,—My attention has been called to a letter which appears in your Magazine for this month, signed "Vindex," and headed "Baptist Mission Churches in Jamaica," purporting to contain some "friendly criticism" on a Circular issued by our Secretary, in vindication of the Jamaica mission. As it is not likely the committee will reply to an anonymous paper, will you allow me, as a Baptist missionary, who has laboured many years in Jamaica, to offer a few remarks on that communication, in the pages of your miscellany? The letter of "Vindex" will be extensively read, and can hardly fail of producing an unfavourable impression; it seems but fair, therefore, that any remarks upon it should appear through the same medium.

The Baptist missionaries in Jamaica have just cause to complain, that against both them and their churches, charges of the gravest description have been widely and industriously circulated, with scarcely a shadow of evidence to sustain them. The missionaries and the committee have asked for proof, and courted investigation; and, while both have been withheld, the same general and indiscriminate accusations have been ceaselessly reiterated. *a* "Vindex" professes to write in the spirit of candour and love, admits that the letter on which he animadverts, is not "defective in Christian spirit,"—that "Christian simplicity" characterises the communications of the missionaries; and that "a spirit of Christian integrity" has actuated the committee.

Nevertheless, because others are differently impressed, he assumes the truth of the charges, and with the aid of Mr. Barrett, labours to establish their accuracy. *b* After stating these oft-repeated accusations against our mission in Jamaica, "Vindex" says, upon all these subjects, strong representations have been made in the colonial papers, and in the correspondence of the missionaries. Now, this is perfectly true. But were they first made to the accused parties in Jamaica, or to the committee in England?

They were not. Private letters depreciating our mission were written to persons in various parts of the kingdom, extracts from which were made, and copies taken, and handed about, of all which the accused had not the slightest knowledge, till information reached them from this country! As to the representations in the colonial papers, the less is said of them the better; whether we consider the style, the matter, or the medium of their communication. The same may be said of them, as of the private accusations, they were published to the world, before they were known to the accused. But I would ask, and I do not ask sarcastically, but honestly, why were these colonial papers purchased in large quantities, and at a great expense, and sent by post to all parts of this kingdom? I have been asked by ministers and others, not Baptists, Who sends us these papers from Jamaica? We receive them frequently, but we know not by whom they are sent. Perhaps the answer would be, they have been sent to call attention to the evils of the leader and ticket system. If this be the object, then, I would ask, why select one section of the Christian church, and pass by all others who employ the same system? If the system be so mischievous, and works only evil, and that continually, why not attack it in all its length and breadth? Not a word is said of any other denomination but the Baptist. Let it not be supposed that I wish others to be attacked, or by mentioning them, wish to divert attention from ourselves. I emphatically deny any such intention: my simple inquiry is,—why this distinction, if the object of our accusers be really to benefit the cause of Christ?

That no unwillingness has been shown, either by the committee or the missionaries, to investigate allegations preferred, the most ample and indubitable proof can be adduced. Early in 1841, charges were sent home, privately against the Baptists; these were returned to Jamaica to the parties concerned. One of them sent to the accuser, begging him to specify particulars, that the matter might be investigated, saying, that if the evils complained of did exist, he would do every thing in his power to remove them. These were his words, "I shall be happy if I can gain the information I seek; and if such things do exist, to root them out." The reply was,—I copy from the original letter,—"I expect the conduct of the Baptists to be made the subject of inquiry, and when proper judges of the matter are appointed, I will cheerfully take the trouble and responsibility of producing my facts." This gentleman has returned home; the committee earnestly entreated an interview, to receive any facts he may have to communicate, offering to defray the expense of his

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journey. But this he declines, saying, that Jamaica is the only place where witnesses conversant with the facts can be obtained. He refers to Mr. Barrett, now in this country, who will, he says, supply the committee with all the information they can desire. The committee write to Mr. Barrett, and urge him to call on them, but he also refuses. I make no comment on these facts. Let others judge.

"Vindex" is entirely wrong when he charges the committee with defending the system pursued by the missionaries. They have never defended nor opposed it, but left the missionaries to adopt what plans they deemed best, for the management and discipline of their churches. It is the purity, and not the polity of the churches which the Circular defends. Neither the committee nor the missionaries ever supposed that the system was perfect, or incapable of abuse. What human scheme is free from blemish? That evils arise, no one is either so weak or so wicked as to deny; but to say that the missionaries or churches connive at sin, or are unwilling to investigate and deal with crime, when cases occur, is neither just nor true.

"Vindex" is in error about the tickets. A quarterly subscription is usually paid when the ticket is renewed; the amount varies, not only in different churches, but at different times, as circumstances may require; but always with the full consent of the parties subscribing, and never without reference to their ability. The church over which I presided in Kingston, never gave more than one shilling a quarter, and that only for three quarters, during twenty years, and very many never gave any thing. In other churches, the amounts may differ.

The money raised by our churches in Jamaica seems to give great offence. In one of the "strong representations" in the colonial papers, we were charged with unparalleled rapacity and exaction. This came with an ill grace, however, as the parties making the charge, were all that time taking three times as much in proportion, from the people under their instruction. I have the facts of the case.

Much is made of the power and ignorance of the leaders, as reasons for the impurity of the churches, and "Vindex" says, "I can fearlessly assert that multitudes of the leaders, who have more than the ordinary power committed to pastors in this country, can neither read nor write." It is scarcely worth inquiring on what data "Vindex" makes his assertion. Of the amount of power committed to pastors in this country, I know little, but suppose it might vary according to the capacity of the pastor, and the temper of his church; but I can tell "Vindex," that the leaders in Jamaica have

no power, which could not at any time be just as easily removed by the pastor and the church, as the power of deacons in this country. As to the ignorance of the leaders, the writer ought to have known, that a few years ago the negroes were not allowed to be taught a knowledge of letters. The leaders who were then appointed, were the best that could be chosen, and valuable men many of them were, and much did they endure for the truth's sake. Some have since learned to read, and many of them have continued faithful, and why should they now be despised for deficiencies they have no power to remedy? Now, wherever it is practicable, those who can read, and those only, are appointed to office. It sounds ill for missionaries who are sent out on purpose to instruct the people, to hold them up in the public papers as semi-barbarians—persons incompetent to put two ideas together; utterly incapable of understanding what they hear, with much more of the same kind, merely to serve a purpose; yet this is the case with some: there are others, however, who entertain very different opinions.

I cannot but think, from several statements now lying before me, that there is a desire to place to our account the imperfections of a party with whom we have no connexion whatever. "Vindex" says, "That much has been said in depreciation of the native Baptist churches;" and then inquires, if their pastors have not been supplied from our leaders. Certainly, some who have been put out of our churches have joined the native Baptists; but is that a plea for the corruption of the churches they left? does it not rather argue their purity? And by whom has so much been said to depreciate the native Baptists? Not by us, but by Mr. Barrett, and others. See Mr. B.'s letter in the *Christian Examiner* for last month. Of that letter, I have nothing to say at present, except to correct a mistake. Mr. Killick was not expelled from our church: he withdrew; and the ticket affair relates to another person altogether. Mr. B. must have been misinformed. He must settle the matter with the native Baptists, on his return to the island; and I shall not envy him his position.

"Vindex" appears to charge the committee with disregarding the conscientious scruples, and important testimony of eye witnesses, in their defence of the mission, with what consistency I must leave, after he has expressed his belief, "that they have published a conscientious opinion of the case to the world." If he refers to "important testimony" from missionaries of other denominations, they have had none to consult; and as to the conscientious scruples of any of their own missionaries, they were never

interfered with at all, either by the committee here or their brethren in Jamaica, until they made it a matter of conscience, publicly to impugn, if not to unchristianize, all who differed from them. Surely, missionaries are not at liberty to entrench themselves behind conscience, and pour forth, with impunity, the most unqualified condemnation of the conduct and characters of men, at least equal to themselves, in point of standing, information, piety, and experience. "Vindex" well knows that a man may be conscientiously wrong, and that conscience must be enlightened as well as tender to be a safe guide. Saul acted conscientiously when he haled men and women to prison and to death. The disciples acted conscientiously, and from love too, when they would have burnt the villagers of Samaria; but, like many in the present day, they knew not what manner of spirit they were of.

Reference is made to the testimony of Americans. Mr. Renshaw, who has published his opinions in America, was but a short time in the island. He settled with a company of the native Baptists; some dispute arose, and they separated; he had scarcely any intercourse with our churches; never adopted the systems complained of; and knows little or nothing from experience, of what he has so publicly denounced. Indeed, his testimony is little more than a publication of statements received from others.

"Vindex" speaks of the sound judgment of the agents of the London Missionary Society. It does not become me to impugn their judgment or their motives. I have no personal dispute with any of them. The last sermon I preached in Jamaica, was in an Independent chapel; and I am glad to hear of their success; but to the statement, that their churches might have been increased a hundred fold, if they had thrown them open to the masses that sought admission, I must withhold my belief, because it does not accord with my knowledge of facts. And as to the case that follows, intended, I suppose, to establish the statement, I confess my inability to understand it. We are not told who, or what those people were, or where the case happened. For ought we are told, they may have been very good persons, but living far away from their teacher, were willing to place themselves under the guidance of some one near at hand, or they may have been native Baptists, anxious to receive better pastoral instruction and care than they had been accustomed to. At any rate, there is nothing definite stated; and, consequently, there is nothing to hamper or embarrass the inference that may be drawn: persons may imply, if they like, that the Baptists receive whole masses indiscriminately into

their churches, but others do not; hence the disparity in numbers. One small church is referred to, as an argument for suspecting the larger ones; but smallness is not, in itself, a proof of superior sanctity, nor is want of success an evidence of a correct judgment. It is thus by implication and inference, that many thousands of professing Christians are condemned, of whom the accusers know nothing whatever. One missionary concludes that the Baptist churches must be impure, because there are more members in church-fellowship than in all the mission churches to which he belongs. Yet, he rejoices that the missionaries of that society, in another part of the world, are "meeting an acceptance as flattering as the Baptists" in Jamaica. By a parity of reasoning, therefore, their churches must be impure. Another arrives at the conclusion that the Baptist churches are corrupt, because he has heard some of the Baptist missionaries lament that there was not more vital piety among their people. And where is the minister who does not often utter a similar lamentation?

Mr. Wooldridge's journal is adduced as evidence of the laxity of discipline in our churches. I knew Mr. W. intimately; very highly respected him: and was well acquainted with his labours and his trials. I could say, with "Vindex," I "have much information on this subject," but I shall reserve it for the present. Mr. Wooldridge may have recorded his impressions in strong terms, and even have gone to his final account with those impressions, but that only proves his sincerity, not his infallibility. It may be quite possible, that he was sincerely mistaken; and, certainly, however deep or sincere his impressions were, they did not induce him, either by precept or example, to recommend others to withdraw their aid from our mission, for he left the society 200*l*. in his will.

In the case of a missionary being requested by a Baptist brother to be present at a baptism, I should like to ask that missionary,—if he were not a guest in the house of the Baptist brother? and is he sure that the candidates referred to had not been previously seen by their pastor? and if so, did he mention his feelings to the Baptist brother at the time? or, has he ever sent the case to the committee? has he not refused to see the committee? and farther, was not the leader, who is said to have done discredit soon after to his Christian profession, dismissed from that church? and is he not now a member of the church, of which "Vindex's" informant is pastor? I do not ask these questions to justify such conduct as is complained of; for I think it wrong.

As to the phrase "*new-born* brother,"

said to be used only at the period of baptism, and which "Vindex" seems to fear is a household term, synonymous to conversion, I can assure him it is nothing of the kind: not one in a thousand entertain any such idea. They think baptism a scriptural institution, positively enjoined by the Saviour, and they cheerfully obey his command; and I do not see how the committee can strongly rebuke them for so feeling. The period of baptism is, when a public avowal of their new birth is made; and hence, perhaps, the use of the term; but neither party can associate it with baptismal regeneration, as both parties have usually met, some of them months before, at church meetings, where the one professed conversion and the other bore testimony of the change.

With respect to "the unlovely prejudice" complained of, I can tell "Vindex," without fear of contradiction, that that is a weed of recent growth; and if it be so common as he asserts, I am exceedingly sorry that the people have received such instruction and proved such apt scholars. The sin of that, however, does not lie at our door. We are not without fault; we plead not for perfection in ourselves, our churches, or the system we pursue; we feel, in common with all good men, that there is much in our best doings to humble us; but we are not conscious of misleading the people under our care, or injuring the "missionaries of other bodies." May the Lord give a profitable issue to this unseemly discussion! j

I am, dear Sir,

• Yours respectfully,

JOSHUA TINSON.

NOTES BY VINDEK.

a Did not Mr. Reid write to the Baptist Committee in London, in November, 1841, and on many former occasions, making grave charges against the leader and ticket system, and offering to substantiate them by facts which came under his own immediate observation?

b "Vindex" has not formed his estimate of the state of the Baptist churches in Jamaica from the mere *impressions* of others; but from *facts*, which seem by no means to be effectually disproved. He may surely think favourably of the integrity of the Baptist missionaries abroad, and of the committee at home, while he apprehends that both are unduly prejudiced in favour of existing plans. He assures Mr. Tinson that, so far from Mr. Barrett aiding him in preparing the paper which appeared in the last number of the Evangelical Magazine, he had no communication whatever with that gentleman on the subject, and that Mr. Barrett never knew any thing of the document till it met the public eye.

c Of all this secret correspondence, and alleged traduction of the Baptists in Jamaica, "Vindex" literally knows nothing. Upon the supposition that the evils existed which have been complained of, it can be no matter of surprise that missionaries should communicate their impressions to their friends in England. That representations were made by both parties, "Vindex" happens to know; and he has strong reason to believe, that colonial papers were transmitted to this country by Baptist missionaries as well as others. "Vindex" would ask, in the spirit of love, if Messrs. Vine and Wooldridge did not communicate their strong impressions of the evils complained of to Messrs. Tinson, Knibb, and Oughton, long before the newspaper controversy commenced? and did not Mr. Barrett freely express his mind to Mr. Tinson on the same subject, when Mr. Tinson candidly observed, "If I had to begin my missionary work, *de novo*, I would have nothing to do with leaders?"

d "Vindex" supposes that reference is here made to Mr. Blyth, of the Scottish Missionary Society, with whom he has had no communication.

e Mr. Barrett declined appearing before the Baptist Committee, because they had, in their printed Circular, damned his credit, as a witness, by telling the public, that he "knows little of the Baptists."

f "Vindex" believes that the amount paid on renewing the members' tickets is not uniform. He has seen a letter in which occurs the following sentence. The writer is a minister, not of the London Missionary Society:—"I once saw the mode of contribution at Mr. ———'s. Two persons, one a woman, the other a man, sat at the table, and opened the hand of the offerer to see the amount, and, if not sufficient, the offering was not received." The following statement rests on the testimony of the Rev. W. Alloway, of the London Missionary Society, and refers to the practice of a Baptist missionary. "One of Mr. ———'s members came to me with her husband, who is a member with us, to join the church at Dry Harbour. She had a ticket marked 309. I asked her what she gave for this ticket; and she said, 5s. 10d., (that is, 3s. 6d. sterling.) I inquired, if the others gave the same; and she said, 'Yes,' and added, that she had not the money herself, but some of the class people made it up."

g "Vindex" well understands to what Mr. Tinson refers, and is rather disap-

pointed that Mr. Tinson appears to have forgotten the explanation given by Mr. Vine in one of his published letters. Mr. Tinson assumed that the number of members in connexion with the churches of the London Missionary Society in Jamaica, was one hundred and seventy-two, only nine more than half their actual number; and then, looking at the amount in the Report of the London Missionary Society, for 1840, of monies received in the Island of Jamaica, divided it among the one hundred and seventy-two, and then came to the conclusion, that each member contributed the amount of the quotient. But Mr. Tinson overlooked the fact, that there were between five and six thousand persons in attendance upon the ministry of the Pædobaptist brethren, who, by collections and otherwise, raised the amount stated in the report.

h Mr. Tinson is well aware, that when a misunderstanding occurs between a minister and any of his leaders, the leader not only withdraws himself, but takes his class with him, over whom he has acquired a paramount influence. This may be substantiated by many facts, and is in reality but the natural result of the unscriptural system. To compare the power of deacons with that of the leaders in Jamaica, appears strange indeed.

i As Mr. Tinson resided at Kingston, how could he possibly tell what might have occurred to Mr. Slatyer or Mr. Barrett, living, one forty, the other sixty miles from Mr. Tinson? But "Vindex" assures Mr. Tinson, on "his knowledge of facts," that both these missionaries have had most frequent applications to receive persons into their churches; and, on one occasion, a man acting as leader for Mr. Gardner, and identifying persons fifty miles from Mr. Gardner's station, as inquirers with him by tickets, came to Mr. Slatyer, and offered to bring all his people, amounting to some hundreds, on condition that Mr. Slatyer would make him a leader.

j "Vindex" has no doubt whatever that the spirit of candid inquiry will lead to the result which he, in common with Mr. Tinson so earnestly desires. The Baptist brethren in Jamaica will gradually remove the evils complained of; they will cease to look on Jamaica as their exclusive field of labour; and they will, perhaps, learn to lay less stress on their own peculiar views of the ordinance of baptism. Should such be the case, happier days will await the mission in Jamaica.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

FAMILY SACRIFICES TO A HINDOO IDOL.



"In its little hand it carried a plaitain; I asked, 'What is this for?' They replied, 'It is for sacrifice!'"—(Page 196.)

SUMMARY.

Our article on Female Education in India, which supplies the affecting incident represented in the preceding engraving, will, we trust, be read not only with deep interest, but with practical benefit, by every friend of Missions. The scene forcibly reminds us of that described by the prophet Jeremiah, on which a deceased father of our Society founded one of the earliest and most powerful appeals for juvenile exertion:—"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cake to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." The zeal of idolaters in the service of their gods is an awful rebuke to the lukewarm professor of the faith of Christ, and an example from which even the ardent and active believer may cherish warmer zeal.

Christian Parents! not only bear your little ones to the temple of the Lord, but teach them the duty, and afford them the means, to carry their willing gifts to his holy altar. Christian Children! let your hearts be filled with gratitude to that God who has made your lot to differ so happily and so widely from that of these young idolaters; and while, as you think on their blind and miserable condition, your eyes are filled with tears and your hearts with pity, let *their* EARLY zeal provoke your own, and let your pity lead to nobler efforts to make known to them the way of life.

To impart instruction, and especially *Christian* instruction to the *Female* children of India, was formerly pronounced *impossible*; but the letter of our valued correspondent, in common with those of all her fellow-labourers in that country, proves, that it is *not only practicable but easy*. No reason can be assigned why the *daughters* no less than the sons of India should not be enlightened and elevated by the power of the Gospel, and no cause *does* operate to prevent this *but the want of adequate resources*.

Before this number is put in circulation, thousands of the youth of the metropolis will have been gathered together in Exeter Hall, to hear from the lips of our Missionary brethren the mournful state of those who, with the earliest dawn of reason, are

"Taught to pray a useless prayer
To blocks of wood and stone;"

and we trust that the presence and blessing of God may hallow the interesting service, and inspire the youthful multitude with thankfulness for their own mercies, and with generous compassion for the perishing heathen.

We are gratified in being able to present another sketch of the life and labors of a *Hindoo Evangelist*; because we are deeply convinced that in such an agency, duly qualified by the providence and grace of God, we must look for the strength of the Missionary cause. Our readers cannot fail to be impressed with the expanding as well as the purifying influence of the gospel, on the mind of Isaidas. For many years a poor deluded wanderer seeking in *vain* from holy streams and holy places, rest for a troubled heart, till at length he is brought by the providence of God to the sacred city, and, there from, the lips of a countryman, who had "suffered the loss of all things that he might win Christ," he learns the way to peace, holiness, and heaven. May his character continue to adorn his Christian profession, and his Ministry prove life to many who are now dead in trespasses and sins!

In estimating the value of Missionary success in India, we should never fail to remember *the severe test to which the sincerity of the young convert is exposed*. In that land, where Satan's seat is, to become a Christian is no course of ease and self-indulgence; *there*, if any man love father, or mother, or wife, or

children, or houses and lands, more than the Redeemer, he *cannot* be his disciple. Of this, our article from Travancore affords painful confirmation ; but it affords also delightful proof that the faithful follower of Christ, though persecuted, will not find himself forsaken, and, though cast down, that he cannot be destroyed.

The communication of our devoted brother labouring in *Rarotonga* will be read with peculiar interest as another memorial of the seasonable and faithful admonitions of our lamented Williams, and as an evidence that the good seed may sometimes lie long concealed in the heart, and yet produce the wished-for fruits. The letters too of the poor orphans (and we wish our readers could see the neatness and correctness of the originals) cannot fail to afford a rich reward to those generous benefactors, whose bounty they gratefully acknowledge. "We were fatherless and motherless," say they to the Christians of Britain, 'and ye pitied us ; we were naked and ye clothed us ;' and may we not indulge the hope that He who inspired these feelings in the hearts of his servants, has also said, "inasmuch as ye did it unto one of the least of these, ye did it unto me?" But the multitude of orphans is daily and yearly increasing. May the number of their benefactors be proportionately multiplied, and their Christian kindness be suitably enlarged !

Africa has lately supplied to the reader of the *Missionary Magazine*, *fruits every Month* ; nor will they be disappointed either in the quantity or quality, of those supplied in our present number. That Veteran in the cause of Missions,—that faithful Champion both of the *civil and religious* rights of deeply-injured Africa,—Dr. Philip, has been spared to witness, to an extent which will amply repay his self-denying labours, the consummation of his fondest hopes. The Hottentots are free, are active, are happy ! 'Could we look upon their peaceful villages, we should be constrained to exclaim,—"Behold, how good and how pleasant it is for brethren to dwell together in unity !" and could we witness their devout observance of the sabbath, their early attendance at the sanctuary, their thirst for instruction, their rivetted attention while the messenger of mercy speaks of the great things of God, their sparkling or their tearful eye, as he unfolds to them the Saviour's love, our hearts would glow with holy pleasure,—but while rejoicing over *them*, must we not sigh for *Christian Britain*, and devoutly wish that our churches at home would emulate the piety of those which they have been honoured to raise up among the Hottentots of Africa ?

We close our remarks with the subjoined extract, from the letter of the intelligent fellow-traveller of Dr. Philip, which presents the clearest evidence that the statements of our venerable friend,* as to the improvement of the Hottentots, both in social happiness, and Christian piety, are in no degree exaggerated :—

"I well remember, when in 1832 I saw Bethelsdorp, the low condition in which it was : the sheep-skin kaross was still in use, and those who had European clothes wore what appeared to be little better than rags. Their houses were only poor huts. You can hardly imagine what a change has taken place. Without mentioning the new church and school, and other buildings that have sprung up, there is a long street of very respectable looking houses gabled, and some of them glazed, and all boasting of conveniences within. In other parts houses of a similar construction are in progress. The every-day dress of the people is decent, and their Sunday clothing showed that they could afford to dress as became people of the working class.

"Here you have a people, in the course of a few years, raised from the lowest condition of poverty, and want, and barbarism, able not only to support themselves, but to support largely the expense of the Institution."

INDIA.

NATIVE FEMALE EDUCATION.

(From Mrs. Porter, Vizagapatam, Sept. 17, 1841.)

OUR Female Native Orphan School was commenced, December, 1835, with little prospect of success, but it has pleased God to give us our heart's desire. When our esteemed sister, Mrs. Gordon, left the station, the girls of her school were united to ours, and the number now in the school is 60. Since its commencement 84 girls have been received, several have been married, some have died, and a few have left the school. The number might be still increased, but our funds are exhausted, and our monthly subscriptions are by no means equal to our monthly expenditure. We have not yet wanted, and though our faith is put to a sharp trial, the motto with which we set out keeps us up, "The Lord has provided, the Lord will provide." •

We have from the commencement met with many kind friends in India, but some of them have left, and we feel their loss. We have also received very liberal support from kind friends in England, particularly from Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and the Ladies' Society; but when it is recollected that our monthly expenditure for 60 girls and 17 boys, (a total of 77,) amounts to at least 17*l.*, and that our receipts by subscription, upon an average, are not more than 8*l.*, it will be unnecessary to state that we need some other resource beside that of subscription. I make no appeal to your Society—the state of your funds forbids it; but I cannot help thinking there are mothers in England who, when they know there are 77 orphans (for all are so but one) taken out of the depth of heathen misery, and put under the means of Christian instruction, they will not refuse their aid to keep them there.

In Dr. Leifschild's interesting speech at Exeter Hall, in February last, he proposed a plan, which I could not but at once approve and admire. It was, to form an auxiliary society, in which the names of children, as soon as they could understand, were to be enrolled, and to continue until they arrived at their majority. He said, "I believe there are thousands of little ones, throughout the country, of both sexes, who would be glad to be enrolled for some amount." Now I could not help thinking at the time I read it, that, in this respect, the poor deluded idolaters here afford a striking example, worthy of the imitation of Christians. I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of *children bearing some part* in it. On one occasion I met a man and woman, with three children, on their way to Amoor's temple. I asked them where they were going. They said, "To make pooja," or worship. I asked "Why?" They said, "One child had been sick; they did make vow, and were going to pray." I said, "Why, for such a little child?" They smiled and said, "Why not?"

The man carried in one hand a fowl, for sacrifice; and with the other, led a little boy, about six years old, who had in his hand three sweet potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa nut. The woman carried a brass plate, with a little rice, some saffron, a little sugar, and some flowers. She had an infant, about twelve months old; and O, ye Christian mothers, think with compassion on this little one, who also had its sacrifice for the devil. *In its little hand it carried a plantain.* I asked, "What is this for?" They replied, "It is for sacrifice." (p. 193.) They looked satisfied with themselves. They thought, by doing this, they should so far secure the favour of the demon, that no evil should befall them. Oh, how I longed to lead them to Him who is the friend, and not the foe, of our little ones: who, though the Mighty God, has said, "Suffer the little children to come unto me,

and forbid them not, for of such is the kingdom of heaven." Christian mothers, will you not teach your little ones to do something for the cause of him who has died for them? If it is worth no more than a plantain, you may teach them, as did this heathen mother, "*It is for sacrifice.*" Endeavour to sow in their young warm hearts the seeds of benevolence, and teach them, as one of their earliest lessons, "that it is more blessed to give than to receive."

And oh, my beloved children and young friends, will you allow me to appeal to your benevolent feelings on behalf of these poor neglected and destitute little girls and boys, whose souls, you know, are worth more than a world! Perhaps you will say, "Well, but I cannot save their souls." No more can I; but we can direct them to Him who can, and will if they seek him. Many of these poor children have been rescued from scenes of the greatest misery and distress. Great are the cruelties and sufferings that some of them have endured. Many were brought to us during the famine, almost dead; it was some time before they recovered, but now most of them are tolerably well. We have a large school-room for them, in which they are taught, and sleep, for in this country they do not require beds, as they do in England, but they sleep upon a little mat. They take their meals in the verandah, without knives or forks, which curry and rice do not require. They eat out of a little earthen catty, or dish, and if you could see some of their little merry faces, you would say they were quite as happy as many young ladies in a boarding-school in England.

It is a high gratification to us to know that most of them can read the Scriptures in their own language, and in English. "These are able to make them wise unto salvation, through faith which is in Christ Jesus." Let me entreat you to pray that God may give them his Holy Spirit, that their sinful hearts may be made fit for him to dwell in. Now, may I ask you, if there is any thing you can do to assist us to support these poor little ones? I cannot, no, I cannot send them back to heathenism; and yet, I can assure you, we do not know how to support them. I am assured many of you, with your warm hearts, will feel a wish to do something; ask your kind parents, and they will put you in the way of doing it. I cannot help hoping the Vizagapatam Orphan School may yet prove a nursery, where many a heathen child shall be trained for the service of God; and should you, by your contributions, be the means of bringing but one more from the highway of destruction into the fold of Christ, it will furnish you with a source of joy on earth, and a song of praise in heaven.

Though money is in general more acceptable than any thing else, yet as I know there are many young persons and others who can more conveniently make up articles for sale, and pious tradesmen, who wish to render assistance, I subjoin a list of articles which I think will be suitable,—*For the use of the school*: Sewing cotton of all sorts, particularly fine reel, and Morrison's needles, scissors, patterns of satin-stitch and net-work, fine jaconot muslin, fine book muslin for collars, remnants of French and Scotch cambrics for babies' caps, &c.; very fine piece-net and quilling-net, of various widths; a few cotton bags, needle-books, pincushions, and Tract Society's publications, as rewards for the children; tin soup-plates and mugs, or coarse earthenware for the children's use, would be very acceptable; dolls, toys, and instructive books for children; shoe-ribbon and binding; a few fancy shawls, or other articles for ladies. *For sale*:—Fine canvas and Berlin wools, in shades; haberdashery and cutlery of all kinds, well dried before they are packed; narrow sarsnet ribbons; frocks for children under six years of age, of good material, and genteelly made; babies' muslin and merino hoods, worsted shoes; cotton socks of all sizes; gentlemen's fine calico shirts; pocket handkerchiefs; ladies' collars, well worked; prints, ginghams, and muslins; bags, hair-powder, powder-puffs, sponge, &c.

CHARACTER AND LABOURS OF ISAIDAS, ROBERT VAUGHAN'S NATIVE EVANGELIST AT BENARES.

THE following interesting particulars respecting the native teacher supported by the church and congregation of our esteemed brother, Dr. Vaughan, of Kensington, has been communicated by the Rev. W. Buyers :—

His former condition.

I do not recollect having heard from Isaídas any particulars of his early life, which seems to have been passed much in the same way as is usual among the heathen. For a number of years, I think about six, before he first came to us, he had abandoned his native place and had become a Gosain. The Gosains are a fraternity of religious monks or devotees, holding some very peculiar tenets with respect to the Divine nature, by which they are distinguished from other similar orders, such as the Bairagies, Fagies, &c. In this profession of a religious devotee or fakcer, he travelled for years over various provinces of northern India, visiting many of the most celebrated sacred places of the Hindoos, such as Gaya, Chitarkote, Dwarika, Juggernath, and Benares; at the last of which he heard the Gospel of Christ.

First religious impression.

Isaídas had spent some time in visiting the most celebrated temples of that great city, and was setting out on his journey, when passing along the road, not far from our Mission-house, he saw a crowd in a bazaar by the way side. He went into the crowd, and found that the people were listening to our worthy brother Narapot, who was proclaiming the way of life to the heathen. He had never known this doctrine before, but hearing it distinctly explained and eloquently enforced by one who had once been a Brahmin, but was now boldly denouncing the religion of his countrymen as false, and calling on them to seek salvation through the Son of God, he was exceedingly struck with all he heard, and resolved to speak with the preacher.

Inquiries after the truth.

When Narapot had concluded, Isaídas addressed him, expressing a wish to receive some more information about this "new doctrine." Narapot, seeing he really wished to inquire, invited him to his house, and after some conversation, being pleased with him, brought him to me. After explaining to him the first principles of the Gospel, we advised him to stay and receive instruction, to which he agreed. I had him with me daily for several weeks, and although at first there seemed several things about him that led me to form a low opinion

of his intellectual powers, the sincerity of his faith in Christ appeared so manifest that I thought it my duty, at his earnest request, to baptize him.

†

First Christian labours.

As soon as he was received into the church he began to do all he could to make known the Gospel; and the courage he displayed, in facing the opposition of the Brahmins, was very striking. They sometimes heaped on him the greatest abuse, but I never saw him once lose his temper. The simplicity and sincerity of his character made him a general favourite, both with the native Christians and the heathen, and what most of all surprised us, was the discovery of talents for usefulness, which we never imagined he possessed. The Gospel seems to have given him not only a new heart, but new intellectual powers.

His zeal as an Evangelist.

So long as I continued in India, he remained with me as an assistant, and daily improved in usefulness. During the extremity of the hot season, in consequence of ill health, my medical adviser sent me to the country. I took Isaídas with me to distribute tracts in the neighbouring villages. I was too ill to preach, but it gave me great delight to see his zeal and diligence in the work. He went every day to some of the villages around and preached, or rather talked, to the people. The city of Jerampore, about four miles distant, where the Gospel was scarcely ever preached, he often visited, and though he met with much opposition, he boldly made known the truth.

At that season of extreme heat, the people travel generally by moonlight, and as our house was on the main road from Benares to Jerampore, sometimes thousands passed in one night. When I had to pass restless nights from sickness and the excessive heat, Isaídas sat almost every night in the veranda, and made known the Gospel to the passers by, many of whom would sit down to rest by him. I often heard his voice at two or three in the morning, telling his perishing countrymen of the love of Christ; and while I was too ill to preach, it was truly delightful to hear one to whom I had been privileged to teach the doctrines of salvation, faithfully and zealously transmitting them to others.

The last letters I had from Benares, speak of him as still giving the highest satisfaction. A youth, who was under my instruction, but with respect to whose conversion I had little hope, has just been

baptized; and the brethren, Shurmen and Kennedy, both speak of Isaidas as having been the means of good to his soul. I trust he may long be blessed as an evangelist among the poor heathen.

The subjoined testimony to the character and labours of Isaidas, has also been received from Rev. J. Kennedy, of the Benares Mission :—

His attachment to the Scriptures, character as a preacher, &c.

Isaidas, who was baptized by Mr. Buyers two or three months after my arrival at Benares, has been for some time engaged a catechist, and has given us unmingled satisfaction. He truly appears to be one whose heart the Lord has touched. The grace of God appears to work in him powerfully. He is so blameless in his conduct, that we never hear a word said against him, and he is at the same time very zealous in his efforts to advance the cause of Christ. He has a talent for speaking to the people which we had no idea he possessed. He has committed to memory some of the best tracts, and repeats them with great effect in the bazaar. He is a most diligent reader of the sacred volume. When I gave him a copy of the New Testament in Hindoo, he looked at it with great delight; the tear came to his eye; and he put it with both his hands to his breast, repeating, "I have now got the complete Gospel." Day after day, from the window of my house, I have seen him sitting, under the shade of a large tree, reading the Scriptures for hours together, and then, putting on his girdle, going away to the bazaar to read and converse with the people.

When looking at him, and seeing the intensity with which he studies the word of God, though he has no small difficulty in reading it, I have felt myself humbled, and wished British Christians could see this poor man, a very few years ago sunk in idolatry, now an humble and de-

voted follower of Jesus. When looking on him, I have often thought of the man from whom so many devils were cast out, who came and sat at the feet of Jesus, clothed and in his right mind. He is very anxious to obtain Christian knowledge. He often comes to me to tell me what the people say to him, and what he says to them in reply, to see whether or not he has answered rightly. His replies are generally very pointed, though of course, as might be expected, he sometimes commits mistakes. The great leading doctrines of Christianity he knows well, and he is accurate in his statements of them.

Exemplary spirit under persecution.

On some occasions Isaidas meets with all sorts of abuse, and persons have even threatened to murder him, but he bears all most patiently. When they are unmoved by what he says, he tells them he can do no more, but that he will pray to God to give them softer hearts. On other occasions, his marked sincerity and earnestness make a favourable impression on his hearers. Having been forgiven much, he loves much. Our daily prayer is, that he may be kept from falling, and made an instrument of extensive good. Often before, God has chosen the weak things of the world to confound the mighty. Isaidas was married a few months ago to a native Christian woman, a member of the Baptist church here, who is also an humble, consistent Christian, and gives us great satisfaction.

MISSIONARY LABOURS IN THE REWAH COUNTRY.

(From Rev. R. C. Ma'her, Mirzapore, Jan. 16, 1842.)

THIS cold season I have been employed in making known the Gospel in the territory of the independent Raja of Rewah. This country adjoins the Mirzapore district, and, with a single exception, has never been visited by any European Missionaries. I left Mirzapore on this tour, on the 17th of November, and reached home again on the last day of the old year. The whole distance travelled over is somewhat more than 300 miles. Mr. Smith, of Benares, an old

and dear friend, accompanied us, and I trust our fellowship in the Gospel has not been in vain. The country of Rewah forms the northern portion of the grand central table-land of India; and the whole territory, under the control of the Rajah, is not less than 10,000 square miles.

Before setting out from Mirzapore, we had doubts whether our mission would be acceptable or not; and, indeed, we rather feared that we should not be allowed to

preach the Gospel at all. But our fears afterwards proved groundless, for every where we met with an open door and no opposers.

Our first stage in the Rewah country was Hanmanna, where we were visited by thirty to forty persons, who came to inquire about the doctrines of Christianity, and to whom we preached for an hour. At Mow Gang, the third stage, we found that it was market day, and we had a large congregation. Hearing that the market was to be held again on the morrow, we stayed over a second day. In the morning of the days we went over to the neighbouring villages. I went to a Fort at some little distance, which was formerly occupied by one of the Rajah's chief feudatories.

At the Fort I found a considerable village, and soon made acquaintance with the chief man in the place. He invited me to sit down, and presently a large congregation of his friends and others having assembled, I had an excellent opportunity of preaching the Gospel. In the evening of the day, we were out in the market-place again, where we had large congregations of attentive hearers, and gave away several portions of the word of God.

The fifth stage brought us to Mangawa, which is a considerable town. Here we staid two days again; we were happy in finding that we had arrived in time for the market day. Here we had a good audience, though in going home we met with a little disrespect from one individual. The

seventh stage brought us to Rewah, the capital of this country. As it seemed to us scarcely respectful to enter on our work of preaching before we had acquainted the Raja with the fact of our having arrived at his capital, we wrote a respectful note, stating who we were, and requesting an interview. In reply, we were informed that the Raja was going out, but that his son would see us. On the following day, early in the morning, an elephant arrived to convey us to the garden where the young Raja was staying. Mr. Smith could not go, and I therefore went alone. The young Raja, or Babu Sahib, as he is called, is just of age, and has some slight acquaintance with the English language. He conversed with me for a short time in English, and then in Hindustanee. I had not opportunity, however, of entering at large on an exposition of Christian doctrine.

Mr. Wilson, an American Missionary, had visited Rewah last year, and had distributed many books among the people. He had not, however, visited the castle, and I was asked why he had not. It appears that after he had left, the Raja gave orders that all the books that had been distributed should be brought to him, and this was actually carried into effect, and but few out of the great number given away actually remained in the hands of the people. This year, however, we filled their hands again, and had some excellent opportunities of preaching the Gospel to the people in general.

PERSECUTION AND INTOLERANCE IN TRAVANCORE.

(From the Rev. C. Mead, Neyoor, January 1842.)

In a former letter I mentioned that we had been much encouraged in our labours in the mountains: there are now goodly numbers under instruction, who have abandoned idolatry during the year, in their vicinity. They have been persecuted by the heathen, and forcibly taken to drag the timbers required for the repairs of idolatrous cars; some have been imprisoned and fined; others cruelly beaten; and no redress has been obtained. The Resident attended to my representations on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed; but secret orders from the native authorities have been recently issued to take all our people, excepting on the Sunday, to drag the pagoda timber.

In addition to this, every obstacle is thrown in the way, when we wish to erect a chapel, or even a school-room. We have been called upon for a list of our outstations, and to state the different periods

at which they were established; this has been furnished, but hitherto no further notice seems to be taken of the affair. In future it will be necessary to endeavour to obtain permission before we erect any new places. The object of the native government is to discourage and defeat our attempts to propagate the truth. Their efforts, however, will fail, as they have hitherto done. They are aiming a new blow at Christianity, and lately passed a decree that one of our richest people, because he had "embraced Christianity," should be deprived of the property inherited from his ancestor: these are the terms of the decree, and therefore there can be no mistake in the case.

The grievance was complained of to the Madras government, who decreed that they could not interfere, as the decree had been passed by competent authority, and according to the laws of the Dharma Shastra—laws to which even Europeans residing here

are said to be also subject, though the late Resident declared they were "laws unfit for a civilised brute." Travancore is what is called an independent state; but, according to the treaty, authority over it can be resumed at any time by the British government, who are responsible for the due administration of justice. The British Resident interferes when he deems it proper, and I have, at a risk of incurring the displeasure of "the powers that be," appealed against the new law of confiscation, nothing of the kind having been known hitherto in Travancore, though Christianity has existed here for five centuries.

The decree adverted to has not yet been put into execution, though the property is confiscated, and the lawful proprietor is

obliged to conceal himself. These are some of the discouragements thrown in the way of establishing Christianity in the south of Travancore. The Society will, I hope, endeavour to obtain justice for Christian Missionaries and their converts who reside in native states in alliance with the Company. This is the point to which attention should be directed, and inquiry made, of the English authorities. It will be found that we and our converts are at present without the least protection, and are exposed to the operation of the native laws which make no distinction between the killing of a man or a cow, or defacing an idol, but award the punishment of death equally to each of these acts.

SOUTH SEAS.

YOUTHFUL CONVERT AT RAROTONGA.

(From Rev. William Gill, March 26, 1841.)

Our schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since, tempted to join in a heathen dance, got up by the "Tuteauri,"* but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly because it has some reference to the labours of our departed brother Williams. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely defiled by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and

who have run to Jesus, and desire to become entirely his disciples."

I observed that what he had said was in accordance with the word of God, and inquired whether he had been baptized. To which he replied,

"No, I have not. When my father was baptized, he took me with him to Williamu, who put me back, stating I was too old and too wicked to receive the ordinance, until I sought it myself. Some time after I was taken to Mr. Buzacott, who also refused me."

"Do you remember being taken by your father to Williamu?"

"Yes, quite well."

"Were you a steady, thoughtful lad then?"

"No, far from it. I was a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed. "Was it really your character at that time?"

"I have not told you all," he replied; "I cannot. I was, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently

had thoughts of fear in my heart, but they were not lasting, until one day just before Williamu was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to Williamu."

"Well, did you speak to him?"

"Yes," replied the young man, "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"

"I asked for a book, and Williamu looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did Williamu say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to Williamu's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have attended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that He should be my Lord and Master, and I become His servant."

After some other conversation the young man left with a promise that I would meet him again in some few weeks' time. Doubtless the word spoken by our departed brother was a word in season to his soul. Oh! to be wise to win souls—to sow beside all waters. The word cannot be lost; we have the Divine promise, that in due time we shall reap if we faint not. Brethren and fathers, pray for us that our faith fail not; that we may continue steadfast in season and out of season; beneath the blaze of prosperity or the chilling influence of adversity; and, after having done all with patience, wait for the glorious revelation of the last day.

GRATITUDE OF ORPHAN CHILDREN AT RAROTONGA.

THE friends who were kind enough to contribute for the relief of these poor children, will be gratified with the proofs of their thankfulness conveyed in the following letters, transmitted from the island by our brother, Mr. Gill, who, in reference to the subject, observes:—

I cannot refrain from adverting to the joy which was manifested by our destitute orphan children, when they received the garments and cloth sent out last year. Long before the day of distribution arrived, many of the children wrote short letters on their slates, begging that they might not be forgotten. The number of orphans is so great that the new cloth given

them has made quite a difference in the appearance of the children on the Sabbath. You would almost think them little English children. Since they have received the garments, many letters of thanks have been written to us. Thinking it would be pleasing to you to see the expressions of their gratitude, I inclose the following three letters as specimens.

(Translated from the native language.)

1.

BRETHREN AND SISTERS IN ENGLAND,
—Great is the joy of our hearts—the destitute, and the fatherless—because of your

compassion to us. This is from one portion of the children of Rarotonga, at the settlement of Arorangi. This is that by which we know your great compassion to us;—you for-

merly prayed to God for us, and your prayers were prosperous ;—God heard them, and his good word grew quickly here in Rarotonga. Now you have given cloth to the fatherless and great is our joy, because our appearance in the house of prayer was formerly very dirty, but now we shall think continually of God's love, and we will also pray to him for you, that his great love may grow abundantly with you in your land. This is the end of our word now.

NAPA, a teacher.
PAPAA, a scholar.

BRETHREN,—Because of your great love to us our hearts greatly rejoice. This is our word to you. We are a company of destitute children,—we have no property to compensate your kindness to us. May you be rewarded by God ! That is our prayer. The clothes you have given us, poor orphan children of Rarotonga, have reached us. Our parents are dead, and you have become our parents, because you have given us many good things with joy and compassion. This is our word,—we will pray for you, and you must pray for us. Now, children of England, and brethren, and fathers, let us love one another as Christ also has loved us ; let us also love the heathen lands that yet remain who know not God ; and let us make known his great love to the world in giving his only begotten Son that we may

be saved. He is the light and the life of men ; there is no other good. May we all be found in him at the last day. All the teachers ; all the Chiefs ; all Britain ; and all Rarotonga ; and a great number from heathen lands. This is the conclusion of our word.

UNU, } Two boys.
TORIA, }

3.

FRIENDS AND BRETHREN IN ENGLAND.—We formerly heard of God's loving kindness to you, but now we truly know that you have been compassionated by Jehovah, because you have had compassion for us, and sent us the good word, and slates, and pencils, and teachers, and now you have sent us a great quantity of beautiful cloth, that we may be clothed on the Sabbath. We formerly resembled the worms without cloth. Our mothers are dead—we now dwell parentless—God only is our parent. We have not been able to attend the house of prayer : the want of cloth has been the reason. Our native cloth soon rots,—it is only the skin of a tree and will not keep good long ; therefore we are greatly rejoiced by this English cloth you have sent us that we may be covered. We have no property in our land. We will pray to God for you. May you be saved by the Messiah. This is all our word.

TEPAIRU, } Two girls.
MIRI, }

SOUTH AFRICA.

CALEDON INSTITUTION.

(From the Rev. Dr. Philip, September, 1841.)

THE appended Missionary intelligence has been received from the Rev. Dr. Philip, who, at the period when he transmitted it, was travelling in the interior, accompanied by the Rev. E. Williams, Missionary at Hankey, and A. Bruce, Esq., of the Madras Civil Service, who had formerly visited some of the Society's stations in South Africa.

Past and present state contrasted.

WE arrived at Caledon Institution on the 25th of August. This station presents a most gratifying spectacle to those who saw it in former times. In 1823, the people were in rags ; few of them had any covering on them, except the filthy sheep-skins kaross ; their huts were of the most wretched description ; they were given to drunkenness and its kindred vices ; and the ground on which they resided lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighbouring Boors. In 1832, some improvement was visible on a comparison of their

condition with preceding years. Since then a change for the better has taken place, which struck my fellow-traveller so powerfully, that, on seeing the Institution upon this occasion, he declared he could not have believed it possible had he not beheld it with his own eyes.

From 1832 to 1841, improvement has been going on ; but only since the end of 1838 has there been any thing in it of a remarkable character. Till that period the Church was few in number, gave but faint signs of vital religion, and exerted little apparent influence on the body of the people at the Institution. In 1839, the Institution was favoured with a remarkable awakening,

preceded by a state of great spiritual deadness. Its beginnings were at first small, and without noise it continued till men, women, and children, became anxious about their salvation.

Prevalence of religious concern.

At one public meeting, (attended by several hundreds,) Mr. Helm, the venerable Missionary of the Institution, after the public service was over, asked all to remain who felt anxious about their souls: only fourteen retired out of between three and four hundred, and some of these afterwards became inquirers. Among them were to be seen the married and the unmarried, the male and the female; the youthful and the aged; with those who had been all their lives insensible to religious impressions, and notorious drunkards. This state of things has continued without interruption, down to the present period.

Character of the church members.

To use the significant language of some of the people with whom I have conversed on the subject.—“We thought,” said they, “that all had been converted.” This has not since proved to have been the case; but between eighty and ninety have been added to the Church, and a great moral reformation has taken place upon all the people of the Institution. The members of the Church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is much spirituality of mind among them; they are strongly inclined to converse about the things of God, while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

Improved spirit of the people.

On my former visits to the Institution, the time I spent with the people used to be occupied in hearing long lists of grievances. They complained that they were oppressed, or cheated out of their wages, or imprisoned, or punished on false grounds. At a public meeting I attended last night, one man only complained, stating that his cattle had been unjustly impounded by a farmer, and the whole congregation felt ashamed, and expressed themselves hurt that any one of their number should introduce such grievances on an occasion so solemn. This was

the more remarkable, as the meeting consisted not of the Church members only, but of all the inhabitants of the Institution. I have been here nine days, and, with this single exception, have heard nothing but the language of gratitude from any of the people.

Advance in Civilisation.

There are two services on the Sabbath, and religious services every night in the week. On Sabbath the place of worship, which seats about 400, is well filled, and on the week evenings the attendance averages about 250. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children, who formerly went naked, and presented a most disgusting appearance, are decently clothed,—the effects of an improved taste, and of habits of temperance and industry, which have arisen from the power of religion among them. Instead of a few wretched huts resembling pigsties, we have now a rising and regular village, and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf inclosure is rapidly giving place to the live fence. While religion was in a low state among the people, we could not get them to build decent houses; last year the walls of forty houses were raised beam high, and fifteen of them have been covered in, and are now inhabited.

Means of the late revival.

The work of God, as it appeared in the late revival, seems to have begun here, as has been the case in many other instances, with the pastor of the church. At the public and friendly meeting we had this morning, frequent allusions were made by the people to the vision of the dry bones in the prophecy of Ezekiel, to which they compared their former situation; and it was the state of things as conveyed by this apt comparison, that becoming increasingly burdensome to the mind of Mr. Helm, led him to earnest prayer, the only relief he could find for his troubled and oppressed spirit. While praying in this earnest manner, it is natural to suppose that exertions for their good would be multiplied, and that there would be something in their tone and manner calculated to act powerfully on the objects of so much solicitude.

DYSALSDORP.

(From the Rev. Dr. Philip, Dysalsdorp, * Oct. 25, 1841.)

Attachment of the people to the house and ordinances of God.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The school-house, which serves as a place of worship, and the mission-house, are very respectable buildings, and Mr. Melvill has done himself much credit by the good taste they display. Mr. Bruce and Mr. Williams were both agreeably surprised with the place and the people; but their pleasure would have been still greater, had they seen both as they existed at the end of 1838. The different points from which the people collect for public worship, may embrace a circuit of two hundred miles, and many are two or three days upon the road, coming to the house of God and returning from it. The congregation averages from 200 to 300, and not fewer than from 700 to 800 are brought under the direct influence of the Gospel. The number over whom, by their instrumentality, it must exert an indirect influence, are not to be lost sight of in our calculations, as to the good that may be done by the labours of the Missionary at this station. Many of the people arrive on the Saturday night, when a religious service is held for their benefit; and we had upwards of 250 present at worship last Saturday evening. I preached in the morning from Psa. xc. 16, 17. The people never seem to tire of the church and the school. They held a prayer-meeting at six o'clock in the morning, and the place of worship was so crowded at that hour, that many, who could not get admission into the place of worship, were on the outside listening at the door and windows. After a short interval they assemble in the Sabbath-school, and the exercises of the school are resumed after the morning service. In these exercises the whole congregation, young and

old, unite: nothing can exceed the intensity of their application. During the school exercises I counted 120 out of doors, conning over their lessons, and 70 young people in the Infant School, who could not get admission into the place of worship.

Their earnest desire for religious instruction.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a Bible-class of 29; that there is another class, of upwards of 20, reading tracts; and that many of them are reading in the small lesson-books. They are very unwilling to shorten the school-hours; and when the afternoon school closed I was called again to address them. Understanding that I was to preach again in the evening, with the exception of a few who were obliged to take their departure at the close of the afternoon service, the great body of the people remained till nine o'clock in the evening, when most of them took their departure to travel all night. Such was their attention, and the interest they felt in addresses delivered to them, that notwithstanding the distances from which they had come on foot, and the journeys they had before them, most of them stood to listen instead of sitting down, during the morning and evening services. They seemed to drink in all that was said, and appeared afraid to lose a single word. I was greeted more than once by upwards of 400; many of them, holding my hand, delivered very appropriate speeches, and wet it with tears of gratitude. It has been altogether a most exciting occasion. May the Lord keep the enemy from sowing among them the seeds of contention, preserve the fine spirit that pervades them, and make them a blessing to the surrounding country!

BETHELSDORP.

(From the Rev. Dr. Philip to the Directors, Dec. 2, 1841.)

Its former political importance.

Bethelsdorp is connected with many interesting associations. It was there Vanderkemp first pitched his tent, when at the

request of General Dundas he commenced his labours among the Hottentots. It was against this station that all the concentrated efforts of the Colonial Government were for

* Formerly called Dysal's Kraal.—Kraal means a collection of huts. Dorp is the Dutch for Town.

some time directed. It was here the question was to be tried, whether the Hottentots were fit for freedom; and here it was decided.

Interesting characters among the church members.

The people at this station have also had a very remarkable revival of religion among them. At our second meeting, several of the people expressed themselves with much feeling and good sense. One of them had been a slave; and he gave a very affecting narration of the manner in which he was captured, when a boy, on the coast of Africa; his sufferings on the voyage to South America; the circumstances under which he was brought to the Cape of Good Hope; of his conversion under the labours of our late Missionary, Pacalt, and of the persecutions which he had afterwards to endure for Christ's sake.

One of the old men, who remembered the state of the Hottentots before the Missionaries came among them, drew a very lively picture of their former bondage, and endeavoured to impress on the minds of the parents present, the necessity of bringing up their children in the fear of the Lord, and of keeping before their eyes the great things the Lord had done for them.

Appreciation of the Gospel.

All were deeply affected by an address containing a comparison between the hardships of the first and second captivity, showing the difference there must be, in a state of slavery, to those born under it, and to those reduced to it after having grown up in life under the blessings of freedom. All saw the connexion between the continuance of their liberties and that of the Gospel among them, and when it was remarked, that a Book of Lamentations was written for the Jews, under the second captivity, the allusion was understood, and the people evinced much emotion.

Christian generosity of a Hottentot widow.

At the conclusion of the meeting, a poor widow came forward, and requested that her name should be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that the sum was more than she could afford, she replied, nothing that she was able to give, could bear any comparison with the value of the Gospel.

An incident that affected me more than any thing I had met with on this journey, occurred after I had retired from the third meeting. While reflecting alone on what had passed during the evening, a deputation from the church was introduced to me. After a short address, adverting to what the Lord had done for them, they concluded by stating, that they had been deputed by the church to request me to continue over Sabbath among them, that we might join in the commemoration of the body and blood of Christ together; and they were the more earnest in urging this from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

Liberal efforts to extend the Gospel.

The following is a list of the subscriptions which the people have engaged to pay during the ensuing year; and notwithstanding their poverty, if Providence give them a fair return for their labours, the Missionaries think that they may be depended on:—Zuurbrak 115*l.*, Pacaltsdorp 109*l.*, Dysal'sdorp from 80*l.* to 100*l.*, Hankey 150*l.*, Betheldsdorp 100*l.*, Port Elizabeth 70*l.*, Uitenhage 90*l.*

When the low state of wages in the immediate neighbourhood of the Institutions is taken into account, and considering that they have all the poor, aged, and infirm of the coloured population to support, the sums they propose to raise may be said to be great in proportion to their means, and will, I hope, stimulate the liberality of our friends in England, Scotland, and Ireland.

DEATH OF MRS. MORRIS IN DEMERARA.

OUR Mission in the West Indies still continues to suffer under the bereaving dispensations of Divine Providence. The mournful event now communicated occurred on the 4th October last, although through an inadvertence the information was not forwarded to the Directors for three months afterwards. Mrs. Morris died of fever after an illness of only two or three days. We deeply commiserate our brother, Mr. Mor-

ris, under this severe trial, and affectionately commend him to the sympathies and prayers of the friends of the Society at home. The death of his excellent wife will be long and seriously felt in her own department of the Mission, the duties of which she discharged with delight to herself and with every prospect of extensive and lasting benefit.

ARRIVAL OF MISSIONARIES AT SYDNEY.

WE are happy to state that on Tuesday, the 26th of October, the Rev. J. T. Jesson, with Mrs. Jesson and family; the Rev. T.

S. M'Kean and Mrs. M'Kean, arrived in safety, by the ship *Cairo*, at Sidney, New South Wales, on their way to Tahiti.

ARRIVAL OF MR. BUDDEN AT BENARES.

ON Wednesday, January 12, the Rev. John Henry Budden, who reached Calcutta early

in December, arrived at Benares, the station to which he has been appointed.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42. — Tahiti, Rev. J. M. Orsmond, July 21, Aug. 2. Rev. T. Joseph, July 31. Eimeo, Mr. Blossom, Aug. 7.

ULTRA GANGES, 1841-42. — Malacca, Rev. Dr. Legge, Oct. 4 and 14. Singapore, Rev. B. P. Keasbury, Sept. 14. Rev. J. Stronach, Sept. 30. Penang, Rev. T. Beighton, Sept. 4, Oct. 27.

EAST INDIES, 1841-42. — Calcutta, Rev. A. F. Lacroix, Dec. 9. Surat, Rev. W. Fyvie, Dec. 27. Vizagapatam, Rev. J. Hay, Dec. 17. Belgaum, Rev. W. Beynon, Dec. 23 and 25. Bellary, Mr. Paine, Dec. 23. Bangalore, Rev. J. Sewell, Dec. 20 and 22. Rev. E. Crisp, Dec. 21. Coimbatore, Mrs. Addis, Dec. 10. Nagercoil, Rev. J. T. Pattison, Dec. 15. Rev. J. Russell, Dec. 13. Quilon, Rev. J. C. Thompson, Dec. 22. Rev. Messrs. Thompson and Co., Dec. 14.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowndes, Jan. 9, Feb. 8.

SOUTH AFRICA, 1841-42. — Cape Town, Mrs.

Phillip, Nov. 24, Dec. 8, 10, and 20. Tulbagh, Rev. A. Vos, Nov. 11. Klaas Vooka River, Rev. C. A. Kramer, Oct. 25. Caledon Institution, Rev. H. Helm, Nov. 1. Theopolis, Rev. Dr. Philip, Dec. 2. Kuruman, Rev. D. Livingston, Dec. 23. Mr. R. Edwards, Sept. 24. Komaggas, Rev. J. H. Schmelen, 14.

WEST INDIES, 1841-42. — Demerara, Rev. C. Rattray, Jan. 4. Mr. J. Morris, Jan. 4. Berbice, Rev. E. Davies, Dec. 24. Rev. J. Waddington, Dec. 3 and 7, Jan. 3 and 12. Rev. S. Haywood, Dec. 3, Jan. 6 and 12. Rev. Messrs. Davies and Roome, Jan. 3. Mr. J. Giles, Jan. 19. Rev. J. Roome, Jan. 11. Jamaica, Rev. W. Alloway, Jan. 5 and 10. Rev. G. Wilkinson, Jan. 9 and 17. Rev. T. H. Clark, Dec. 14, Jan. —. Rev. R. Dickson, Jan. 6. Rev. W. Slatyer, Jan. 4. Rev. R. Jones, Jan. 6 and 12. Rev. F. W. Wheeler, Jan. 24 and 25. Rev. E. Holland, Jan. 21 and 24. Rev. J. Vine, Jan. 24.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To A. W., for 15 volumes for the Calcutta library; to Mr. F. Weston, Hereford, for a box of medicine for the Mission church at Krishnapore; to Mr. Murray, Kensal-green, for a parcel of books for the Calcutta library; to Mrs. Brittain, Gravesend, for a communion-cup and plate for the Mauritius; to Rev. J. J. Freeman, for Dr. P. Smith's "Testimony of the Messiah," for the Calcutta library; to Rev. Dr. Wardlaw, Glasgow, for a set of his own publications for the Calcutta library; to Rev. R. Burls's

congregation, Malden, and friends, for a box of clothing for Harotonga; to the ladies of Arbroath, for a box of useful articles of clothing for the Rev. R. Moffat; to Mrs. Casterton, Dalston, for 20 pin-flores for Harotonga; to poor old Mary, an aged pilgrim, for a parcel of useful articles for Mr. Johns, to Mrs. R. Maitland, for 6 volumes of Evangelical Magazines, bound; to Mr. Blunt; to a deceased sister; and to Joseph Trueman, Jun., Esq., for numbers of the Evangelical Magazines, reports, &c., &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 28th of February, 1842, inclusive.

£	s.	d.		£	s.	d.		£	s.	d.
A sincere friend to the cause of the Redeemer	5	0	0	on account	70	0				
J. A. H. L.	1	0	0	Paddington Chapel Sun-	10	0		<i>Buckinghamshire.</i>		
Mrs. Brownlow	5	0	0	day-school	10	0		Wingrave and Aston Ab-	10	0
D.	20	0	0	Surrey Chapel Ladies'	38	16	2	botts	10	0
Mr. Thomas Millington	10	0	0	Aux. Soc. on account	5	0	0	<i>Cambridgeshire.</i>		
The farthings of self-denial from the children of the school for the destitute, New Pye-street, Westminster	0	6	0	Z, in aid of the poor Christians in Madagascar or Mauritius	1	1	0	Eversden	4	15
New Broad-st. E. S. per Rev. N. M. Harry	10	0	0	A thank-offering from a Widow, per Rev. C. Williams, for the sufferers in Madagascar	20	0	0	Ashwell	16	14
Maherly Chapel Aux. Soc. on account	25	0	0	From the profits of the Youth's Magazine, per W. B. Gurney, Esq. towards Education	20	0	0	Basingbourn	21	3
Union Chapel, Islington,								Less exps. 10s.	42	2
								Melborn	70	2
								For Wid. and Or. Fund	4	10
								Royston Old Meeting	54	8
								New Meeting	14	17
								Chishill	12	11

	£	s.	d.		£	s.	d.		£	s.	d.
Barkway	2	16	3	Abergavenny	8	2	7	Trewyddel	9	5	7
Public Meeting of the				Lydia, for the Malagash				Llandilo	5	2	0
Royston district	37	13	3	Refugees	5	0	0	Rhoyscaerau, Fishguard,			
				131. 2s. 7d.				and Rehoboth	18	18	8
* Including 1171. 17s. 4d.				Norfolk	23	13	6	Newport	10	0	0
acknowledged in Dec.				Northamptonshire.				Maenclochog	5	2	0
Cheshire	196	18	6	Daventry Sunday-school	9	12	0	St. David's	16	11	1
				Somersetshire.				Solva	24	15	7
Middlewich	50	0		Yeovil	44	13		Less exps. 21. 7s. 5d.*	236	15	6
Cumberland											
Carlisle	48	6	1	Wellington	33	15	10	Including 801. acknow-			
Brampton	5	1	1	For Wid. and Or. Fund	1	0	0	ledged in February.			
Devonshire.				341. 4ss. 10d.							
Newton Abbot	8	13	0	South Petherton	20	4	8	SCOTLAND.			
Uffculm	13	10	0	Warwickshire.				Leith, Mrs. Swan, for a			
Chudleigh, Mrs. Davison,				Coventry Branch, on ac-	50	0	0	native girl in Caffre-			
(D.)	10	0		count				land under the care of	5	0	0
South Molton	22	8		Wiltshire.				Mrs. Calderwood			
Plymouth, S. Derry, Esq.,				Salisbury, Rev. S. Sleigh,				Dumfries, the beginning	1	5	0
for Nat. Sch. mistress..	5	0	0	in addition to 131. 6s.	14	13	6	of a family Mis. Soc. ...			
Dorsetshire.				acknowledged in Nov.				Dundee Sab.-sch. per M.	1	2	6
Beaminster, T. Gould, Esq.,	1	0	0	Yorkshire.				D. Urquhart			
Brandford	49	6	3	Thorne	12	0	0	For Nat. Tea. D. Rus-			
Bere Regis	6	0	0	Rotherham, Mr. Cowen,				sell, and W. Baxter	20	0	0
				for a girl at Calcutta, to	3	0	0	Irvine Female Bible Soc.	3	0	0
Shaftesbury Association—				be called Elizabeth ...				Dunkeld Mis. Soc.	15	0	0
Stalbridge	6	9	8					A Friend at C.	1	0	0
Bird Bush, 1841	5	6	4	Per W. Stanciliffe, Esq.,				A Friend at D.	1	0	0
Ditto, 1842	4	8	7	Huddersfield, Highfield							
Fovant	2	15	2	Chapel, for Wid. and				Wick, Mr. T.-M. Reekie	5	0	0
181. 19s. 9d.				Orphans' Fund	5	0		Dunse, Mr. J. Turnbull,			
Swanage	4	15	9	Wakefield, Zion Chapel,				and Sisters	3	3	0
For N. T. K. Chamberlain	10	0	0	Quarterly Subs.	19	0		Glasgow Aux. Soc. per			
141. 15s. 9d.				Miss Morris's Seminary	5	0		J. Kirk, Esq.			
Essex.				291. 5s.				Auchterarder Relief			
Aux. Soc. per W. Ridley,				Beverley, Mr. George Col-				Congregation	2	0	0
Esq.	188	0	1	lison Tuting, for a stu-				Gorbals Sab.-school, for			
Thaxted, S. S. for an Or-				dent to bear his name				the South Seas.	1	5	0
phan at Berhampore,				in the Seminary at Ban-				Burnhead Relief Cong.	8	0	0
to be called Thaxted				galore	12	0	0	Friends in Helensburgh	2	9	0
Sewell	3	0	0	York, the Ladies of Sa-				Hamilton First Relief			
Kent.				lem and Lendal Chap-				Church	3	0	0
Margate, F. W. Cobb,				pels, for the Orphan				Jonfa Sabbath-school	1	2	8
Esq. (D.)	10	0		Schools at Calcutta,				Springburn Senior Fe-			
2788 Colnshire.				under the care of Rev.				male class	0	15	0
Pinchbeck	18	0		W. Morton	41	0	0	Congregational Sabbath-			
Kirton	20	0						school	0	2	3
				WALES.				Great George-street, re-			
Per Rev. J. Pain—				Milford Haven	30	10	0	mainder of Sub.	16	4	0
Horncastle	40	8		Llangollen, Mr. Ebenezer				311. 17s. 11d.			
Spilsby	14	18		Cooper	1	0	0	St. Andrew's Unity Sab-			
Welton-le-Marsh	16	11		Welchpool, per Mr. G.				bath morning School ..	0	11	0
Alford	14	6		Jones	19	0	0	Stuartfield Youth's Soc.			
				Pembrokeshire.				for religious purposes..	1	10	0
86 3				Welsh Branch—							
Spalding	12	5		Llanillo	3	3	3	Edinburgh Aux. Soc. per			
Middlesex.				Tyros	4	15	6	G. Yule, Esq.—			
Parson's Green, G. G. for				Glandwr and Moriah ..	24	16		Auchenbowie and Plean			
Malagash	1	0		Penygroes, Hebron and				Bible and Mis. Soc.	1	10	0
Monmouthshire.				Nebo	65	1		Broughton Assoc. Edin-			
Monmouth, Mrs. Hales,				Trefgarn and Pencwm	24	4		burgh Young M. Soc.	1	0	0
per Rev. A. Wells	1	13		Brynberian	22	1		Kennethmont Parochial			
				Melindre	5	6		Soc. for religious pur.	1	0	0
								31. 10s.			

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



George Sumner, Esq.
London

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MAY, 1842.

MEMOIR
OF
THE LATE REV. JAMES MATHER,
FORMERLY OF SHEFFIELD, AND LATE OF UPPER CLAPTON.

Continued from page 162.

His situation, in his new sphere, was one of great difficulty, and needed all the wisdom and prudence which God only could give. At the time that he entered on it, the people were universally tainted with the baneful leaven of Antinomianism; and had long been saturated with its vile principles. With this fact he was made acquainted before accepting the invitation; and, consequently, when about to enter on his charge, some of his brethren told him, "that he never need preach another doctrinal sermon to his people, for they had had doctrine enough for the remainder of their lives." The course which he adopted was the reverse of this, for had he adopted the advice, the immediate effect would have been the loss of the whole congregation. He determined, therefore, not to lose a single hearer for want of doctrinal truth, while he never explained and established any of the doctrines of grace without at the same time showing their practical bearing, and the effects which would result where they were received in the love of them. The result was, that a few who were

"wiser than seven men that can render a reason,"—and most confirmed Antinomians are of that class—unable to withstand the force and pungency of his appeals, when bearing down upon their consciences, after various ineffectual attempts to confute his arguments against their views, withdrew from the place, while gradually the sentiments of the whole congregation underwent a total change, and long before he left, there did not remain a single particle of the old leaven.

One of the attempts to confute him, to which reference has just been made, took place soon after his settlement. It was in consequence of a sermon which he had preached on the duty of prayer, and was made by one of the leaders of the party. He called upon Mr. Mather on the Monday morning after the delivery of that sermon, and after some introductory remarks, said, he wished to ask him, "Why he called upon persons to do what he knew that they could not do?" Mr. Mather asked for an explanation of his question. "Why," said he, "you call upon persons to pray, when you know they

cannot pray?" "Oh," said Mr. M., "the dispute I find is not between you and me, but between the Apostle Peter and you. Read in Acts viii. 22, what he said to Simon Magus, 'Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.' Now, I ask you, Was Peter right, or was he wrong?" His antagonist would fain have escaped the question, but Mr. Mather would have an answer, yes or no; when, at length, he reluctantly said, "I suppose Peter must be right." Nor did Mr. Mather allow him to escape by merely making that admission, but he clearly proved that if it is not the duty of a sinner to pray, he is doing his duty in not praying.

But the circumstance which had the greatest effect in undermining and overturning the errors which had before been prevalent, occurred at a meeting of young persons, who assembled weekly, for the purpose of expounding the Scriptures, and at which the minister presided. The custom was for each one in turn to propose a passage for exposition, upon which the proposer first expressed his opinion, and the others, in rotation, after which the minister summed up. At this meeting, a shrewd, intelligent, and remarkably clever man, after giving a very clear exposition of a passage which he had selected, took the opportunity of showing, or attempting to show, the absurdity of calling upon dead men to perform living actions, and he supported his views by a variety of apt and striking illustrations, the whole design of which was to throw ridicule upon the sentiments which he was endeavouring to oppose. When each person in the meeting had given his opinion upon the passage under consideration, and it remained for Mr. Mather to sum up, he boldly met the arguments which had been advanced in favour of faith being no duty: and, without employing the terms natural and moral ability, he succeeded so far in showing the wide difference between the two, that his antagonist was com-

pletely foiled; left the meeting in a passion; and all the rest, without exception, were from that time established in the truth. That was the last conflict of any importance which he had respecting doctrines, during his continuance in Sheffield. He held on the even tenor of his way, and the Lord was pleased to put upon his labours the signal marks of his approbation, both in the conversion of sinners, and the edification of the church.

But success in the ministry of the gospel is seldom unaccompanied with trials. And so Mr. Mather found it: for when the leaders of the party that had been vanquished, were sensible of their defeat, they sought, at least some of them, to revenge themselves on their successful opponent, by circulating slanderous reports injurious to his character; but as they were, happily, without foundation, they produced no sensible effect. His congregation continued to increase; and, although during the nineteen years of his ministry there, it changed more than once, it remained nearly, if not quite full to the last. It was then also, that he was plunged into great affliction by the loss of his first wife, in childbirth of her tenth child. At the time they were married, she was as unconcerned about religion as himself; and when he became serious, it was to her a great cross. Nor did she conceal her mortification and indignation, but evinced her feelings, by persecuting him in every way she could. He, however, bore it all with firmness and meekness; and, at length, had the happiness, in answer to his fervent prayers, of seeing her give herself to the Lord, and then to his church and people. This change, instrumentally, was brought about through the loss of a little boy, that was the idol of her heart, which was sanctified to her conversion. She was a humble and retiring Christian, and confined herself principally to her family; but her path was that of the just, and her life adorned her profession. Her end was peace. The situation in which Mr. Mather was now

placed was trying in the extreme—a widower, with nine children—the oldest fifteen years, and the new-born infant two days old. He seemed, for a short while, almost overwhelmed; but, being naturally of an ardent and buoyant disposition, and also, being supported in a very extraordinary manner by the consolation of the gospel, he was enabled to say, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” He felt that his charge now was very great; the whole care of his family, as well as the church, and he acted accordingly. And so wise were his plans; so prudent, firm, and affectionate was his management of his family in the fear of God, that he had the happiness, before his own departure to glory, of seeing both his sons in the ministry of the gospel; the elder, at that time, at Bilston, Staffordshire, but now at Shepherd’s Market, May Fair, London; the younger, a missionary at Mirzapore, in the East Indies; and his five daughters, the eldest the wife of a missionary in Canada, and the other four all members of churches. Of the son and daughter that he lost by death, he entertained a good hope that for them to be absent from the body was to be present with the Lord.

At length, very greatly to the regret of the church and congregation at Howard-street, as well as to a wide circle of friends, by whom he was held in high estimation, and who cherish his memory with the fondest affection, he saw it his duty to leave a sphere where his labours had been crowned with most abundant success, in order to accept an invitation from the church and congregation assembling in Livery-street Chapel, Birmingham, formerly under the care of Mr. Eagleton; but after a residence there of fifteen months he removed to London, when Providence directed his footsteps to Upper Clapton. He received from the church there a unanimous invitation to become their pastor; but as there were a few in the congregation who did not cordially concur in that invitation, he

would only accept it for a limited period. At the end of that period, however, his way seemed clear; and he entered, with almost universal approbation, on the full duties of the pastorate. It was the scene of great comfort to himself, and much usefulness among the people. During the ten years that he was there, the church greatly increased; the chapel was enlarged; and two commodious school-rooms were built; and there seemed nothing wanting to crown his wishes, but a revival of religion, and an abundant outpouring of the Holy Spirit, upon which his mind was most intensely fixed, and which had, for a considerable period, been the subject of his special prayers, when circumstances transpired, altogether unexpected, which ultimately terminated in the resignation of his charge. This, at the time, was a dark and mysterious providence; but though he could not trace the hand of God in it, and discover the reason of his ways, his trust in his wisdom and goodness remained unshaken, and he was enabled to bow with submission and resignation to his will, saying, “Let him do whatsoever seemeth him good.”

But, although the labours of Mr. Mather, as a settled pastor, had then come to a close, his work for his Master was not done. He was never happy but when he was in that work, and instances of usefulness resulting from his occasional labour, have since come to the knowledge of his friends, of the most gratifying character, and from various places. Indeed, in every period of his ministry, his occasional sermons, wherever preached, seemed to be remarkably blessed. On one occasion, his congregation consisted only of six persons, and five were converted by the sermon which he then preached. Nor was this a solitary instance of success; for many, quite as striking, came to his own knowledge, and greatly encouraged him in his work.

After remaining a widower for more than twenty-one years, Mr. Mather entered a second time into the married state, with the highly respected widow

of the late Rev. Joseph Brookbank, sen., and enjoyed the comforts of the union, particularly after resigning his charge at Clapton. His mind being quite easy as to temporal circumstances, and his constitution rapidly giving way, he, at first, moved from place to place for the benefit of his health; but at length, he settled at Islington, and connected himself with the church at Claremont Chapel, under the pastoral care of Mr. Blackburn, whose ministry he attended when not himself engaged in preaching, and whose preaching he highly appreciated and valued. But he was not permitted to continue here long after his pastoral engagements were closed; for, on the evening of the 7th of May, 1840, he was seized with a violent pain in his bowels, which, at first, seemed to yield to the means employed to subdue it, and about twelve o'clock he retired to bed. In the morning, however, it returned with increased violence, when his daughter went for his medical man. It was an attack of inflammation in the lower intestines, attended with temporary stricture, and assumed a threatening aspect. From the commencement, however, of his illness, his mind was kept in unbroken peace; and he enjoyed a sweet and heavenly composure which was as delightful to his friends as it was comforting to himself. At every period of his life, he had been accustomed to place considerable reliance upon those things, especially from the word of God, which were deeply and powerfully impressed upon his mind. Nearly at the commencement of his illness, those words were applied to him, "I was brought low, and he helped me;" and, in consequence, he seemed to think that he should not then die, but live, and declare the glory of God. He had, however, no wish upon the subject. To some friends, members of the church at Clapton when he was the minister, who called to see him on Thursday, May 14th, he said, "I am not, I should say, triumphant, but realizing the fulfilment of that promise, 'Thou

wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.' You see me brought low; but the Lord has placed me in these circumstances; and he who has been with me in six troubles, will not leave me in the seventh. 'I know in whom I have believed.' My greatest trial now is, that I cannot keep my thoughts fixed. After the pain, I am so restless and wandering." On its being remarked to him that the body was the cause, he replied, "Yes; it is the effect of disease; but 'we have not a High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.'"

Very early in the morning of the 16th, he said to his son, who had arrived from Bilston, after stating that it was strongly impressed upon his mind that he should live and not die, "I have no wish to live, but for one end—that I may be useful and glorify Christ." He then repeated the whole of a favourite hymn, the 728th in Dr. Campbell's Hymn-Book, with peculiar emphasis, and then the one beginning—

"Sovereign Ruler of the skies," &c.

In the course of the forenoon of the same day, calling his son to his bedside, he said, "I think we are all wrong." On inquiring, "Why?" the reply was, "Because we have no family worship." But, on being informed that family worship had been regularly observed, though not in his room, he was satisfied. His son then offering to read and pray with him, was asked, what his feelings were when engaged in prayer on his behalf. Having informed him, he, in return, inquired whether the impression to which reference has been made, still remained. He replied, "Occasionally, but not so frequently, nor so powerfully;" when he added, "But is not all this a wish to look into futurity? I desire to leave myself in the Lord's hands, to do with me just as he pleases. My sole wish is to glorify him." He then added, "There is a promise in the

fiftieth Psalm, which has often afforded me unspeakable comfort, 'Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.' And while with many persons the assurance of deliverance has been the source of consolation, I can truly say, that with me it has been the latter part of the promise, 'Thou shalt glorify me;' and, indeed," he added, "there have been seasons when I have felt that I could willingly be damned for a period, if, by so doing, I might glorify God."

Two intimate friends came to call upon him the same day, whom he shook warmly by the hand, and thus addressed,—“If my Master has work for me to do, he will raise me up again; if not, he will take me home to himself; and what child would wish to be absent from his father's house, unless to do his father's will? We have had communion on earth, and should I be restored, we shall have it again; if not, we shall meet to enjoy it in heaven, where all will be one;” and then added,—

“There, on a green and flowery mount,
Our weary souls shall sit;
And, with transporting joy, recount
The labours of our feet.”

In the afternoon, some other friends came in, to whom he said, “I am a member of Christ's mystical body. I have no ecstatic feelings; but the foundation of my hope is sure, based on Scriptural grounds. ‘I know in whom I have believed; and am persuaded that he is able to keep that which I have committed to him against that day.’ I find now that ‘God is my refuge; a very present help in trouble.’” Upon one of them saying, “How sweet the name of Jesus sounds,” he took up the words, and finished the verse with peculiar emphasis. He also said, “I am a poor creature. I have done very little for the cause of my Saviour. I only wish that I had done more; but I do not rely on my own works.” Then turning to one of them who was young, he said, shaking her by the hand, “You are just entering on the

pilgrimage of life. I am coming to its close, please Christ. I have followed the Lord for forty years, and now let me tell you, as the result of my experience, that not one of the good things which the Lord promised hath failed. Oh, serve Christ : live to Christ; love Christ; whatever you do, endeavour to please Christ.”

About half-past two o'clock, on sabbath morning, he said to his son, who was sitting up with him, “What does that man deserve that first invented a bed? Oh, what a luxury to have a comfortable bed on which to repose!” But on its being remarked that many of the things which were such comforts to us, were, in his opinion, not the invention of man, but the inspirations of the Almighty, he said, “That thought accords with my views. Many talk of nature, but I have often asked them, What is nature? What do you mean by nature?” His wants having been attended to, he renewed the conversation, when, repeating the whole of that hymn,

“Oh, for a heart to praise my God,” &c.,

he said, “That hymn just expresses my views and feelings.” He some time after added, “I hate cant—the uttering of fine words which persons do not feel; but what a mercy it is that God has given to some persons the ability and grace to express in few, beautiful, and appropriate terms, the very inmost feelings of one's heart and mind!”

Soon after the clock struck three, he exclaimed, “Oh, what a mercy that I am not in the situation of Altamont, who, when he heard the clock strike, burst forth, exclaiming, ‘Time! time! thou dost well to strike thy murderer to the heart.’ But who hath made me to differ? It is all of grace.” Upon his son remarking, “We have all reason to use the words of that beautiful hymn,

‘Oh, to grace how great a debtor,’” &c.,

he took up the words, and repeated the remainder of the verse with peculiar emphasis.

To Mr. Blackburn, who visited him in the course of that day, he said, in addition to other remarks, "I find the complete accomplishment of those words, 'Thou wilt keep him in perfect peace,' &c.

In this happy frame he remained to the last; but as the inflammation seemed to be subdued, and there were symptoms of convalescence, his son returned to his own labours, and his family began confidently to indulge the hope that the impression of which he had spoken was about to be realized. No further memoranda were made of his remarks. But, after a few days, inflammation returned more powerful than before; mortification ensued; and the scene soon closed.

On the day on which he died, which was the 26th of May, he requested his daughter to read to him the one hundred and third Psalm, which she did two or three times over, during the day. In the afternoon, he was very anxious about a letter to his son, containing the account of his relapse. About half-past six, he awoke out of a short sleep, when he asked his attendant, in a hurried manner, "Is he come?" but immediately seemed to recover himself. Perceiving a great alteration in him, she called up his wife and daughter, who, at his request, had gone down to tea. A friend, also, had come in; and while they stood around his bed, he, without a sigh or a groan, fell asleep in the arms of Jesus. His end, indeed, was peace.

His remains were interred in Abney Park Cemetery; and his was the first body deposited in that now sacred inclosure. It was his wish to have been laid in the cemetery at Highgate; and, in a walk which he had with his wife in those beautiful grounds a few weeks before his illness, he had partly selected a spot where he should have liked his body to rest till the morning of the resurrection. And with his friends, the wish was almost considered binding; but obstacles arose which, had he been living, would completely have altered

both his views and feelings. The spot which had been fixed upon by his friends was in the consecrated part of the ground, in consequence of which the funeral service could not be performed in it by any one but a minister of the Church of England. His friends made many efforts to comply with his expressed wishes without compromising his well-known and firmly-held principles, but in vain. They, therefore, determined at once to take him to Abney Park, which had just been opened.

The funeral took place on Tuesday morning, June 2nd. The body was first taken to Claremont Chapel, which had been kindly offered for the occasion, when Mr. Blackburn conducted the usual introductory services; after which Dr. Leifchild delivered a simple, but very striking and deeply affecting address. The procession then moved to the cemetery, where, although the morning was exceedingly wet, the attendance of friends and strangers was so great that a second service was deemed indispensable. Mr. Blackburn, therefore, delivered an address, in which, among other most appropriate remarks, was the following:—"The depositing within this virgin soil the body of our respected brother, which has for many years been the temple of the Holy Ghost, is its most appropriate consecration." Dr. Leifchild concluded the services of the interesting, yet deeply solemn scene in prayer.

Funeral sermons were preached for him at Claremont Chapel, by the Rev. J. Blackburn, from Isaiah xxvi. 3; by Mr. Bailey, at Howard-street Chapel, Sheffield, from Rev. xiv. 5; and by his son at Euston, to whose congregation he had frequently ministered, and by whom he was held in very high esteem.

The congregations which attended at all the places were large, and evinced their sincere respect for his character and worth. "The memory of the just is blessed."

THE SACRAMENTS;

AS STATED IN SCRIPTURE, AND HELD BY PROTESTANTS.

[THE following instructive and well-timed essay is one of a series of Pastoral Addresses from the Rev. J. A. James to the Members of his Church, upon topics connected with personal and social religion. It contains so lucid a statement of the doctrine of Scripture in reference to the sacraments generally, and the Lord's Supper in particular, that we deem it a duty to lay it before our readers without abridgment. How nobly it contrasts with the Popery and semi-Popery of the age!—EDITOR.]

MY DEAR FRIENDS,—I propose, in this address, to make some remarks on the Sacraments, especially the Lord's Supper, and to lay down some rules for the right observance of this solemn and affecting ordinance. You cannot fail to be struck with the truly spiritual nature of the Christian religion, and the contrast to Judaism, which, in this view of it, is presented to the careful observer. Speaking of the law of Moses, the apostle says, "It stood in meats, and drinks, and divers washings, (baptisms,) and carnal ordinances, imposed on them until the time of reformation," Heb. ix. 10. Hence also the terms of depreciation in which he speaks of the ceremonial law, calling it the "flesh," "the elements of this world," "beggarly elements," "the letter;" and other designations of similar import: 2 Cor. iii.; Gal. iv. v. These rites and ceremonies, with all the visible pomp and splendour of the legal worship, were solemnly obligatory upon the Jews, because enjoined by God, and were proper enough for the church at that time, for it was then in a state of nonage, of childhood, and pupilage, Gal. iv. 1—8, and was not prepared for the full and clear revelation of unveiled truth: it was taught by these shadows, as a kind of hieroglyphic bible in the hands of a schoolmaster. But when Christ came, who was the substance

of this shadowy system, truth was no longer to be principally taught by ceremony, but by doctrine; not by rites, which, however gorgeous, were still obscure, but by explicit and plain declaration. This is the true distinction between Judaism and Christianity; the truths taught are the same in both, but the manner of teaching is essentially different. This is the meaning of the expression, "The law was given by Moses,* but grace and truth came by Jesus Christ," John i. 17. The word "truth" here stands opposed, not to falsehood, but to shadow. So again, our Lord, in his discourse with the woman of Samaria, tells her that the hour was coming when sanctity of place, as the seat of divine worship, would be abolished, and men would every where worship God, who is a Spirit, "in spirit and in truth," John iv. 23, 24. That is, he would be worshipped not only in sincerity with the heart, for such worship God required under the law, but with spiritual offerings of truth, instead of ceremonial and shadowy ones.

Hence, a disposition to multiply, or to exalt ceremonies in religious worship now, is to misunderstand the nature of the Christian dispensation, and to go back again to Judaism; to go down from our high standing as the disciples of Jesus, the Great Teacher of a spiritual system, and become again the pupils of Moses as our schoolmaster to the preparatory school of rites and ceremonies. This is one of the errors of Popery, which is, in this respect, the Jewish form of Christianity. It lays great stress on the external circumstances, and corporeal instrumentality of religion. Unlike the apostles, it makes things of time, and place, and manner, essential to godliness; it aims to hold the soul in subjection, not so much by faith in invisible realities, which are directed exclusively to the judgment, as by the aid of objects which appeal to the senses and the

imagination ; it thrusts man between the soul and God ; hides too much the priesthood of Christ behind a human priesthood ; and makes the communication of grace inseparable from matter and manipulation. The body of man is the soul of Popery, which is not content with a worship of spirit and truth, but must have splendid architecture, matchless painting, exquisite music, and a gorgeous and imposing ceremonial. And this, its advocates tell us, is to render their worship worthy the great God to whom it is offered. Worthy of God ! As if he, who is Spirit, could take peculiar pleasure in gothic arches and painted windows ; silver and gold ; purple and fine linen. But did he not ordain these things, or something like them, under the law ? Yes ; but not under the gospel : and under the law, not because he delighted in them on their own account, as if they were worthy of his august nature, or could convey adequate ideas of himself, but simply because they were a shadow of good things to come, and intended as being considered the most glorious of earthly things, to convey an impressive idea of the excellence of spiritual things under the gospel. Amidst all the grandeur of the Jewish temple and its worship, this very glory was a confession of the weakness and unprofitableness thereof. And what is all that contention going on in our day, by many who are not Papists, for the efficacy of sacraments ; for altars with lighted candles upon them ; for crucifixes and bowings ; for saints' days, fasts, and festivals ; for clerical costumes ; for times and places ; for rites, ceremonies, and outward observations,—what is it, I say, but a substitution of the flesh for the spirit ; bodily exercises for the living spiritualities of the heart ; and which teaches men to be religious, without being godly ?

Never forget, my dear friends, that you are placed under an eminently spiritual economy, and that the religion which God demands of you, and delights in and will accept, is a religion

of the heart ; a religion of penitence and faith in Christ, love to God, hope of heaven, hatred of sin, charity to man, all existing in the soul as so many pious affections, called forth in the actions of a holy life, and rendered vocal in words of prayer and praise ; and that, for the support of these, he has instituted the ordinances of his house and the other means of grace. These ordinances, and these only, we are to observe in such manner, and for such purposes, as he himself has prescribed. We have no more right to enlarge the design of God's ordinances, than we have to multiply their number. We must take them as they are delivered to us, and use them for the ends laid down, without investing them with any new character, or directing them to any new purpose ; and ever recollecting that their object is defeated, when they are rested in as ultimate ends, and not used as means to holy affections, and a godly life. As tests of our submission to the will of God ; as adapted to suggest pious reflection, and promote spiritual feeling ; as calculated to bring before our minds the great objects of faith and hope ; as intended to quicken our love, which is the principle of all acceptable obedience ; and in these views of them, as ordinances with which God has promised, when they are rightly observed, to connect the communications of his grace, they are of inestimable worth ; but, when raised above this, and made channels exclusive and essential to the communication of grace from the divine fountain, they are exalted beyond measure, and instead of leading the soul on to God, detain 't from him. How inferior even the sacraments are in some views of them, to the preaching of the gospel, may be learned from the conduct of our Lord, John iv. 2, and of the apostle, 1 Cor. i. 14—17.

I now go on to consider the Lord's Supper, and a due observance of it. To a right attendance on this interesting ordinance, it is indispensable you should have a clear understanding of its nature and design. Perhaps a few

lines may be well devoted to an explanation of the terms by which it is designated. In the New Testament, it is called the "Lord's Supper," 1 Cor. xi. 20, because instituted by Christ, and in commemoration of him; "Breaking of bread," Acts ii. 42, as expressive of one of its principal acts; "The communion of the body and blood of Christ," 1 Cor. x. 16, which signifies a joint participation of the emblems of the body and blood of Christ. To these have been added, by men uninspired, other terms, such as, "the Eucharist," which comes from a Greek term, signifying "thanksgiving," because, like Christ, we give thanks on receiving it—1 Cor. x. 16, the cup of blessing, for which we give thanks; "the Sacrament," which comes from the Latin word *sacramentum*, and meant the military oath of fidelity, which the Roman soldiers took to their general. This term, so much used, especially by Papists, and Popish Protestants, is thus borrowed from paganism, and is no great favourite with those who, in their phraseology, wish to keep close to Scripture. There is nothing in the Lord's Supper at all analogous to an oath. So neither is it desirable to call this institute by the term, "Mysteries," or "Holy mysteries;" which is another favourite expression of Popish writers, but altogether an unscriptural and improper one; and, though it may be well enough for those who believe in transubstantiation, it ought to be rejected by those who repudiate this monstrous outrage on religion and reason. The word "mystery," as used in Scripture, means something secret or unrevealed; but there is nothing like this in the Lord's Supper. Much less proper is it to call the communion-table "the altar." This, too, is Popish. An altar supposes a sacrifice: it was designed for this purpose, and had no other use. Now, it is very consistent for the Roman Catholics to call the communion-table an altar, because they believe that a true and proper, though unbloody sacrifice, is offered up every time mass, which

means the Lord's Supper, is celebrated; but for Protestants, who profess to reject this Popish notion, to speak of the "altar," is improper and inconsistent. Let us, then, confine ourselves, as much as possible, to the phraseology of the Scriptures, and call it the Lord's Supper, or the Communion.

The Lord's Supper serves various uses. It is, like baptism, a standing witness for the authenticity of the Christian history: it was instituted at the time of our Lord's death, has been continued in uninterrupted observance ever since, and could not have been palmed upon the world by imposture, at any subsequent period.

It is a permanent and strong proof of the divinity and atonement of Christ—of his divinity, inasmuch as it is set up in honour of him, and being the chief identifying institute of the Christian religion, if he be not God, the Deity is excluded from the observance, and which is, therefore, on this account, a species of idolatry paid to a creature—and it is a proof of the atonement by exhibiting his blood as the means of the remission of sins.

It exhibits the unity of the Christian church. "We being many," says the apostle, "are one bread," (loaf,) 1 Cor. x. 17: many parts of one loaf.

But the more specific design of the Lord's Supper is, to commemorate, by the assembled church, the death of Christ, as a sacrifice of atonement for sin. It is of importance here to ascertain the precise view we are to take of what we actually receive, when we partake of what are called the *elements*, i.e., the bread and the wine. The Papists contend, that by the prayer of consecration offered by the priest, the bread and the wine are transubstantiated, that is their substance is changed into the true body, soul, and divinity, of our Lord Jesus Christ, so that the receiver of the bread and wine, truly eats the body, soul, and divinity of Christ. This astounding absurdity is called transubstantiation. The Lutheran church rejects this, but adopts another absurdity almost as great, called

con-substantiation, by which is meant that the true nature of bread and wine remains, but that with it is the true nature of Christ in some way or other united. Then come those Protestants, who contend for what is called the *real presence*; by which is intended, that Christ is mystically present in, or with the bread and wine. But what is meant by this real presence? Can any definite meaning be attached to the expression? Christ is present any where in two ways, and in two ways only, that we can conceive of, essentially, as he is in all places alike, or operatively in some places, rather than in others. In which way is he present in the bread and wine of the Lord's Supper? Not merely in the former, for he is thus present everywhere; not in the latter, for what efficiency does he exert on the bread and wine? And even supposing he were in some mystical manner associated with the elements, so as to be received with them into the stomach, of what advantage could this be to the soul, the digestive powers, or the substances they receive, having no connexion with spiritual life. The real presence is nothing more than a shadow of transubstantiation, or at any rate it is the Lutheran doctrine of con-substantiation. Is there, then, no real presence of Christ, it will be asked, in the Lord's Supper? Certainly there is, as his people can delightfully testify; but, then, it is in their souls, and not in the bread and wine; it is with their minds, and wills, and hearts, as they receive the bread and wine, to render the reception thereof strengthening, comforting, edifying; to strengthen their faith in the thing signified, as they receive the sign. This is something we can understand; and is it not enough? This is sacramental grace, and sacramental efficacy; not any thing mysteriously flowing from the elements, through the animal system, by means of the hand of a man dispensing them; but grace from God the Holy Spirit, accompanying the reception of the elements, and blessing to the soul this appeal to the faith of the Christian

through the medium of his senses. The eucharistic emblems, then, are simply emblematic and commemorative, nothing more: the whole of their design and benefit, as to themselves, is to remind us of Christ, and their efficiency for this purpose, is the work of divine grace. They are nothing, however duly administered, apart from the state of mind of the receiver. They are truth in emblem, and as truth alone, thus presented to us, they do us any good: the gospel is truth in significant words, and the sacraments, as they are called, are truth in significant emblems; and, in both cases, it is the truth, whether in words or signs, that is blessed by the Spirit of God to the soul. It is not as a sacrament having some mystical energy in itself, some spiritual power in the bread and the wine, that the Lord's Supper is a benefit to the soul, but it is as a significant emblem of the body and blood of Christ, offered in sacrifice, that it does any good to the soul of the receiver. Thus the same exercises of mind must be carried on in partaking of the Lord's Supper as in hearing the gospel; we must at the time, attend to the truth conveyed; this we must understand; by this we must be instructed, comforted, and edified, through faith; the bread and the wine can do us no more good, with whatever superstitious reverence received, if our minds are not directed by them in faith to Christ crucified, than the words of Scripture upon the tongue, can do us good without any intelligent notions of their meaning in the mind. When we meet at the Lord's table, then, it is to eat bread and drink wine in remembrance of Christ; to be put in penitent, believing, loving, grateful, obedient remembrance of him. In this state of mind, we are to go to the table of the Lord, not to expect grace, in some mystical way and manner, because a minister, regularly ordained according to apostolical succession, gives us, as they are superstitiously called, "the holy mysteries," and says to us, "receive the body and blood of our Lord

penitence for sin ; livelier faith in Christ ; more fervent gratitude ; more intense love ; with more entire self-consecration to God ; and, at the same time, with more charity to the world ; and more brotherly kindness to the church.

Do not seek, nor covet the mere exercises of imagination ; as if you could derive no benefit unless Christ was seen by the eye of fancy, hanging, bleeding, and expiring on the cross. The Catholics have crucifixes for the bodily eye, and many Protestants covet something like them for the eye of the imagination ; but the proper exercise of the mind at the time of receiving the Lord's Supper, is faith, not fancy ; faith in the doctrine of a Saviour crucified for the sins of the world. It is not the emotion that is produced by a tragedy, which is appropriate at that solemn scene, but the affection awakened by believing the report of some act of suffering love on our account. There should be a sweet mixture of sorrow and joy ; love and gratitude ; faith and hope. All the elements of the true piety should be called into active and harmonious operation. Superstitious awe and dread, mystic and unintelligible raptures, are inappropriate at that scene, where faith looks back to the first advent of Christ, when he paid down the price of our redemption, and hope anticipates his second appearance, when he will come without a sin-offering unto salvation.

Follow the apostolic directions, and tremble at the apostolic warnings. " Whosoever shall eat this bread, and drink this cup of the Lord unworthily," *i. e.*, ignorant of its design, from improper motives, in an irreverend manner, living in the commission of known and unrepented sin, or in the neglect of known duty ; holding anger to a brother, or malice to any other,—“shall be guilty of the body and blood of the Lord,” *i. e.*, shall be guilty of profaning the signs of the body and blood of Christ, and treating with contempt the crucified body itself. “ But let a man examine himself.” Let him, at

his first, and every subsequent approach, inquire into his object, motives, and general state of mind in coming to the Lord's table; let him pause and ask himself, whether he understands what he is about to do, why he does it, and whether he is doing it in a right state of mind, in penitence, faith, holiness, and love. Oh, beloved! let examination precede every approach to the table; set apart some time, on the Saturday evening or Sabbath morning, when a solemn survey of the conduct since the last observance of the Supper took place, and an inquisitive scrutiny of the present state of the heart, shall be instituted, that, with due knowledge of your sins, deep penitence on account of them, lively faith in the blood of Jesus for renewed forgiveness, and fresh application for the Spirit's aid in newness of life, you might take and eat. Do not rush thoughtlessly and irreverently to the table of the Lord. A Christian, I know, should be always prepared; but is he? Alas, no! then let him, by solemn meditation, examination, and prayer, prepare for the sacred observance. "For he that eateth and drinketh unworthily, eateth and drinketh damnation," *i. e.*, judgment or condemnation, to himself; bringeth down upon himself the displeasure of the Lord; yea, if he be in a state of sin or ignorance, and continueth therein, and repenteth not, he does eat and drink damnation, in the fullest and most awful sense of the term. Every sin brings condemnation upon the soul, if not repented of, and unworthily receiving the Lord's Supper among the rest. None will more certainly perish, and none more awfully, than the sinful observers of this ordinance. Such persons do "not discern the Lord's body," *i. e.*, they do not distinguish the design for which Christ died, and do not, therefore, either truly believe it or practically comply with it, but go on in sin, notwithstanding they comply outwardly with an institute, which, as it represents the death of Christ for sin, binds them to depart

from sin. ¹ Fearful idea! To prostitute the Lord's Supper, by receiving it while living in known sin, and thus to oppose the design of Christ's giving his body to be broken, while outwardly observing that ordinance in which his death for sin is set forth.

My dear friends, at each approach to the table, blend in the state of your mind, a joyful celebration of the means by which you are delivered from the guilt of all past sin, and as joyful and hearty a celebration of the means by which you are to be delivered from the power and dominion of all future sin. Enter into the full meaning of the word *redemption*, as including not only deliverance from the punishment of sin in hell, but from the present tyranny of sin on earth. As you take the cup, realize in it the solemn pledge which every receiver gives, of a life of holy devotedness to Christ.

Nor let your remembrance of Christ be confined to that scene of devout commemoration. That act is not to be regarded as releasing you from every other, but as binding you to every other kind of remembrance. Remember Jesus Christ habitually as your Saviour, for your comfort; and as your example, for your guidance. When, through the power of temptation and the want of watchfulness, you have fallen into sin, remember him with compunction and contrition, and yet with faith, as willing to receive the penitent backslider. Remember him in solitude, as a companion ever near; amidst the death and inconstancy of relatives, or acquaintances, as a friend that sticketh closer than a brother; in the dark hour of sorrow, as a divine comforter; when tempted, as your succour and shield; and in the last hour of mortal conflict, fix your mind upon him, as the conqueror of death, the destroyer of the grave, and the Lord of eternity. Never let a day pass in which you have not some thoughts of Christ to comfort, quicken, and edify your soul.

Among the rules for his daily conduct which the pious, though visionary

Lavater, suspended in his study, and seriously read every night and morning, the following is far from being the least important: "I will not do or design any thing which I would omit, if Jesus Christ were standing visibly before me, or which I suppose he would not perform, if he were in my situation. I will, with the assistance of God, accustom myself to do every thing in the name of Jesus Christ; and as his disciple, to sigh every hour to God for

the blessing of the Holy Ghost, and be always disposed to prayer."

Happy the believer who thus remembers Jesus Christ. This is spiritual religion, and for this purpose we approach the table of the Lord, not to confine our recollection of him to that one scene and season, but that we might there gain strength and grace to remember him habitually.

J. A. J.

ON THE IMPORTANCE OF

MINISTERIAL ATTENTION TO SUNDAY-SCHOOLS,

ESPECIALLY IN OUR SMALLER CONGREGATIONS.

My mind has been much interested of late, in the condition and prospects of many of our congregations in the small towns and the villages, where our denomination is opposed and oppressed by that species of modern persecution, so correctly and forcibly described by Dr. Vaughan in his recent tract on that subject. It is painful to a mind alive to the rights of conscience, and to the welfare of immortal souls, to witness the relentless hostility, the mean and paltry arts, and the petty spite, with which the efforts of our ministers to do good are resisted in those places, where clerical intolerance and ecclesiastical bigotry, by being condensed within narrow limits, become extraordinarily virulent, and I lament to say, far too successful. Under such circumstances, to look for much increase from the respectable portion of the inhabitants, is at present all but hopeless; it is with difficulty those are retained who are already with us. What, then, is to be done? To what source shall the pastor turn his attention, and what new means shall he try to recruit his wasting congregation, and fill the pews which bribery and intimidation have partially emptied, or kept empty? I answer, let him look to the Sunday-school. It has long appeared to me, that the pastors of our churches have been criminally neglectful of this

important system of religious instruction, and with guilty indifference have handed it over to whomsoever could be found to superintend it; forgetting that, as the ordained and recognised official teachers of the congregations, it is their business to see to, and, in some way, to superintend all the public religious instruction, which is carried on for, and by their people. They cannot consistently let any system of religious teaching go on without taking a deep interest in it, and aiding and directing those who are engaged in it. What an important sphere of operation is a Sunday-school of two, three, or four hundred children, all of them immortal beings, and all of them assembled week after week, not merely to be taught the elements of general knowledge, but the principles of religion and the way of salvation. Is *this* a field of labour which *any* minister should pass by with indifference, as beneath his attention? Yet how many are there who rarely ever gladden the heart of a superintendent, or cheer the minds of the teachers, by a visit to the school, much less by a share in their labours!

But my object now is to direct the minds of the ministers in our smaller towns, to this sphere of hopeful labour. For some of us who are called by the Lord of the vineyard to occupy more

public stations, and to preside over large churches, there is a little more excuse for neglecting Sunday-schools, than there is for some of our brethren placed in more secluded situations. Our hands are full, and we find our rest in change of labour—but for others, there is no defence. Let those who are sitting down in hopeless, heartless grief at seeing all their efforts in the pulpit to fill their chapels frustrated; who are half-paralysed by high church prejudice, and Puseyite intolerance; who, disheartened and dispirited, are looking about for some other and more likely scene of occupation, betake themselves to the Sunday-school, as to something better than the forlorn hope of recovering their congregation, by large accessions from the wealthy adult population of the place.

It is not my intention, of course, to advise a neglect of pulpit preparation, or pulpit exertion; on the contrary, I recommend a much higher degree of it than at present prevails; and, in many cases, the congregation would not be what it is, had its minister been as diligent a student, and as good a preacher as he might have been, and ought to have been. Nothing must divert the attention of our pastors from preaching. Well-studied, simple, scriptural sermons, redolent with the savour of the knowledge of Christ, energetically and affectionately delivered, cannot be dispensed with; but even these are not enough, for prejudice and intolerance will keep the people from coming to hear them. What then, I ask again, is to be done to increase the congregation, and extend the sphere of ministerial labour and success? I reiterate the answer and advice, let our pastors turn more of their attention to the Sunday-schools.

Look at this subject in every aspect of it. In the first place, a school of almost any number, which the congregation and minister together can manage, may be, in most places, obtained. There are usually as many children to be found as all denominations can superintend. Secondly, It is

a very likely means of doing good if well worked; which, indeed, is not generally the case. Nothing can be more inefficient than the method of Sunday-school teaching, as it is conducted in many places. Even in this age of improvement the system—if system there is neither plan nor order, it can be called—which is carried on in many schools is wretched. Some people seem to think that, provided a little mob of children are collected in one place, and a few ill-qualified young people are turned in among them to teach them to read, and lead them to chapel, there is a Sunday-school. But how much more than this is necessary, and how much more than this can be now supplied, and when supplied, how much good may be effected. The full efficacy of Sunday-school instruction remains yet, in most places, to be demonstrated. I could point to some places, where results have followed as gratifying as they are astonishing. Congregations have been quickened into life, that to all appearance were dead; and have multiplied themselves by spreading out the word of the Lord all around them. In these cases it is the minister that has taken the lead, and considered the school as one great object of his ministry. Who that has ever yet devoted his energies, judiciously, and perseveringly, to this plan of doing good, has not succeeded almost beyond his expectations? Thirdly, Consider the popularity of the system: it is the great favourite of the English people. The rich praise it, and the poor love it. There is scarcely any thing which tells more upon the public mind in favour of a congregation, than a well-conducted Sunday-school. It is a charity, and charity conciliates esteem and regard. Fourthly, It produces attachment, if it be properly used for that purpose, both to the minister and the place, and that both in the minds of the parents and the children. If children are kindly used and well instructed, an agreeable association is produced in their minds through life, with the spot where they

were taught the elements of knowledge and led to the house of God. Advantage might be taken of this to give them an interest in a place and its ministry too strong for intolerance to subdue, or bigotry to corrupt. But it must be confessed and lamented, that, in too many cases, the work of instruction has been too superficially done. The conduct of the teachers too cold or too harsh, and the notice of the minister too rare and distant to leave any conviction of benefit, any sense of

obligation, any pleasant recollections, and, of consequence, any permanent attachment.

Such is the system to which I am anxious that all our ministers should lend a helping hand, and to which I especially direct the attention of those who are nearly debarred from usefulness in other ways. In my next, I shall point out what kind of attention I wish them to devote to this object.

J. A. J.

REVIEW OF RELIGIOUS PUBLICATIONS.

MISSIONS: their Authority, Scope, and Encouragement. An Essay. To which the second Prize, proposed by a recent Association in Scotland, was adjudged. By the Rev. RICHARD WINTER HAMILTON, Minister of Belgrave Chapel, Leeds. 8vo, pp. 420.

Hamilton, Adams, and Co

MR. HAMILTON is a writer of great power and originality; fully versant, indeed, in all that pertains to classical composition; but nobly independent in all his modes both of thought and expression. Instead, therefore, of indulging in petty criticisms upon the peculiarities, or it may be the defects, of such a terse and vigorous author, we shall address ourselves at once to the more pleasing task of endeavouring to convey to our readers some faint idea of the high intellectual and spiritual repast which he has provided for the friends of missions in the volume which we now introduce to their respectful notice, and to which the second missionary prize was recently adjudged. If we were struck and delighted with the unity of design pervading the masterly essay of Dr. Harris, we are equally impressed with the vividness and brilliancy of the individual gems which every where meet the eye in wandering over the pages of Mr. Hamilton. We shall best, perhaps, promote the circulation of this very extraordinary volume, by furnishing a few specimens of the manner in which our author deals with his all-important theme.

In the first chapter, entitled "Ancient and Modern Missions," after an appalling view of the heathenism of Greece and Rome, we find the following touching passage:—

"The religion of the cross soon conquered the selfishness of those who believed. They 'judged that they should not live to themselves.' A softening influence breathed upon public manners. The cruel sports of the arena were indignantly stopped. Vindictive laws were mitigated. Kingdoms and homes felt the bland and subduing change. 'The earth melted.'

"And it looks for universality. Its ambition burns but in love. Adapted to every condition of man, addressing him through every medium, it proposes to itself no rest, and it will satisfy itself in no victory, until 'he who tasted death for every man' shall be acknowledged and adored by all. 'At the name of Jesus every knee shall bow, and every tongue confess, that Jesus Christ is Lord to the glory of God the Father.' . . . The duty has been long neglected. The cross, which should have gathered a world around it, by its infinitely tender attractions, long stood abandoned, solitary, 'left as an ensign' on its own sacred 'hill,'—a gnomon casting over the dial-plate of empires the long shadow of ages, ever cycling in their awful, silent revolutions. That neglect has been strongly excused. The very circumstances alleged to palliate it really grew out of it. It is asked, scarcely in a strain of apology, Is it not propitious that missions were not more early commenced? that a perverted view, a debased standard of our religion, were not more widely propagated? that the mutual oppression, which was the current practice of all parties, did not obtain a larger extension? that a disputatious, dialectical style of refining upon truth, had not acquired a greater prevalence? It is easily

rejoined, that it was from this neglect, from the torpor of those activities which should have prompted missions, and found their peace in them, that these evils sprang. They are the sickly growth of our refinements. The rust ate into the armour because it was not in use. Intestine feud arose from the repression of the righteous war. Practical Christianity brooks not restraint. The word of God must not be bound. It pines away in inaction. It wants the mountain track and the mountain breeze, to give it health and vigour. Had the church duly pondered its position and relation to those who were 'without,' had it appreciated its obligation to send to them the gospel, had it strung its arm for this grand exercise,—it would have found no time for ambition, no taste for controversy, no pretext for persecution. Scholastic subtleties amused its state of sloth, but that sloth produced them; cruel irritations excited its listlessness, but that listlessness called them forth. No better antidote to its corruption of doctrine, no better provocative of its brotherly love, could have been discovered than in the hearty and resolute discharge of the responsibility committed to it,—of any, of all, the most sublime,—the moral conquest of the world, the present and everlasting salvation of mankind!"—Pp. 5 and 7.

The second chapter, which is devoted to "the philosophy and bearing of missions," is a fine specimen of the author's talent for presenting an incidental argument:—

"It will hardly be denied," he observes, "that Christianity prompts its own extension. As an exclusive remedy, can any be true to it who conceal it? As the means of social improvement and mental elevation, can any who have drunk into its spirit repress it? It works within all its disciples the missionary motive. The tremendous truths which form its basis, the awful sanctions which fence around those truths, can only bind all who believe them to one direction of conduct. Benevolence agrees with piety to require it. Love to man unites with reverence to God." . . . "The Founder's mission is the pattern and the pledge which teach and commit his followers. Their feeling toward the duty is not simply incidental: it is formed and regulated. Because they 'believe, they speak.' 'It is zealous affection.' 'They do the work of the Lord.' A comprehensive survey of our religion in regard to the elucidation of this question, therefore, is nothing more than this: Does it merit it? Does it presume it? Does it suggest it? Is it productive in uniformity with our faith, and honourable to it? A legitimate and fruitful result?"—P. 10.

The third chapter, entitled, "Missions—the Spirit and Exercise of all Revealed

Dispensation" is, perhaps, one of the most original portions of a work unusually free from common-place. After showing the scope of Judaism, as pointing to a vaster development of Divine benevolence, Mr. H. observes,—

"The liberal character of the present dispensation, its scope of universality,—might be presumed from this determinativeness of all the arrangements which preceded it and prepared its way. It *strives* for a manifestation in them,—here the inner life commands all the fitting mediums. It informs and moves the whole. Its candlestick cannot be put under the bushel or the bed. The angel is only seen in his true form and plume when flying through the midst of heaven having the everlasting gospel to preach to every nation, and kindred, and tongue, and people. Missions are but the simplest dictates of Christianity, and no more than decent tributes to it. They are not extraneous to it,—its redundant drapery, its superfluous ornament,—'not as though it wrote a new commandment,'—they are evolved from its principle. Having free course, only can it be glorified."—P. 53.

The fourth chapter, which demonstrates, with great force of argument, that "Missions are subject to no demurs and difficulties but those to which primitive Christianity was exposed," is an animating appeal to the faith and courage of the church; and exhibits in a strong light the hostile spirit incidentally created by the action of Christianity upon the depraved elements of human nature. The closing paragraph is a fine specimen of the author's power of dealing with a theme of unusual sublimity:—

"If general collision must arise between Christianity and the affairs of mankind; if suffering must be incurred by those who propagate it, even to the frequent sacrifice of life; how did our Master avow, while he contemplated these extremities! 'I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished.' Fearlessly he flung the torch to earth, and saw the first bursting forth of the frightful blaze. The awful sacrifice, to which he was consecrated, hastened its preparations beneath his eye. These consequences he not only foresaw and allowed; he hailed and invited them. He *would* that the fire might spread! He was *straitened* for that anointed suffering! The fiercest flame that can rise is nothing compared with that conflagration; nor can we think of any endurance of confessors and martyrs, of 'any pains of death,' while we bend over that dread and infinitely-exacting devotion."—P. 84.

The fifth chapter treats of "Missions considered in their estimate of the moral state and prospects of the heathen world." Here the author enters, in an unshrinking but logical spirit, into the question,—Can the heathen be saved without the gospel? and answers in the negative, upon grounds which we think cannot be successfully refuted.

The sixth chapter develops the "antagonist evils," which missions are destined to encounter and overcome; such as idolatry, the papal system, Judaism, Mahomedanism, Infidelity, Philanthropism, Neology, Political Despotism, and Commercial avarice. Mr. H.'s description of Popery is vivid and appalling, but truthful in the highest degree.

"It is," he observes, "the drama of the evangelic history. Yet it is not the drama of the poetic delineation and appealing moral—it is the *masque*. It is a symbolic deception. But even this, its least disparagement, shows its pagan origin. The mythologic worship was composed of similar representations. The mass-priest at the altar with his two boy-acolytes gives back the ministering Laocoon and his attendant sons; the consecrated wafer reminds us of 'the cakes baked to the queen of heaven,' and of the liba with which Horace supposes the fugitive servant of a priest would be seduced.* Nor is even its lust of universal domination its darkest crime. It flatteringly sophisticates this ambition by allusions to a maternal charity thus large and comprehensive. But its *idolatry* is its brand. Heathenism corrupted Christianity into itself. Of this there is demonstrative proof. But none is more truly interesting than the following fact. In Lamaisun and Bhoudism the Romish missionaries discovered, when they first entered Thibet and China, numerous rites corresponding to their own. The ornaments of the altars, the tapers, the vestures, the attitudes, the thuribles, the orders, the sodalities, the vows, the banners, the processions, the invocations of tutelaries, the services for the dead, presented a verisimilitude, which filled them with dismay. Their first inclination was to account for it by the strata-gem of the evil spirit.† Their next, was to assert that it sprang from the remains of some earlier Christian enterprise. But, truth could not be resisted. And such were the characters of the olden idolatries which the hordes of nations bore with them, when they burst from the depths of Asia, and like a resistless torrent inundated Europe. These forced before them the multitudes which had swarmed on the steeps of Tartary and the ridges of Caucasus. Christianity was

well nigh overwhelmed. But it adopted the ceremonies of the intruders, and the variance between it and the Pagan ceased. Like a volcanic crust that indents a country, yet takes its configuration, that idolatrous irruption lay in nations which named Christ, changing them and changed. We would not judge the Papal system harshly. It is the birth of circumstances, as well as of depraved passions. The pernicious debasement was thrust upon the already crippled church. Even that has witnessed some good confessions. Its noble defences against the Arian heresy is never to be forgotten. But the fatal truce was struck. The transformation was rapid. 'The *beast* arose out of the *sea*,' this sudden, ungovernable confluence of peoples. 'The *dragon*,' the idolatrous power, ceded to him its ancient possessions, 'giving to him its *power*, and its *seat*, and its *great authority*.' It is curious to mark the assimilation. Romanism as distinctly works out the anti-Christian persecutor now as when that which 'let it was in the way.' Cruel as its predecessor,—fell as its relentlessness,—grasping as its empire,—everywhere it meets 'pure and undefiled religion' with scorn and violence. It has collected into itself the virus of every persecuting principle and tendency: but how is its heathen parentage stamped upon its front! How has it stooped to adapt itself to forms and coalitions repugnant alike to reason and edification! With what of grossest error and fiction has it not entered into a covenant and acquired a sympathy! To this hour it symbolizes with idolatry the most depraved and baseless,—wearing each false disguise,—bartering each venal stipulation,—to the abandoned compromise of every sound claim and honest bearing."—P. 116.

But we can only announce the heads of the remaining chapters, assuring our readers, that they are all discussed in a manner becoming the dignity of the author's theme, and calculated to fix his reputation as one of the most original thinkers in the present age. The seventh chapter unfolds the missionary enterprise in "the means it contemplates and employs;" the eighth, in "the causes which can alone render it efficient;" and the ninth, in "the advantages to those who undertake it." The tenth, vindicates "missions against some popular misrepresentations and objections;" the eleventh illustrates "missions by prophecy;" the twelfth urges the evangelization of the world "by our particular circumstances;" the thirteenth "surveys missions in their present fields and triumphs;" the fourteenth, exhibits "their peculiar encouragements;" the fifteenth suggests some invaluable rules "for their consolidation and perpetuity;" and the last places them

* Horat. Epist. Lib. i. 10.

† Frederick Schlegel calls it, "a diabolic mimicry of Christianity."

with solemn awe upon the conscience of "the Christian church."

In noticing such works as Dr. Harris's and Mr. Hamilton's, we feel oppressively the disadvantages connected with our limited space. We can neither do justice to ourselves nor to our authors. They must feel shocked at our scanty and imperfect reference. But the public will greatly misjudge if they think that we have indulged in language of mere panegyric. We are grave when we affirm, that the perusal of such works makes us thankful that we live in this remarkable age, when such minds are nurtured to maturity in connexion with the Christian cause. We shall be greatly grieved and disappointed if these volumes are not circulated through the length and breadth of the Christian church.

We close our notice of Mr. Hamilton's work, which we have read with a thrill of sacred delight, by quoting a brief paragraph on the responsibilities of the church in reference to the deathless millions of the human race:—

"To the church is the conversion of these immortal spirits entrusted. It has the doctrine which alone can save. It has the only interest with heaven. To it are all the promises sealed. It has the mighty power of prayer. In unselfish considerations it has an unknown strength. It has always been dreaded by the world. Its present wealth is more than adequate for its every claim. Omnipotence is always moving near it, that, when duly acknowledged and implored, it may interpose. There is nothing wanting, but that the church be true to itself, but that it take its assigned part and do its proper work. 'The blood' of those who perish, through our neglect, 'shall be required at our hands.'"

CHRISTIAN MISSIONS to HEATHEN NATIONS. By BAPTIST W. NOEL, M.A., Minister of St. John's, Bedford-row. 12mo, pp. 432.

James Nisbet and Co.

The JUBILEE of the WORLD. *An Essay on Christian Missions to the Heathen.* By the Rev. JOHN MACFARLANE, Minister of Collessie, Fifeshire. Published at the recommendation of four of the adjudicators of the Missionary Prize Essays, and under the sanction of the Committee. 12mo. pp. 466.

W. Collins, Glasgow; Whittaker, Hamilton, Simpkin and Marshall, London.

With every feeling of respect for the gentlemen who originally offered prizes for the two best essays on missions, and for the reverend brethren to whom was assigned the task of adjudicating on the merits of the several compositions which might be sub-

mitted to their decision, we are strongly inclined to think that it was not competent for them, upon the acknowledged laws which regulate such matters, to extend their public patronage to any but the first two essays. It appears that one of the adjudicators had a strong feeling in favour of Mr. Macfarlane's work, as the best of the whole; but it became one to yield to the majority; and, if he could not be persuaded to do so, neither the committee nor the other adjudicators had any valid right to proceed a single step beyond the terms of the original advertisement, which offered two prizes only, and gave no intimation, that a third manuscript would receive the benefit of an official sanction. To the successful competitors, and to the thirty-nine who failed, the aid thus afforded to Mr. Macfarlane's work was neither orderly nor generous.

Let us not be mistaken; we by no means intend to depreciate the labours of Mr. Macfarlane; his work is highly respectable; but we regard the violation of honourable precedents in such a case as highly injurious; and we sincerely trust that as this is the first instance of the kind that has come under our notice, so also it will be the last. We acquit all parties of wrong intention, and make due allowance for difficulties of which we can conceive; but there appears to us to be but one rule to guide such proceedings, viz., *the terms of the original advertisement.*

Having thus conscientiously but respectfully expressed our mind on a very delicate subject, we now proceed to give a brief character of the works before us. We have placed them according to our conviction of their merits. For, if Mr. Noel's volume is not equal to Mr. Macfarlane's in point of close argument and logical deduction, it has decidedly the advantage of it as a practical treatise on missionary work. It convinces a minute acquaintance with the whole scene of missionary operations, highly creditable to the zeal and research of the esteemed author; and is, in this respect, superior, in our humble judgment, to any of the essays that have seen the light. It is a hand-book for all the friends of Protestant missions, by which they will be enabled, at a glance, to ascertain the statistics of all our missionary institutions, and to form a tolerably accurate opinion of all that has been done, or is now doing, to evangelise the heathen world. Such a work was much needed; nay, it was quite a *desideratum*; and we sincerely thank Mr. Noel for the great pains he has taken to apprise the churches of the actual fruits of their labours for half a century. In other respects, we scarcely think that the author has done justice to himself. His composition occasionally betrays symptoms of carelessness, and his general arrange-

ment is by no means so orderly and accurate as could have been wished, in a volume of such standard worth, and such extensive and varied information; but, as a whole, it has our warm recommendation; it breathes a sweet spirit of love and Christian fidelity; and will be an admirable companion to the essays of Dr. Harris and Mr. Hamilton, which it supplements by its rich and beautiful supply of missionary intelligence.

Mr. Macfarlane's volume is the production of a well-disciplined mind; accustomed to think deeply and accurately, upon any subject to which its energies might be devoted. His plan is natural and logical. The work is divided into three parts:—Part I. OBJECTS AND RESOURCES OF THE MISSIONARY WORK.—Chap. 1. Introductory; 2. The objects of missions to the heathen essentially spiritual; 3. The civilization and advancement of society the necessary result of missionary success; 4. The cross of Christ the great instrument of missionary success; 5. The universal dominion of Christ insures the stability and progress of his kingdom; 6. The influence of the Holy Spirit the efficient cause of the propagation of the gospel.—Part II. THE DUTY OF CHRISTIANS TOWARDS THE HEATHEN, AND THE MANNER OF ITS PERFORMANCE. Chapter 1. The duty of propagating the gospel expressly enjoined; 2. Forms of union in the missionary work; 3. Duty of intercessory prayer for the heathen, and in behalf of missions; 4. Duty of pecuniary contribution to the missionary scheme; 5. Duty of personal consecration to the work; 6. The duty of the church towards the Jews, as auxiliaries in propagating the gospel; 7. The present the final dispensation.—Part III. MOTIVES AND ENCOURAGEMENTS TO PROMOTE THE DIFFUSION OF THE GOSPEL. Chapter 1. Love to Christ the grand motive to missionary effort; 2. Compassion for the heathen an urgent motive to missionary zeal; 3. Encouragement to the missionary work, arising from the early success of Christianity; 4. Encouragement arising from the present state of missions and aspect of the times; 5. Encouragement arising from explicit prophecies; 6. The reflex influences of the missionary enterprise, a motive to increased activity and zeal; 7. Objections answered; 8. Conclusion—brief appeal to the reader on behalf of the heathen.

The work is very able, as an argument for missions, and very stirring in most of its appeals. As a literary work, it is remarkably well written; its tone and temper are decidedly evangelical; and its spirit is eminently catholic. Its closing paragraph will give to our readers some faint idea of the complexion of the volume:—

‘Whatever is sublime in purpose; what-

ever is authoritative in express command; whatever is ennobling in co-operation with uncreated as well as created beneficence; whatever is pure and tender in love to Christ, and in compassion to the helpless and the perishing; whatever is cheering in present success, animating in hope, and urgent in the precious and precarious season of our opportunity,—all unite with an earnest and admonitory voice, calling upon us to prosecute to the utmost this heavenly undertaking, and to commend it to the care of the coming generation. Would that we might be disposed to listen with an obedient ear, that it may be carried forward until the time, when the way of Jehovah shall be known upon earth, and his saving health among all nations, till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captive, shall have ushered in,—THE JUBILEE OF THE WORLD.”

The KINGDOM of CHRIST delineated, in Two Essays, on our Lord's own account of his Person and of the nature of his Kingdom, and on the constitution, powers, and ministry of a Christian Church, as appointed by Himself. By RICHARD WHATELY, D.D., Archbishop of Dublin.

London: Fellowes.

“The Bath Church of England Lay Association” having great faith in the House of Commons, the other day sent a petition, by the hands of Sir Robert Inglis, to this devout assembly, praying it “to defend the Church from the unhallowed machinations of her enemies,” and for “Church extension.” If by her enemies are meant the Oxford Tractarians, and their numerous disciples, the description is painfully accurate; and nothing could be more fatal to the Church of England, than compliance with the second petition, if the prayer of the first cannot be fully granted. Can a heavier curse fall upon the nation, than the multiplication of pulpits to be occupied by preachers of the Oxford school? yet this curse is fearfully spreading among us; in too many instances our new churches are made to resound with the ante-Nicene heresies, and numerous congregations are gathered to hear the Protestant faith impugned, and an evangelical ministry treated with the most sovereign contempt. And in what way can the House of Commons defend the church from “the unhallowed machinations” of these her worst “enemies?” Some of its most influential members are themselves tainted with the corruptions of Puseyism; and many that do not go the length of the author of Tract ninety, are yet firm believers in Apostolic Succession, and the *opus operatum* of the sa-

craments. But, were they all enlightened and zealous Protestants, what could their efforts avail, when counteracted by the apathy, and, sometimes, by the indirect agency of the right reverend fathers of the church? Oxford, on one memorable occasion, expelled her students for holding private meetings for prayer; and the bishops were able to drive methodism beyond the pale of their communion, and to stigmatize it with their episcopal brand.

How is it that they are so powerless now? The truth is, their power is the same, but Oxford has welcomed to her chairs and her halls, the Popery she always loved; and the rulers of the church, with a few honourable exceptions, too evidently sympathise with the anti-protestant movement, imagining that by it they will be assisted to maintain the divine right of episcopacy, and the exclusiveness of their church. The archbishop of Canterbury has a Puseyite chaplain, and the Bishop of London has recently licensed to the curacy of the church in Regent-square, a clergyman, whose Puseyite absurdities have, perhaps, been more prominently before the church than those of any other man within her pale; the Bishop of Gloucester and Bristol speaks of "the dangers to which the publications" of the tractarians "have an *apparent* tendency;" and the Bishop of Worcester, in reply to the address of his clergy, merely censures the novelties introduced into the services of the altar, as "practices which, *however innocent in themselves*, give offence to others, and convey the false impression, that our holy church is fast tending towards the resumption of Popish superstitions."

In Calcutta, Puseyism defies the bishop, and it is making its way into all the colonies where the English episcopacy has obtruded its pretensions.

In the Anglican hierarchy, there is, however, one dignitary of the highest order, of commanding station, of profound learning, and splendid talents, who has a perfect knowledge of the unhalloved machinations of these enemies of his church, who has manfully taken the only ground on which they can be beaten, and who confronts them as an adversary worthy of the most enlightened champions of Protestantism in its palmiest days. In the character of his mind, in the perfect honesty of his purpose, and in the clear, unambiguous manner in which he has met the sophisms and the jesuitical tactics of his opponents the Archbishop of Dublin stands before them in absolute contrast.

This is strikingly evident in the following quotation, which, though long, is too important to be curtailed, "There are many who inadvertently, and not a few who advisedly and designedly resign them-

selves in all matters pertaining to morals or religion to the impressions produced on their imaginations and feelings; and rather applaud than reproach themselves for not awaiting the decisions of calm judgment, or for allowing their judgment to be biassed. To such persons there is, it must be acknowledged, something very captivating and seductive in the notions I have been censuring; and not the less from their being somewhat vague and dimly apprehended, incapable of abiding the test of sober examination, and invested with some of that 'mysterious and solemn gloom,' which has been put forth expressly by some of their advocates as a recommendation. There is something to many minds awfully and mystically sublime in the idea of the 'decisions of the catholic church,' and of 'catholic councils, convened in the name of Christ, and whose deliberations are overruled, and their decrees authoritative;' in the idea of the 'sacramental character of ordination,' conferred by persons who have derived a mystical virtue from the successive imposition of hands, up to the times of the Apostles; and of the 'priestly' character (that is Hiererus) thus imparted, and the 'sacrifices' offered at an 'altar;' of a 'primitive doctrine always to be found somewhere in the catholic traditions,' &c.: especially when these matters are treated of in solemn and imposing language, of that peculiar kind of dazzling mistiness whose effect is to convey at first to ordinary readers a striking impression, with an appearance of being perfectly intelligible at the first glance, but to become more obscure and doubtful at the second glance, and more and more so, the more attentively it is studied by a reader of close understanding; so as to leave him utterly in doubt at the last, which of several meanings it is meant to convey, or whether any at all. The rule of *omne ignotum pro mirifico*, applies most emphatically to such doctrines treated of in such language. The very simplicity and plainness of the reasoning by which, in the foregoing pages, the divine authority of a Christian church, and, consequently, of its regulations and its ministers are deduced direct from the sanction given by Christ himself, as interpreted by his apostles, is likely to be to some minds no recommendation, but the contrary."

For ourselves, we assure our readers, that the title-page of Dr. Whately's work imparted to us a high degree of sacred satisfaction. We felt that an enlightened guide would lead us back to the New Testament, and would show us not "the kingdoms of the world and the glory of them," but the kingdom of Christ in its spiritual simplicity and grandeur, that we should be introduced, not to the ancient fathers, but to the more ancient apostles, and that we should

be invited to gaze, not on a secular establishment of Christianity, but on that church which is built on the "foundation of the apostles, Jesus Christ himself being the chief corner." Our expectations have been fully realized.

There is only one sense in which the Archbishop of Dublin understands the phrase "apostolic succession." He does not apply it to the clergy, or to a separate priesthood, but to a Christian community, a regularly constituted Christian society, framed in accordance with the fundamental principles taught us by the apostles and their great Master; and he boldly declares, "successors in the apostolic office the apostles have none; as witnesses of the resurrection—as dispensers of miraculous gifts—as inspired oracles of divine revelation—they have no successors. But as members, as ministers, as governors of Christian communities, their successors are the regularly admitted members, the lawfully ordained ministers, the regular and recognised governors of a regularly subsisting Christian church, which conforming in fundamentals to gospel principles, claims and exercises no rights beyond those which have the clear sanction of our great Master, as being essentially implied in the very character of a community."

The warning which follows, and the light it throws upon the tactics of the Puseyites, are peculiarly seasonable:—"In these times especially, and in respect of this subject, men need to be warned against a mistake, which at all times is not uncommon—that of allowing themselves to be misled by names and professions, which are often—apparently by designed choice,—the most opposite to the things really intended. Thus, for instance, the term 'apostolical' is perpetually in the mouths of some who the most completely set at naught the principles which the apostles have laid down for our guidance in the inspired writings; and who virtually nullify these by blending with them the traditions of uninspired men. The evils of schism again, are especially dwelt on by some who maintain principles, the tendency of which has been shown to be to generate and perpetuate schism. To satisfy, and 'settle men's minds,' is the profession of some whose principles lead (as has been above remarked) in proportion as each man has the most tender conscience, and the greatest anxiety about religious truth, to perplex and torment him with incurable doubts and scruples. 'Church principles' is a favourite phrase with some who are, in fact, lowering the just dignity and impairing the divinely conferred rights of a church. And none more loudly profess devoted and submissive admiration for the Anglican church, than many of those who are emphatically opposed, in some of the

most important points, to the principles on which our Reformers proceeded, and the spirit which animated them throughout.

"If any one is deliberately convinced that these, their fundamental principles, are erroneous, and that they rested the doctrines and institutions of our church on a wrong basis, he deserves credit, at least, for honest consistency in leaving its communion."

We do not profess to offer any thing like an extended or comprehensive notice of this remarkable volume, because we feel persuaded that it will be universally read. The passage, "My kingdom is not of this world," is rescued from the sophisms and unnatural glosses of some modern lecturers in favour of secular establishments. The keys intrusted to Peter, and the power of binding and loosing committed to the church, which the Anglo-Romanists as well as the Papists, have so grossly perverted, in order to favour the domination of the priesthood, the archbishop has proved to have a directly opposite intention and tendency.

We must quote two passages, which ought to be written in letters of gold, and set in a frame-work of silver:—

"To attempt the propagation or support of gospel truth by secular force, or by establishing in behalf of Christians, as such, a monopoly of civil rights, is utterly at variance with the true character of Christ's kingdom; and with the teaching and practice of himself and his apostles; and to attribute to them any such design, is to impugn their character, not merely as inspired messengers from Heaven, but even as sincere and upright men."

To the question which has been repeated with a sophistical design a thousand times, "Must not Christians, as legislators, or civil magistrates, act on Christian principles?" Dr. Whately gives an answer that ought to settle it for ever.

"No doubt but they would cease to act on Christian principles, if they should employ the coercive power of civil magistrates in the cause of Christianity, if they should not only take a part in civil affairs, but claim, as Christians, or as members of a particular church, a monopoly of civil rights. It is this, and this only, that tends to make Christ's kingdom a 'kingdom of this world.'"

We should like to have Dr. Whately's reply to another question, "Ought any persons to be compelled to support a church of which they are not members? and, if they refuse, to be treated with ecclesiastical censures, and visited with pains, penalties, and even imprisonment, by the courts Christian, which that church empowers for the purpose of inflicting these and other such

grievous wrongs?" His principles, as laid down in both these essays, would, we are sure, lead him at once to meet this question by a direct negative. Yet such things are, and he knows where. Whether parliament will deal with these courts, as concentrating in themselves the unhallowed machinations of the church's enemies; whether the bishops and clergy will take warning in time, and rally round the standard of Protestantism, with the Archbishop of Dublin at their head, it is impossible for us to divine; one thing we know, that a crisis is at hand, and if Puseyism be suffered to continue augmenting its power and influence, the "Frankenstein" of Mrs. Shelley, instead of an imaginary fable, will prove to have been the significant type of an ecclesiastical reality, exhibiting the frightful spectacle of a church destroyed by the monster of its own creation.

The KNOWLEDGE we POSSESS of THOSE who are FALLEN ASLEEP. A Sermon, on occasion of the Death of Mrs. Elizabeth Astor, and Mrs. Jane Wells; including Sketches of their Christian Character and Dying Hours. Preached in Trevor Chapel, Brompton, on Lord's-day Morning, January 30, 1842. By the Rev. JOHN MORISON, D.D.

London: Ward and Co.

One of the greatest trials of the present state is, that those who live long, survive their friends and most-endeared connexions; and that those in the morning- and meridian of life are often deprived of their parents, their counsellors, and the guides of their youth. Each instance of separation inflicts a pang, from which we scarcely recover, before we are wounded again, and every renewed stroke makes a deeper incision in the bosom.

"As those we love decay, we die in part;
String after string is severed from the heart."

Nor is this all. How agonizing, after a few years of pleasurable intercourse with those we love, to find ourselves, when we are least able to make the exchange, in a land of strangers, dwelling among a people who know not our joys or sorrows, and who can hold no possible sympathy with the earliest and best associations of our being, which now only haunt the memory like the spectres and the shadows of a former world. But heavy as the calamity is, it is not without a mitigation. A proper view of the nature and design of human life will considerably lessen its weight, and Christianity admitted to soothe and to subdue it, with a hope full of immortality, will render it tolerable and even profitable. Sometimes, indeed, while our grief is heightened by the value and extent of our loss, it is alleviated by the very

considerations which at first so powerfully excited it. We have lost an affectionate and devoted friend; the church, a holy and consistent member; and the world an example of piety, benevolence, and usefulness. But ought this to aggravate and augment our sorrow? Had the object of our regard been the reverse of all this, we might have wept, we might have looked into the grave with a shuddering horror, and into eternity with the tremendous dread of judgment and fiery indignation. Yet it is natural to measure our loss as it departs, and to exclaim with the most poignant anguish,

"How blessings brighten as they take their flight."

And if this flight was for ever; if the ties which united them to us were snapped asunder, beyond the possibility of reunion, if we felt that they were annihilated, and were henceforth nothing in themselves, and nothing to us, what a tremendous event would death be in every case, where the subject of it was loving and beloved;—a parent, a wife, a brother, or a friend. But the Gospel inspires us with "the hope" which is "in Israel, concerning this thing." The dark valley is illuminated, the king of terrors is disarmed. Death is to the Christian believer no more than sleep; he "sleeps in Jesus, and is blest." It is the glory of Christianity, after having instructed, regulated, sweetened, the life that now is, to disclose a continuation of happy being which knows no period. This train of feeling is naturally awakened by a perusal of the sermon before us; which is just what, under the circumstances, we should have expected from the pen of our excellent friend. How natural that he should think of heaven, who saw the spirit of one aged saint ascend thither like that angel recorded in the book of Judges, in the flames of the altar, and that he should think of sleep when he witnessed the calm serenity with which another departed, and laid down her head on the pillow of death. And we think the text chosen on the occasion peculiarly happy. "But I would not have you to be ignorant, brethren, concerning them which are asleep." The introduction is also most touching and appropriate. The following sentence from it is worthy of the Christian pastor:—

"On an occasion like this, when two beloved sisters in Christ have been removed by death, from their family circles, and from the communion of the Christian church, it may be edifying to endeavour to ascertain what the word of God has revealed concerning that portion of Christ's members who have fallen asleep; to show what use we are to make of the disclosures so mercifully vouchsafed, and to magnify the grace of God by a particular reference to the Christian character, and dying testimony of those for

whom we mourn, though not as others who have no hope." To the church of which they were members, and to their surviving families, the biographical portion of the sermon must of course possess a peculiar and a local interest; but the discourse itself ought to be welcomed to every bereaved heart.

"When scenes of bereavement press upon us, when those we love—the guides of our youth, the companions of our riper days—our cherished offspring—are hid from us in the grave, we seek not to our fond imaginings for relief, but to some fixed oracle of heavenly truth, that may assure us that all is well with those who 'die in the Lord.' We are not left in depressing ignorance of those who 'sleep in Jesus;' though it may be that much remains to be disclosed in that mysterious moment that shall usher us into the unclouded light of an eternal scene."

"What then do we know concerning those who are fallen asleep in Christ?" is the pertinent question which Dr. Morison proposes to his hearers, and which he most satisfactorily answers under the following topics:—

"1. We know that they have not perished. 2. We know that they are in a state of conscious and active existence. 3. We know that they are ineffably happy."

The improvement of this knowledge forms the subject of the second part of the discourse, and this is ranged under the following particulars. "1. Christians must not sorrow for their godly relatives as others who have no hope. 2. Christians must not only lay aside inordinate grief when God removes their pious relatives, but they must learn to comfort themselves in contemplating the doctrine of Scripture in reference to the state of departed saints; and, 3. We must all be very careful that we lose not the benefit of the discoveries of Scripture respecting departed saints:—

'For us they sicken, and for us they die.'

"With them, doubtless, all is well, for they have fled to the bosom of their Saviour and their God. But has the intended impression of their removal from this world been produced upon our minds? Have we learned to die with those who die? Has the loss we have sustained made us more dead to the world, more alive to spiritual exercises; more fervent in prayer; more steady and determined in our walk with God; more anxious to understand what Paul meant when he said, 'I die daily;' more disposed while we continue in this probationary state, to lay ourselves out for the glory of God, the advancement of the Redeemer's cause, and the good of mankind?"

We recommend the whole of this solemn address to the devout consideration of Christian mourners.

ANNOTATIONS upon the HOLY BIBLE: wherein the Sacred Text is inserted, and various readings annexed, together with the parallel Scriptures; the more difficult terms in each verse are explained, seeming contradictions reconciled, questions and doubts resolved, and the whole text opened. By MATTHEW POOL. 3 vols. 8vo.

S. Holdsworth, 69, Berners-street.

• This beautiful reprint of one of the best commentaries on Scripture in our language, is now completed; and the type, the paper, and the arrangement of page are all creditable, in the highest degree, to Mr. Childs's press. As the work had become scarce and expensive, we congratulate our younger brethren in the ministry, upon the appearance of the present edition, as there is no single exposition of Scripture that we know, from which so much aid may be derived in ascertaining the meaning and spirit of the sacred text. We know a minister of excellent standing, who commenced his public life with a very scanty library. His only commentary was Pool's Annotations. Since then he has accumulated a library of great value, including the best comments and critical dissertations on the sacred text; but, on a recent occasion he observed to a friend, that he found more satisfaction in consulting his old friend Pool, than in referring to any one commentator beside. We cordially agree in this testimony.

RELIGIOUS DISCRETION. By the Rev. THOMAS LEWIS. 12mo.

Ward and Co.

Like Mr. Lewis's other publications, this is a truly practical little treatise, eminently fitted to do good to a very large class of persons, more especially to those engaged in business and mercantile pursuits. We have rarely found so much valuable advice compressed within so narrow a space; and we do not remember having seen any work devoted to the topics which are here so wisely and admirably discussed. We shall be greatly disappointed indeed, if this tract is not extensively read and eminently blessed. It has our most earnest recommendation.

THEODOXA. A Treatise on Divine Praise; or, the Exercise of Devout Gratitude to God. By NATHANIEL ROWTON. pp. 223.

John Snow.

This little volume contains much original thought on a subject very seldom introduced in religious publications of this country. The devout reader is here directed to those occasions for gratitude and praise, which are

too often overlooked. And the mind depressed by looking too much at trouble and sorrow, will here find abundant reason to take up the long-neglected harp, and tune it afresh to joy and praise. The author has spared no pains to render his work interesting and useful. He has largely enriched it with quotations from the sacred page, and from the writings of the most eminent authors. We can cordially recommend this book, as well deserving a place in the library of every Christian.

WORKS RECENTLY PUBLISHED.

1. *A Pastor's Memorial to his former Flock.* Consisting of Sermons and Addresses, the relics of a bygone ministry. By JOHN MACDONALD, A.M., a Missionary-minister of the Church of Scotland in India; and formerly Pastor of the Scotch Church, River-terrace, Islington. 12mo. J. Nisbet.

2. *A Tract for the Times.—The Ancient Galatians and the Modern Anglo-Catholics compared.* By G. T. JONES. 12mo. Stroud, Backfriers-road. A spirited exposure of modern Popery.

3. *The Works of William Jay.* Collected and revised by himself. Vols. I. and II. Morning and Evening Exercises. 12mo. Bartlett, 66, Paternoster-row.

4. *A Wreath for the Tomb.* An Essay and a Sermon, on the Lessons taught by Sickness. With Extracts from Eminent Authors on Death and Eternity. By the Rev. EDWARD HITCHCOCK, LL.D., Prof. Chem. and Geol. Amherst College, &c. &c. Second Edition, 12mo. Jackson and Walford.

5. *The Life and Labours of Adam Clarke, LL.D.* 8vo. Second Edition. Longman and Co.

6. *A Christian Companion for the Chamber of Sickness.* By a Minister. 18mo. Religious Tract Society.

7. *Lives of the Queens of England, from the Norman Conquest.* With Anecdotes of their Courts. Now first published from official records and other authentic documents, private as well as public. By AGNES STRICKLAND. 12mo. Vol. I. H. Colburn.

8. *The Invisible Church.* A Sermon, occasioned by the Death of Alfred Hardcastle, Esq., March 7, 1842; and of Joseph Hardcastle, Esq., March 19, 1842. By W. B. COLLYER, D.D., LL.D., &c. &c. With an Appendix. Ward and Co.

OBITUARY.

MRS. FLOWER, *Late wife of the Rev. William Flower, Missionary at Surat.*

Mrs. F. was born at Southampton, February 11th, 1810. She was early the subject of religious impressions, though she does not seem to have been powerfully alive to the exceeding sinfulness of sin till she was twelve years of age. For five years subsequently to that period she endured almost unmitigated anxiety in reference to her state as a sinner before God. A settled darkness, irradiated now and then with a single ray of hope which alone preserved her from absolute despair, gave a melancholy tinge to a temperament ardent and imaginative, and kept her in a state of the most distressing solicitude. Her conviction was, that God had forgotten to be gracious, that he had in anger shut up his tender mercy.

A dread of self-deception, combining with a fear lest friends by forming a too favourable opinion of her state should lead to a false peace, induced her to avoid all communication with them on the subject of her grief; but unbosoming her sorrows to the God of Salvation, she prayed for deliverance, and waited for the rays of the Sun of Righteousness to scatter her night of sorrow—nor did she wait in vain.

It pleased God ultimately to give her a hope in Christ; a hope which, with the exception of one short interval, she ever after retained. The passage of Scripture which on her death-bed she selected as her

funeral text, was the messenger of mercy by which the tumult of her mind was hushed, her fears were allayed, and prolonged perplexity and sadness exchanged for "the soul's calm sunshine and the heart-felt joy." She soon after united herself with the church of Christ at Southampton, under the care of the Rev. T. Adkins, and was enrolled as a Sabbath-school teacher and tract distributor. In these engagements—prosecuted with diligence, devotedness, and prayer—she met with a reward sufficient to encourage her in a persevering discharge of duty. Several of the girls of her class were hopefully pious, a few decidedly so; of these, some remained in the school beyond the ordinary age of scholars that they might share the benefit of her instruction.

The same feeling which excited to devoted action in England, also rendered her deeply anxious on account of the debased and guilty state of the millions in heathen nations, who are as "to every good work reprobate;" and when in the providence of God a path was opened before her for entering on the responsible and self-denying work of instructing them, she regarded it as a token for good, that her desires had long been tending towards such an engagement. She went to India, therefore, with the highest expectation of being extensively useful. She was jealous for the honour of her God, and longed to snatch ignorant, idolatrous sinners from destruction; on their behalf her prayers to God were constant and fer-

vent, and her feelings of sorrow many and bitter.

But it pleased Him whose ways are just and true, by bringing her into affliction and by keeping her there, to prevent even an attempt at usefulness where she had hoped to labour and die. She said more than once during her long illness, "I came hither with a hope that in this country the field of exertion would be wider, and the success of effort more enlarged; but, alas! I seem to be living to no purpose; all my attempts to do good are confined to a single individual," (referring to a European girl who waited on her, and to whose mental improvement and spiritual good she devoted a considerable portion of her time,) "so little do we know what God has appointed for us."

On her arrival at Poonah in June last her illness increased, and a wound was inflicted on her already weakened frame, which, as was manifest by her allusions, she strongly suspected from the first would prove mortal. Three weeks before her death she found it necessary to confine herself to her bed. The dangerous nature of her disease (dysentery) was soon too apparent to escape her notice, and she often spoke of her previous indisposition as sent to prepare her for an early removal.

The rapid manner in which she was reduced to a state of weakness, which rendered it difficult for her to speak many words connectedly, must ever be matter of grief to her surviving friends; nevertheless, she has left a testimony behind of her faith in Christ which affords abundant consolation to her bereaved partner, and which will also prove consolatory to all who mourn with him.

At the commencement of her last attack, which was in less than a fortnight to terminate her earthly existence, she remarked, "How true it is that a sick-bed is not congenial with great exercises of mind! If I had the salvation of my soul to seek in this debilitated condition, what hope could I have of obtaining it when the least effort is so exhausting?"

On being asked, (August 10th.) "Are you happy?" she replied, "On the whole: if left to myself I should be most wretched, but Jesus is the Saviour of sinners." Her husband suggested that she might yet recover. "I am not anxious," was the reply; while the fact of her immediately giving directions that some testimonials of her dying remembrance might be sent to her brothers and sisters, and her saying to her husband, "God will be your comforter," show that she was anticipating a fatal result.

On being told that her husband was perfectly resigned to the will of God, and calmly awaiting the development of his purposes in reference to her, she expressed herself as very joyful at the intelligence, and turning

to him said, "Pray that I may have an abundant entrance into the kingdom of our God; that I may glorify him whether by life or by death." Some days afterwards she expressed a desire to depart. Her husband asked, "Why are you wishing to go to heaven?" She replied, "Because there I shall see my Lord and Redeemer." "Then you think he is your Lord?" "Yes; many years he has been my trust." She soon after expressed a wish that she might die in the day and not at night, assigning as a reason, that during the day her mind was more collected, and that she could then more fully enter into the realities of dying. "When I am gone," she said, "I shall be happy. Think of me as happy." She was for some days supported by stimulants. Once, on giving her wine, her husband remarked, "You will soon drink new wine in the kingdom of God." She smiled most cheerfully, and remarked, "This has not been lost time to me; during the early part of my illness I used to have many happy seasons here (in her bed-room) alone. I am too weak to tell you about it, but God has been preparing me for heaven. During this last attack I have not been able to think much."

On the third day before her death, she became very anxious for the arrival of her medical attendants, and on their leaving, asked their opinion of her case. Her deeply dejected partner declined telling her it was their opinion that as her strength, which for three days had been decreasing, was now evidently giving way to the violence of disease there was little hope of her recovery, contented himself with merely saying, that they thought her very ill. On the day following she, with the utmost composure, asked one of them, "How long do you think I shall live?" "In your weak state," he replied, "I fear you cannot very long survive." "But how long? six or seven hours, do you think?" "Yes," said he, "longer than that, I imagine." She was then for some time silent, but apparently engaged in devotion. After a while, raising her hands she said in a whisper, "Unworthy, unworthy." On opening her eyes, and seeing her husband standing by, she added with strong emphasis, "Now I am ready, I have seen the bounds of this lower world," and throwing off the bed-clothes from her arms, she, with an upward movement of them, said, "I want to be gone; I long to mount and soar away to heaven." Some more than ordinarily vivid view of future bliss had evidently been granted to her.

She once said, "I am very anxious about my brothers. Tell them I have many thoughts about them on my dying bed. I want those who profess religion to be more manifestly Christians. Testify," said she,

"to my Father, in whom I have believed, Jesus is faithful." She then uttered in a faint voice many broken sentences, but extreme exhaustion rendered them, notwithstanding the utmost attention, quite inaudible, and thus on various occasions her expressions were lost. On recovering a little from faintness, caused by so protracted an effort, she lamented how unprofitable she had been as a servant in the Lord's vineyard: "Oh, it is my grief that I have been so useless, but as a poor sinner I cast myself upon Christ." On being asked if there was any passage of Scripture she would particularly like as her funeral text, she said, "Yes:—'Come unto me,'" she hesitated; her husband continued, "all ye that labour and are heavy laden, and I will give you rest." She smiled again and again, and in other ways indicated her high delight at the language; thus showing that her mind could, with more than its usual clearness, comprehend the intensity of love which at the first dictated those gracious words, and the fulness of blessing embodied in them. The Spirit of God had given her an insight into the truth, which invested it with a living reality, and made its every line pregnant with instruction.

To a Christian friend she said, "Farewell! The Lord bless you, make you consistent as a Christian, and enable you to train up your family for him." On the morning of the day on which she died, her husband, desirous of knowing the state of her mind, asked, "Are you at peace?" She smiled, but made no reply. At half-past eleven o'clock she said, "I do not think I shall live the day through." "No," said her husband, "the doctors say no." She added, "It is well." During the day she more than once asked, "Is not this the Sabbath?" and on being told it was Friday, but that her Sabbath would begin to-day, she, smiling, said, "Oh, yes, yes." From this time she was much distressed by sickness. The last enemy seemed to follow up

his attacks on her emaciated frame with increasing energy as her strength declined. She several times said, "This enemy! oh, this enemy!" About four o'clock she complained of pain in her chest, and soon after, placing her hand there, said to her partner, "Oh, what is this? I cannot tell what it is. It very much distresses me!" This was uttered two or three words at a time, and in a whisper. He replied, "It is the breaking up of this fleshy tabernacle, that you may be clothed upon with your house which is from heaven. You are going home, dear." At a little before five o'clock, on her making an effort to turn on her side, her husband assisted her, and then it was, that with a voice, indistinct from difficulty of breathing, though strong, she gave utterance to her last desire in these words: "Come, Lord Jesus, come!" She again laid her head on the pillow—for about twenty minutes breathed very quickly and heavily, then only at long intervals—till, at a quarter past five, her happy spirit, ransomed from death and from the power of the grave, "took its flight to the bosom of her God and Saviour."

Let all who read this brief memorial of one who has already proved that to depart and to be with Christ "is far better," remember, that their dying hour is not far distant; that eternity and heaven or hell are near. Let us all gird up the loins of our mind, and make it our first and chief concern, by a simple reliance on Christ, to be prepared for all the awful and sublime realities with which in any future history we may become conversant. There is no safety—no heaven—no bliss out of Christ. None apart from an interest in the blessings obtained by his death. Seeing then, "The night cometh in which no man can work," let us all, during the few remaining hours of the day, resolutely and ardently engage in whatsoever our hand findeth to do, that our sun may set in beauty and rise in glory!

Home Chronicle.

ON PLYMOUTH BRETHRENISM.

EASY as it is to find fault with the principles and modes of action of our fellow-Christians, and strong as the temptations sometimes are to be thus employed, there is so much that is apparently ungracious in publicly assuming the office of censor to our brethren, that we may be occasionally in danger of a criminal silence on questions

of vital importance to the interests of our common Christianity, from a laudable anxiety not to offend the generation of God's people. This feeling has, doubtless, led many persons who were competent to expose and to warn the Christian public against the erroneous opinions and practices of a body of professors, known by the name of the Plymouth Brethren, to withhold the information they possess, lest, in attempting

to root up tares, they should injure plants of our Heavenly Father's planting. Admitting the full power of this consideration, in the present case, and earnestly desiring to avoid the least approach to misrepresentation, it yet appears to us that we are imperatively called upon, by existing circumstances, to render the readers of the Evangelical Magazine, acquainted with the real sentiments of this body of Christians.

The reasons for this conviction will incidentally appear on a careful perusal of this paper, and will constitute our justification, in the estimation of candid Christians, for the course we deem it right to pursue.

"The Brethren," as they call themselves, at times, and at other times, "the Saints," commenced their church existence in Ireland, at the time when the teachings and eccentric exhibitions of the late Rev. Edward Irving, began to attract attention through the kingdom, and soon after they formed a congregation in Plymouth, principally of persons who were the disciples of the Albury-school of prophetic interpretation, and who had seceded from the Church of England.

In the course of twelve years, they have spread themselves widely in this country, and have now very many congregations, collected not so much from the world, as from other Christian communities, whom they labour unceasingly to despoil of their members, believing, no doubt, that they are thus "doing God service." This circumstance prevents us from rejoicing in their successes, as we should do, were their converts mainly those who, by their instrumentality, had been translated from the kingdom of darkness "into the kingdom of God's dear Son."

In the early stages of their history, they were strongly marked by some peculiarities, which they have now wholly or in part abandoned, and in which they then gloried as distinguishing them from "the sects," and constituting them faithful witnesses to forgotten truths. The time was when they confidently expected a return of miraculous influence in the church, and carried with them oil, in visiting the sick, for the purpose of anointing them, with a view to their recovery, but their faith in this speedy return of power has died away. They then denounced, as carnal, the system of sabbath and daily school instruction, whereas now they are employing to some extent the means they once decried. Formerly they held it sinful to build places of worship, though it would be quite right to use any building previously erected for the worship of God, or for any other purpose; but recently they have erected chapels, at a very considerable outlay of money, and by announcing, through the medium of ad-

vertisements, the preachers and subjects of their evening lectures, have sought to attract the public to these places. Their approximation in these and in other particulars to other Christian communities is not referred to for the purpose of reproaching them in this respect, but to show that they have little real ground for assuming to themselves the attribute of a superior wisdom, bordering on infallibility.

It will be readily admitted that the peculiarities of the Brethren might be left alone, with advantage, were it not for the fact, that, as a party, they have placed themselves in direct opposition to all other Christian churches, and avowedly aim not at their improvement, by example and fraternal counsel, but at their utter extermination. Violently denouncing the Church of England, they still more violently assail, as apostate, the different bodies of Dissenters, and delight to pour their most abundant vituperation on Congregational churches. Not content with working out their own plans, and pursuing their own path of Christian usefulness, they frequently step aside and print and circulate tracts addressed to Episcopalians, Baptists, Independents, Wesleyans, and Quakers, in which they urge the spiritually-minded in these communities to come out of man's system, which means, in plainer language, to leave the ministry they attend, and the churches with which they are united, to join themselves to the Brethren. From ignorance, or from other causes, they have greatly misrepresented the views, and exaggerated the imperfections of the Christian denominations they have thus assailed. Extremely sensitive themselves on all misapprehension of their sentiments, they are not very careful in the selection of terms, by which to describe the spiritual state of communities following not with them. The Church of England they term Babylon, and all Dissenters apostate. Their pastors are said to be elected "to extinguish the spiritual life of all the saints." The forgiveness of sins, through the blood of Christ, they affirm, "is a subject well nigh forgotten in these days, in the Congregational pulpits." "The Congregational system is a deliberate departure from the word of God." Dissenters and Churchmen "have sought, have joined the world. Both will be joined in it together; and the world is the sphere of judgment." The church has lost its missionary character, "and its only use, it is just ripe for judgment." A volume of no mean dimensions might be selected from the acknowledged publications of the Brethren, in which they thus condemn all the churches of the Saviour, but themselves; and of the uncharitableness and bitter sectarianism thus displayed, we have a right to complain; for,

"if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." In strong contrast with the caricatures they give of other churches, they represent themselves as alone sound in the faith, as being perfectly scriptural, and as "having the Spirit." These pretensions we are justified in examining in self-defence.

Admitting, as we cheerfully do, that some of the plans and efforts of the Brethren to do good are unexceptionable, it is a mournful fact, that their endeavours are principally directed to an interference with the labours and successes of other bodies of Christians. They appear to have little of the holy ambition of the great Apostle of the Gentiles, who aimed to preach the gospel in regions beyond existing churches, "and not to boast in another man's line of things made ready to his hands;" but, on the contrary, they glory in building on another man's foundation, and in robbing other churches of their converts. It is well known, that their preachers will pass through a village or hamlet where the gospel is not preached, to visit one where other Christians have for years testified the glad tidings of salvation, and thus attempt to divide a congregation sufficiently small, and present to the world the unlovely sight of altars erected against altars, and give the impression that "Christ is divided." They employ means the most unscrupulous to entice the young and other unwary persons from sanctuaries in which they have been accustomed to worship, and from the ministry of pastors under whom they have been born again of the Spirit. Cases are within our personal knowledge, in which they have, in numbers, and that daily, visited individuals of this order, shown them great kindness, and urged them to attend their ministry, alleging, that while the preaching of an individual minister was adapted to effect the conversion of sinners, it was not fitted to edify saints, though it was well known that these accusers had never even heard the pastor they thus depreciated. They compass sea and land to make such proselytes, and boast in the havoc they produce in secession from Christian churches, and the consequent sorrow and difficulties into which they plunge the pastors, bereaved of their children. A few years since, such success attended their unscrupulous use of money among the poor, and of other means with different classes, that they made no secret of their hope, that they would soon annihilate, in Plymouth, what they termed "the one man system," though, happily, the churches around still continue to flourish, under the gracious smile of the Master of Assemblies.

A lengthened acquaintance with the Ply-

mouth Brethren has served to convince us, that as a whole they are not superior in the exercise of Christian graces to other Christian communions, but are, on the contrary, essentially deficient in many of the virtues of which they boast. There is a lamentable inconsistency between many of their professions and practices. Abounding in expressions of kindness and brotherly-love, they are most unbrotherly in the spirit they display towards believers of other societies, whom they have no hope of bringing within their narrow circle of fellowship, and they know well how to persecute any who deem it right to retire from their communion. Denying sectarianism, they are eminently sectarian in their conduct, as they refuse to mingle in religious worship in any sanctuary but their own, or to co-operate with other Christians in advancing the kingdom of the Saviour, and thus, while professing to desire the visible unity of the church, they set up the most serious barriers to its accomplishment. Denouncing pulpits as Babylonish, though they are no where thus described in the Bible, but on the contrary, (Neh. viii. 4, 5,) they cannot enter ours, nor will they even consent to preach from the table pew of any of our chapels on the common salvation. Inviting Christians of other denominations to break bread with them, they decline every invitation to reciprocate the fellowship, and one of them recently affirmed, that he would rather be seen in a theatre than breaking bread in a chapel, where the gospel is preached in the town in which he resides. Professing to meet on an unsectarian basis, they so effectually narrow and pervert the principle, by their exclusiveness and censoriousness, as to present the aspect of the most bigoted communion to be met with among Protestants. It is the testimony of one who was induced for a time to join them, and was afterwards driven out by their intolerance, that "their minds are so constantly exercised in detecting, and their tongues in denouncing what they consider bad in other Christian bodies, that it has not unfrequently induced a censorious and uncharitable spirit, and, in some degree, an alienation of heart from those Christians who do not assimilate to themselves." And this witness is true. Embodying, as the Brethren do, in themselves, the dissidence of dissent, and, confessedly, "dissenting from all dissenters," they yet disclaim the name, and use it as a term of reproach, as synonymous "with the irreligion and ungodliness of popular feeling." To use any apparel or furniture, but of the plainest kind, is sinful, and yet some of their members have learnt to conform, in these respects, to the usages of civilised society. To lay up money is decidedly wrong, and yet they have their banking

† accounts, and are accumulating wealth. They say it is unlawful to borrow, and yet they do not hesitate to lend to poor Christians of other communities, whose understood obligation in return is, to attend their chapel. "To agree to differ" on religious opinions, they condemn as carnal policy, and, as a compromise with evil, inasmuch as all differences of judgment flow from sin, and yet on the subject of infant baptism they do agree to differ, and are sufficiently severe on churches that do not; and in their private membership, they allow differences of opinion on the personal reign of Christ, while they are not free to go out and preach with a brother who does not proclaim that doctrine. Other palpable inconsistencies between their professions and practices could readily be noticed, but these are sufficient to prove that they have little right to the superiority they claim, as being the only persons entitled to be called "saints" and "faithful brethren."

Many of their views of religious doctrine and of Christian duty, appear to us to be thoroughly unscriptural. To "show piety at home" seems a small part of their religion, and parental and domestic duties are mournfully neglected among them. To family worship, they pay no regard, on the principle that God is always to be worshipped; the divine blessing is not asked on their food, as this would be to seek what they already have; and they denounce the practice of pious parents who teach their children infantile forms of prayer and praise, on the plea that it is taking the work out of God's hand. Their young women attend but little to the apostle's direction, to be "keepers at home," and may be found daily going from house to house, disturbing individual minds, and infringing the peace of Christian families, by their misrepresentations and importunities. The most slender title to Christian character, will admit a person to their fellowship. Individuals on whom the discipline of other churches is about to pass, they readily receive; and persons who have been severed from other bodies of Christians, for immoralities, they admit without making a single inquiry as to their character, of the parties with whom they were formerly connected. They retain persons in their communion, who travel on the Lord's day on ordinary business or for pleasure, and who have almost forsaken the assembling of themselves with the church. This neglect, they declare, is no evidence of the absence of Christian principle, as it is not now to be said, "Go up at the hour of prayer;" but, "Pray without ceasing." The authority of the Christian Sabbath, they set at nought, affirming, that "Sabbath-breaking is never condemned as a sin among the saints," and one of them has expressed

his wish that all the shops in Plymouth could be opened on a Sunday, for the purpose of pouring contempt on the practices of those who invest it with a sacred character. While marvellously attached to the exposition of the ceremonial law, and delighting to spiritualize its most minute particulars, they reject the moral law as a rule, and charge them who enforce its claims, with being legal. They say, "The Antinomian is right in principle. The law was fulfilled, and set aside by the work of Christ." They deny that the help afforded by the Spirit of God, in preaching and prayer, is moral aid, and contend, that whilst the greater part of the miraculous gifts enumerated in the twelfth and fourteenth chapters of the second Epistle to the Corinthians, are now absent from the church, the word of wisdom "and a little bit of the gifts of prophecy and teaching" are still possessed, and that, consequently, the directions given by the apostle for the exercise of the gifts which then existed, are not only all applicable to the present time, but are alone sufficient to meet its exigencies, and that it is therefore sinful to educate pious young men for the work of the ministry, or to have a well-defined ecclesiastical polity.

While there is reason to believe that some of their confident anticipations of the coming of the Saviour, have, to some extent, been modified with the lapse of time, they still hold that the gospel is not designed to evangelize the nations. Time was when a preacher of theirs announced to his staring village auditors the day and hour when he should next preach to them, but qualified it by adding, "if the Lord does not come before that time, but my full impression is, that he will." This fanaticism could not long survive, and the nightly expectation with which the Brethren professed to retire, of the second advent transpiring before morning, has died away; but their hostility to missionary undertakings is unabated. They use terms of sarcasm and ridicule, blended with pity, to describe the whole missionary enterprise, and doubt, or affect to doubt, the truth of the statements put forth as to conversions among the heathen, insinuating that they are merely civilized, and will only, as its consequence, be involved in greater condemnation. The gospel, they say, is a failure, and the results of missionary labours displeasing to God. In the improvement of society, the Brethren profess to take no interest, affirming, that Christians are not to claim the rights of citizens, or to hold any office under Government, or to extend religious liberty at home, emancipate the negro, or subscribe to an hospital or infirmary; as all these things belong to the world, which is under the control of the devil. The mischief of

these sentiments is at present limited, but could they find a general reception with Christian people, they would produce the most disastrous results, and on this ground they should be exposed and resisted.

We have lived long enough in the focus of Brethrenism, to know that its light is not so pure, nor its devotion so intense, nor its charity so fervent, as those at a distance from it may imagine. That which is truly good among the Brethren they have in common with other Christians; and that in which they boast as their distinguishing glory, is either objectionable in itself, or not peculiar to them. The duty of separation from the world is held as firmly, and practised as scripturally, by some other Christians as by them. Spirituality of mind is to be found beyond the circle of their influence, and where less ostentatious display is made of its possession; and they have failed to prove that there is any thing in the constitution of Congregational churches to prevent the attainment of entire consecration to the Saviour. They would find it difficult to show that the majority of the communities they attack, require any thing as a qualification for church membership, which is not requisite for fellowship with God. As much of real brotherly love is found among other sects as in their midst; and many amiable persons, who have passed into their communion, in the hope that it was simply the home and atmosphere of love, have heard more scandal, and seen more contention in their midst, in a brief season, than they found in a long extended period in the churches they left. The open ministry, boasted of by the Brethren, is less practised by them than by the Wesleyans and some other bodies; for, while denouncing all human arrangements in reference to the ministry, as fettering the Spirit, they meet and appoint each other to office and work, and it is fully known, by the initiated, who is to preach at a given time and place; and any brother who, supposing himself gifted, should interfere with this arrangement, would be made to feel that he had mistaken his calling, and that "the spirit of the prophets must be subject to the prophets." The fact is, that the vaunted purity, liberality, and love of Brethrenism, is, when weighed in the balances of scriptural, impartial observation, found wanting. It is one thing when viewed at a distance, and a very different one when closely inspected; condescending and gentle when it is attracting some one to its enclosure, it becomes indifferent and tyrannical when it has effected its object, and unrelentingly hateful when it has failed of its end. Many persons have lived to repent bitterly the hour when they hastily withdrew from the fellowship of a sectional church to identify

themselves with the Brethren, and some have been so perplexed and injured by the change, as to draw back from a Christian profession, in deep disgust at the tricks they have seen performed under the profession of superior sanctity. To warn the young and inexperienced against the insidious attacks which may be made on their principles, and to save them from the sorrow and disgrace of abandoning them, and to place the pastors and members of churches in a right position towards the Brethren, in their aggressive movements, are the objects of this paper. Not in anger, but with sincere grief, do we make these statements, and shall be amply compensated if they should lead, under the Divine blessing, to the establishment of any Christians who are wavering, or tend to recover any who have fallen into the unsound and unscriptural practices on which we have animadverted. "It is a good thing that the heart be established with grace."

So great is the diversity of opinion amongst the Brethren, that we can readily imagine that some few of them may disavow several of the sentiments thus recorded, and, as individuals, they are entitled to exemption from the censure conveyed; but the conduct of the party, as a whole, has been faithfully delineated, and this, if needful, can be proved by lengthened quotations from their publications.* There are persons among them better in practice than in creed, and some few are found indulging a kind spirit to their fellow-Christians; but as a people their temper is morose, uncharitable, and bitter. While professedly attempting to promote union, they are in reality sowing discord, and doing what they can to divide the body of Christ. That there is no perfect church on earth may be readily admitted, and in this fact we find a reason for mutual forbearance and charity; but certainly the Plymouth Brethren are laid under deep obligation to purge themselves of many of their gross inconsistencies before they are entitled to be regarded as reformers of the Christian world; and even when this is done, we shall require strong proof of the divinity of their mission to denounce all other churches as apostate and in Babylon. May we, and they, have grace to maintain the unity of the Spirit in the bonds of peace.

ANOTHER WORD FOR YOUNG MEN GOING FROM HOME.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I thank you for the insertion of my last note on the above subject.

* The paragraphs and sentences in this paper, placed in inverted commas, are extracts from tracts and papers, published by the Brethren.

Since that was written I have become acquainted with several cases which show the necessity for the adoption of some such practice as was there recommended. From different parts of the country I have received intelligence of young men residing in this town, with whom I was previously unacquainted. I do not feel at liberty to relate the particulars respecting two of these cases, or, I think, that nothing more would be needed to convince ministers, parents, and friends, of the dangers to which young men are exposed in going from home, and of the deplorable consequences which may result from the want of an immediate introduction to a minister, or to some of his people. But it must not be left entirely to ministers; or else, in many cases, it will be unavoidably neglected. Young men often leave a town without the knowledge of their minister: it may be several weeks before he is aware of it, and then it may be too late. In that time the mischief may have been done; a disaffection towards the chapel, the people, or the minister, may have been engendered; a bad connexion may have been formed; and the first step to ruin may have been taken. The evil, in such cases, might often be prevented, by the parents of the young man, or by a brother, or sister, or some Christian friend. They might do one of two things—either write to the minister of the young man's future dwelling-place themselves, or go to their own minister, and make him acquainted with the fact, and ask him to write for them. One of the persons alluded to above, I know, has a pious father, another, a pious mother and two pious sisters; and another, a pious brother. But neither of these pious relatives, nor any one of their three former ministers wrote either to my excellent colleague or myself, respecting them when they first came to the town. Had they done so, we might have taken some notice of them, and have endeavoured to make them feel at home among our Christian friends. Parents! is the moral and spiritual welfare of your child an object of desire to you? Pious brothers and sisters! are you concerned for the salvation of your brother's soul? Then, never let him go from home without endeavouring to enlist on his behalf the prayers, the sympathies, the counsels, and the care, of some Christian friend in the place in which he is about to reside.

The interest that you feel in the welfare of our British youth will induce you, I trust, my dear sir, to pardon me for troubling you with this second communication on the same subject.

Yours sincerely, &c.

JOHN CORBYN.

Derby, Feb. 7, 1842.

TRUSTEES' MEETING.

The Annual Meeting of the Trustees of the Evangelical Magazine, will be held at Baker's Coffee House, Change Alley, Cornhill, on Monday, the 16th of May, at one o'clock, where the London trustees will be most happy to meet their brethren from the country.

PROVINCIAL.

INDEPENDENT CHAPEL,

Albion-street, Kingston-upon-Hull.

The committee of the new Independent chapel, in Albion-street, Hull, beg to lay before their Christian friends of the same denomination, a statement of the circumstances in which the undertaking originated, and of its present position.

The borough of Kingston-upon-Hull contains, according to the last census, a population of nearly seventy thousand, and is the fourth sea-port in the kingdom. In this important town there was, until a few years ago, only one church strictly Congregational in its principles, that assembling in Fish-street Chapel, and now under the pastorate of the Rev. Thomas Stratten; the chapel in Hope-street, of which the Rev. J. Morley has been for forty years the minister, having been originally supplied from the connexion of the Countess of Huntingdon.

Within the last twelve years two additional Congregational churches have been formed, and chapels erected for their worship in localities distant from each other,—Holborn-street Chapel, of which the Rev. E. Morley is the minister, and Salem Chapel, of which the Rev. James Sibree is the minister. The latter church is an off-shoot from that in Fish-street.

These interests occupy spheres of growing usefulness; but remote from them there is a large and rapidly increasing district, including the best parts of the town, containing not fewer than sixteen thousand souls, for whom, as regards our denomination, no appropriate efforts had been made.

Friends connected with the church in Fish-street had long cherished a desire to establish an interest in this neighbourhood; and, in years past, measures for that end were, from time to time, projected. Death, however, and various other circumstances, conspired to postpone the accomplishment of the object. Meanwhile, the parent church flourished and multiplied; large accessions were made to its communion, and various efforts of Christian activity and zeal were put forth. On the termination of one department of its catholic and co-operative labours by the dissolution of the Hull town mission, in the autumn of 1840, a committee consisting of the deacons and several other

members, with the minister as its chairman, was appointed to organize a Congregational mission. In the prosecution of this work, it was suggested, that, in conjunction with labours amongst the ignorant and vicious in the vicinity of the chapel, an attempt should be made to form another church of the Congregational order, in a distant part of the town, as the most effective mode of permanently advancing the objects of the mission; and as one in harmony with a purpose long cherished and too long delayed. This suggestion was, after much deliberation and prayer, embodied in a resolution, and unanimously adopted by the committee.

A subscription list was opened, which soon amounted to about 1,300*l.*, and a most eligible and commanding site, in the centre of the important district referred to, was offered on reasonable terms. At first, the design was to attempt only small things; but, after much and prayerful consideration, and in pursuance of the urgent advice of Christian friends at a distance, in whose judgment much confidence was placed, it was determined to erect a chapel of large capacity and handsome exterior, which should be at once creditable to our denomination, and accordant with simultaneous efforts for "church extension," by other Christian bodies in the town.

The subscribers appointed a committee from amongst themselves, to carry this enlarged design into effect, and the result of their labours is the erection of a chapel inferior to few in the kingdom, either in dimensions or architectural beauty. The extension of the original plan, and the great importance of the undertaking, induced most of the subscribers to double, or otherwise augment their subscriptions; and, although by this means a large amount has been guaranteed, there will remain a very heavy incumbrance on the building, which will be to

the new congregation a long trial of its faith, patience, and zeal.

The committee, taking all the circumstances into account, cannot but regard it as a work of something more than a local character; and they indulge the hope, that their opulent friends in other places, will view the undertaking as presenting strong claims upon their sympathy and aid, on public and denominational grounds. The Congregational dissenters of Hull number but few wealthy among them; and in this labour of love, the committee think it may be said of them, they have done what they could.

The chapel is of the Doric order of Grecian architecture. It measures, in the extreme length, including the portico and the orchestra, one hundred and twenty-two feet, and in width sixty-two feet. It will seat one thousand five hundred persons, including ample accommodation for the poor; and beneath it are spacious school and class rooms. The whole cost will not be less than 6,500*l.* The foundation-stone was laid on the 7th of July last, by Sir William Lowthrop, the chairman of the committee, in the presence of the Independent and Baptist ministers, and a large company of friends. The Rev. Thomas Stratten offered the dedicatory prayer, and the Rev. R. W. Hamilton of Leeds, delivered the address.

Trustees are already appointed; and a trust deed is in the course of preparation, framed after careful inquiry and deliberation, with a view to secure in perpetuity the objects contemplated in the erection.

NOTICE.

Mr. Wm. H. Dyer, from Highbury College, has accepted an unanimous invitation to be an assistant to the Rev. T. Weaver, of Shrewsbury, who has been the much-esteemed pastor for upwards of forty years.

General Chronicle.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

FRIENDS OF THE REDEEMER! You are about to assemble for one of the grandest purposes that can engage the sympathies of Christians on this side eternity. The Master whom you serve expects that you will come together under a deep impression of the solemnity of the work in which you are engaged. Never did the friends of the London Missionary Society meet in circumstances of profounder interest. The

cry from every scene of its labours is distinctly heard: "Come over and help us!" but, alas! its pecuniary resources have failed at that precise juncture when God is placing the world at its feet, and saying to it, "Go in and possess the land." While missionaries are loudly called for from every heathen shore, the Directors can only venture to supply the places of those whom disease or death has removed from their post of labour. And is it so, Christian brethren, that this great society is so far

arrested in its bright career, that it can scarcely hope to maintain its present position, at a time when the openings before it are more encouraging than at any former period in its history? Will not long-cherished attachments rouse themselves into active and generous sympathy? and will not the tried friends of the cause determine, by one simultaneous effort, to rescue it from peril, and once more to enable it to go forward in those works of mercy so auspiciously begun? Let the approaching anniversary be regarded as a season of deep solemnity and heart-felt devotion by all the friends of the society. Let the united cry of the churches ascend to the Lord of Missions, that an effectual blessing may rest upon the assembled thousands of our British Israel. Let all whom God has entrusted with property seriously ponder in their hearts, *whether this is not the precise moment when they are called to do something noble and generous for Christ.* "Save now, we beseech thee, O Lord: O Lord, we beseech thee send now prosperity;—that thy way may be known upon earth, thy saving health among all nations."

PROPOSAL TO THE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

Shall the society which God has so highly honoured, and which has been the instrument of effecting so much good, be suffered, in the very zenith of its usefulness, to fall into decay, for the want only of a vigorous effort on the part of its devoted friends? The writer is agonized at the very thought, and will not allow himself to imagine that the spirit and energy of the British churches have so far evaporated, as to permit such dishonour to come upon them. But that something must be done forthwith, is quite obvious to those who are acquainted with the present position and prospects of the society. Though its funded property is all exhausted, and it has ceased to send out any missionaries, except to fill up the vacancies occasioned by death, it is, nevertheless, some thousand pounds in debt. Can the poor members of our churches do much to meet this crisis? With the heavy pressure they now feel, and the great liberality they have already displayed, it is presumed that it would be unreasonable to look to them for any considerable assistance. The middle classes, and those whom God has entrusted with ample means, must unite their energies, and set the society free, that it may go forth with renewed zeal in its career of benevolence.

The writer would earnestly recommend the following plan to the friends of Christ; and would entreat that the 1st of June may

be fixed on as the day when the society shall have to take up its song of deliverance.

It is proposed, then, that—

100 persons shall give a donation each of		£100, making	£10,000
100	"	50, "	5,000
100	"	25, "	2,500
100	"	10, "	1,000
100	"	5, "	500
5000	"	1, "	5,000
			£24,000

This would immediately realize, in one grateful hour of willing consecration to the Lord, the sum of 24,000*l.*, *which would discharge the society's debt, replace its funded property, and supply it with the means of going forward in its glorious work.* The writer is well aware that the plan he is proposing is a solemn, if not a formidable, one; but he firmly believes that it may be accomplished, if a few noble spirits will come forward with becoming zeal, and sustain by their example and by their effort.

AN OLD MEMBER OF THE SOCIETY.

THE REV. JOSEPH TINSON'S REPLY TO THE NOTES OF VINDEX.

[In promptly admitting Mr. Tenson's strictures on the notes of Vindex, which accompanied his reply to that correspondent in the Magazine for April, the Editor will not admit that he has been guilty of the slightest breach of courtesy to that respectable missionary. An Editor is always permitted to entertain his predilections for a well-known correspondent, more especially when his sympathies are conscientiously enlisted on his side.

The Editor has been painfully conversant, for years past, with the West Indian controversy; he has the happiness of a personal acquaintance with the agents of the London Missionary Society in the Island of Jamaica; and, sincerely believing them to be *good men and true*, he is fully satisfied that their views and statements, in reference to the Leader and Ticket system, are substantially correct. In these circumstances, he has felt it to be a solemn duty to afford a temperate aid in the defence of his Pædo-Baptist Brethren; but he has done this, as he thinks, with due courtesy to all parties concerned; and when he is convinced, by suitable witnesses, that he has acted on erroneous impressions, he will frankly acknowledge his error, and do all in his power to counteract the evil that may have resulted from the course pursued by him.

Had the Baptist Committee not sent forth their circular, the paper of Vindex should never have found a place in the pages of the

Evangelical Magazine; but, from the moment that document saw the light, the Editor felt that something was done to the reputation of the agents of the London Missionary Society, who are there exhibited, *by name*, in any thing but a favourable light, though their views of the evils complained of are shared in common with the missionaries of other Societies in Jamaica, and by some of the most pious and respectable agents of the Baptist mission.

This is the Editor's apology for the course he has pursued. It may be censured or applauded, as persons agree with, or differ from him in opinion. He has no party interests to serve. But having taken much pains to inform himself, he feels it due to his brethren of the London Missionary Society, to say, that, if they have erred at all, it has not been in the views they have expressed of the Leader and Ticket system, but in an occasional forgetfulness of the spirit best adapted to religious controversy.

As it respects the following strictures of Mr. Tinson, on the Notes of Vindex, the Editor is disposed to leave them to produce their own impression, as Mr. Barrett's Letter to Mr. Angus, just published, fully disposes of them.

It may seem pertinacious, but the Editor firmly believes that Mr. Reid did write to the Baptist Board;—let the public wait for the proof. The efforts of the Baptist Society to search into the facts of this case, the Editor is not disposed to call in question; but so far as their circular is concerned, the parties implicated in upholding the present system, are the only witnesses called into court; while others who might have been regarded as impartial judges, are either charged with ignorance or with feelings of disappointed vanity.]

April 9th, 1842.

DEAR SIR,—I have no desire to prolong controversy, but there are some points referred to in the Notes of Vindex, on my former letter, which require to be noticed; and I will confine myself to those, only remarking, that, had the same courtesy been extended to me, which has been extended to Vindex, in my opinion the Notes to which I advert would never have found their way to the pages of your Magazine.

To the inquiry in Note *a*, the answer is short and definite. Mr. Reid did *not* write to the Baptist Committee in London, in November, 1841. To the surprise of the Committee, their attention was pointed, in the course of the last month, to a letter of that date, in a Jamaica Newspaper, bearing the signature of Mr. Reid; and a letter has been in consequence written to Mr. Reid, inquiring whether he acknowledges that as his letter, and if so, requiring the grounds

on which its allegations are made, and the reason why it was not sent to the Committee. With respect to former letters of Mr. Reid, they contain a statement of his own opinion as the ground on which he felt it his duty as the pastor of one of the churches, to change the system, with his doing which, the Committee have never interfered; but I am not aware of any one offering to substantiate, by facts, which came under his own immediate observation, the opinions he had expressed.

With reference to Note *b*, it is necessary only to say, that, if Vindex has formed his estimate from facts, it is very singular that the Committee of the Baptist Missionary Society ask in vain for the production of those facts. I am bound to believe Vindex, when he says that Mr. Barrett did not aid in the preparation of his paper; but I may be well excused for the supposition that he did, from the marvellous coincidence, not only in the substance, but in many parts, in the very words of that document, with statements made by Mr. Barrett since his arrival in this country.

On Note *c*, I will only remark, that Mr. Wooldridge did mention to me his opinion of the Leader system: but he never, to my recollection, produced a case in connexion with our churches, to justify that opinion. There have no doubt been Leaders and Deacons expelled the churches for improper conduct, but that is no reason for stigmatizing the whole class as useless and immoral. I know that Mr. Wooldridge's opinion was materially at variance with that of Mr. Barrett, in reference to an individual referred to by Mr. B. in the Christian Examiner for February, as a character of the very worst description. I refer to Mr. John Davies, whom Mr. Wooldridge heard more than once; and after that, shortly before he left Islington, said to me, "He (Davies) said some very good things; these men must be doing good, why do you stand aloof from them?" With reference to the latter part, I will only say that it is difficult for any man to pledge himself to the precise expressions used at a distance of time, in familiar and unsuspecting intercourse; but even supposing expressions such as he repeats to have been used, which I do not admit, Mr. Barrett has done me injustice in giving only a part of the conversation, and disconnecting what I said, from the statements out of which the observation arose.

Note *f* furnishes a fair specimen of the vague and indefinite nature of the data on which the accusations are sought to be established. To the first, I reply, I have never known or heard of any such custom, nor do I believe that it exists. The second is accompanied by the name of a respectable

missionary, but it proves nothing more than that some person said such a circumstance had occurred; but whether quarterly, or on only one occasion, is not stated; or whether the woman voluntarily left the Baptist church, or had been expelled, or whether she was received into Mr. Alloway's church, all is left vague; but from this *fact* an inference is attempted to be drawn, of the impurity of the Baptist church from whence she came.

In reference to Note *h*, I assert, without the fear of contradiction, that what Vindex says about the leaders, is the exception, not the rule. Mr. Barrett himself, in his Letter in the Christian Examiner, gives an instance in disproof of the fact. He says, that when Mr. Davies was put out of the church for schism, he had "an amazing large class," "every one of whom left him;" though some did afterwards return, the greater part remained in the church. This was the same Leader who is referred to in Note *i*, as having offered to bring his class to Mr. Slayter, but which he had no power to effect.

I cannot help expressing my surprise at the insinuation in Note *j*, that the Baptist brethren look on Jamaica as their exclusive field of labour. They rejoice in the prosperity of every denomination, and they lament that the missionaries of the London Society should have lessened their own usefulness by the system of warfare in which they have engaged, with brethren in whose immediate vicinity they have been placed, (while, at the time, there were other parts of the island left destitute) and where they have had to contend with the strong predilection of the people, whether right or wrong, for Baptist principles.

I am,

Dear Sir,

Very respectfully yours,

JOSEPH TINSON.

Dr. Morison.

SCHOOL FOR THE DAUGHTERS OF MISSIONARIES AT WALTHAMSTOW.

Contributions received towards the Building Fund, since March, 1842:—

Mrs. J. Fletcher and Friends, Norwich...	£1 16 0
Miss Aggs, ditto	1 0 0
J. Stansfield, Esq. 'd donation)	5 0 0
Anonymous, (H.)	1 0 0
Mrs. Young, North Shields ...	1 0 0
Mrs. Pow, ditto	1 0 0
Collected by Mrs. Wilson, Nottingham,—	
T. Crossland, Esq., Waddington	0 10 0
The Misses Eddison, Galeford	1 0 0
A Friend	0 1 0
R. Booth, Esq. (2nd donation)	0 10 0
Mrs. Pape, Cotham	5 0 0
Rev. — Morgan and Friends, Aberga-	
venny	5 0 0
A New Year's Offering: Young Ladies at	
Miss Wilmhurst's, Bridport, Dorset ...	1 0 0
Young Ladies at Miss Cook's, Belmont	
Bank, Shrewsbury	2 0 0
Ditto, Mrs. Lacom's, Edinburgh	1 0 0
Ditto, Mrs. Lawrie's, Reading	1 0 0
Ditto, Miss Booth's, North Shields	1 0 0
Ditto, Miss Maberley's, Reading	1 13 0
Ditto, Mrs. Payne's, Grove-hill, Camber-	
well	2 10 0
Ditto, Mrs. Smith's, Pennsylvania, Exeter	
Girls in Union Day-School, Newcastle-	
upon-Tyne	0 10 0
Young Ladies in the Family of H. All-	
mell, Esq., Maidstone	1 0 0
Miss Fenwick and Friends, Newcastle-	
upon-Tyne	10 10 0
Miss M. Windiatt, Tavistock	1 0 0
Miss J. Windiatt, ditto	0 10 0
Miss Maria Windiatt, ditto	0 10 0
Miss Smith	0 10 0
Miss Smith, Pennsylvania, Exeter	0 10 0
Miss Rooker	0 10 0
Miss Dickinson, Alston, Cumberland	1 0 0
Mrs. Tubbs and Friends, Warminster	1 0 0
Mrs. Lawrie, Reading	1 0 0
Three Motherless Children	0 3 0
By Miss Chandler, Sherburne,—	
The Misses Chandler	0 10 0
The Misses Scott	0 10 0
The Misses Grey	0 10 0
Smaller sums	0 13 0
By Miss Booth, North Shields,—	
Miss Kemp	1 0 0
Miss Dickinson	0 10 0
Smaller sums	2 5 0
The Misses Ogilvie	0 10 0
By Miss Hopkinson, Manchester,—	
The Misses Hopkinson	0 10 0
Miss Walker	1 0 0
Smaller sums	1 17 0
By Miss Trowt, Plymouth,—	
P. Adams, Esq.	1 0 0
— Burnell, Esq.	0 10 0
Smaller sums	1 10 0
Friends	1 19 0

MISSIONARY HYMNS.

Extracted, by permission, from a volume just published, entitled "Original Hymns, for Congregational Worship," &c., by various Authors.

EDITED BY THE REV. J. LEIFCHILD, D.D. SOLD BY WARD AND CO.

I.

FOR A PERIOD OF DISTRESS AT HOME.

O LORD! when thy correcting hand

Lays all our nation low;

When sore distress pervades the land,

Is this a time to sow?

When glory gilds no more the cloud
That doth thy presence hide,
Shall we, beneath the shadow bowed,
For heathen wants provide?

Ah, yes! 'tis then our eyes should turn
With still more steadfast view,

Where thousand idol-altars burn
To all gods but the true.

So haply may the pitying tear
That mourns the Pagan night,
Recall averted mercy here,
And turn *our* gloom to light.

Their souls, in answer to our prayer,
Shall see thy gracious smile;
And day, that dawns in mercy there,
May spread to Britain's isle.

Thus, while our supplications rise
For others to thy throne;
The clouds shall roll from Pagan skies,
Nor linger on our own.

II.

"THE DARK PLACES OF THE EARTH
ARE FULL OF THE HABITATIONS OF
CRUELTY."

That shriek! 'twas not the gusty wind,
'Twas horror's piercing cry;
The living to the dead they bind,
On burning piles to die.

That plunge! 'twas not the hunted roe,
Her fever'd breast to lave;
A mother came, her babe to throw
Alive upon the wave.

That shout! 'twas not the harvest peal,
Nor cheer of civic deed;
Youth, health, and age beneath the wheel
Of a grim demon bleed.

Those bones that whiten on the sand!
Have here fierce tigers met?
The relics of a pilgrim band,
The desert path beset?

Sons! halt, and tell me whither bear
Your father, sick and hoar?
To where the panther, from his lair,
This night shall taste his gore.

That gentle, strange, unearthly cry!
Whence steals it on the gale?
A buried infant left to die,
Sends forth its smother'd wail.

Why creeps the shudder o'er the soul?
Comes o'er the cheek this glow?
Might we these hellish wrongs control,
And yet forbear to go?

Have we a balsam, known and tried,
The maniac to restore;
And have our hearts been petrified,
That sped we not before?

From million graves a gathering cry
Repeats the drear appeal;
Christians, awake! your fellows die,
Awake their woes to feel.

Abash'd and self-condemn'd we bow,
Saviour, our sloth forgive;
And send us, or our treasures, now,
That these, the dead, may live.

III.

MISAPPLICATION AND INDIFFERENCE.

What can we yield? we owe
Ourselves, our lives, our all;
And yet how impotent or slow
To heed the Master's call!

Shall sin our gold corrode?
Indulgence waste the gold?
Conscience! revise the ill-bestow'd,
And check the pamp'ring board.

Shall pride its thousands claim,
In poor attempts to vie,
While yet we bear the Christian name,
And hear the heathen cry?

Shall niggard care withhold
For heaps of useless dust,
Treasures of talent, time, or gold,
Vouchsaf'd us but in trust?

Shall apathetic sleep
Our hearts and hands benumb,
While dying nations fill the deep,
Where hope shall never come?

Lord, what is man? we cry,
How deaf, and cold and dead;
Come, gird thee with thy majesty,
And forth in glory tread!

To apostolic zeal
Our slumb'ring souls expand,
Till ev'ry heart the duty feel,
And open ev'ry hand.

IV.

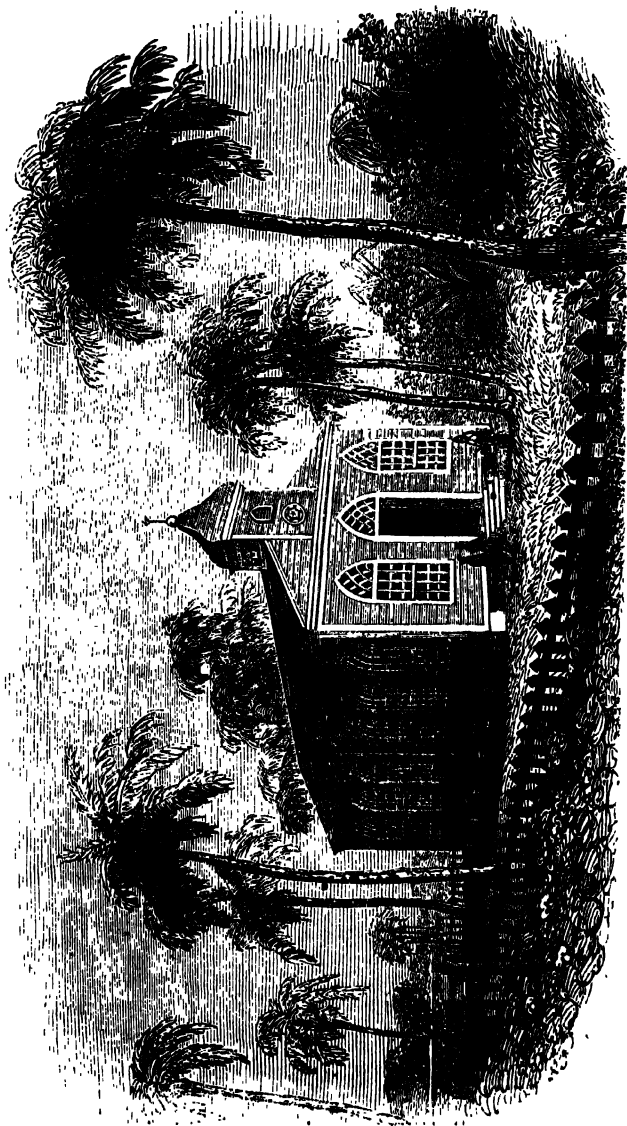
MISSION HYMN.

Onward, onward! men of heaven,
Bear the gospel's banner high;
Rest not, till its light is given,
Sun of ev'ry Pagan sky:
Send it where the pilgrim-stranger
Faints 'neath Asia's burning ray;
Bid the wand'ring forest-ranger
Hail it, ere he fades away.

Where the arctic ocean thunders,
Where the tropics fiercely glow,
Broadly spread its page of wonders,
Brightly let its radiance flow.
India sees its lustre stealing;
Shivering Greenland feels its rays;
Afric, 'mid her deserts kneeling,
Pours unwonted strains of praise.

Rude in speech, or grim in feature,
Dark in spirit though they be;
Show that light to ev'ry creature,
Prince or vassal, bond or free.
Lo! they haste to ev'ry station,
Hosts on hosts the ranks supply;
Onward! Christ is your salvation,
And your death is victory!

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PROVIDENCE CHAPEL, NEW AMSTERDAM, BERBICE.—(*Page 246.*)

WEST INDIES.

NEW AMSTERDAM, BERBICE.

THE following account of the place of worship represented in our engraving for the present month has been received from the Rev. E. Davies, the Missionary at this station:—

"About two miles from this town there are two large plantations called Providence and Overwinning: nearly all the people on these estates attend my ministry. The proprietor recently erected on the former estate a spacious and commodious place of worship, 65 feet by 30, which he offered to sell me, as the Society's agent, together with an acre and a half of land for the use of the Mission. I told him we were but ill prepared to make such a purchase just then, having our hands very full with the preparation for a new chapel in town. "But," said I, "as it is for the benefit of your people, what sacrifice would you be willing to make?" It cost 1,500*l.* sterling. He said he would make a sacrifice of 100 guineas besides giving the land. I promised to take the thing into consideration for a few days, and in the mean time bring it before my brethren. I did so. They said, that however desirable it might be to secure the church, still in the present state of the Society's funds they could not recommend applying for any aid from home for the purpose; at the same time, if I thought I could do it with the help of the people, and without injury to the new chapel, by all means to do so.

In accordance with that advice—in which I heartily concurred—my next step was to call together the people of those estates, and ask them what they would do; giving them distinctly to understand, that whatever they did must be altogether extra, and not in any degree affect the regular subscriptions for the new chapel in town. They nobly came forward at once, and subscribed 200*l.* sterling towards the purchase! Thus encouraged, I ventured last Sabbath in town to tell the case to the whole congregation, giving them at the same time an intimation that if any felt disposed to give a helping hand it would be thankfully received. This without any collection, produced 100*l.* more! Thus 300*l.* was already secured. I went to the proprietor next day, told him there was no help to be had from the London Missionary Society, and asked him to make some further reduction. At length he kindly consented to take 5,000 dollars or about 1,000 guineas, with a promise that whenever we could put an English teacher there, he would contribute 50*l.* a year towards his support. Half the money must be paid in three months, and the other half in eighteen months. By that time I doubt not we shall be able, as an extra effort, to realize it; and after the church is paid for, it shall be transferred to the London Missionary Society."

JUVENILE MISSIONARY MEETING AT EXETER HALL.

ON Tuesday, March 29th, a public meeting of the Sunday-school and Juvenile Associations, connected with the London Missionary Society, was held at Exeter Hall. Long before the commencement of the proceedings, the great hall was filled to overflowing, and it was found necessary to open the lower hall, and another apartment, for the reception of those who could not find room in the body of the meeting. Thomas Challis, and William Bateman, Esqs., respectively presided over the two latter assemblages, and at the appointed hour, the Chair was taken in the large hall, by the Rev. Dr. Leifchild.

After singing, the Rev. T. BINNEY commenced with prayer.

Rev. Dr. LEIFCHILD then rose, and, in

the course of his address, referred to the advantages of Missions to the young themselves, as improving their acquaint-

ance with history and geography; enabling them to understand Scripture references to idolatry; better to appreciate the adaptation of the plan of redemption to the whole human race; and leading them to mark the fulfilment of prophecy. He thought that children could undertake the subject of Missions at a much earlier period than was generally supposed. At the meeting of his own Juvenile Missionary Association, he saw a little boy in the arms of his mother. Thinking that he was quite too young to comprehend the object of the meeting, Dr. Leifchild said to him, "Do you know what you are doing?"—"Yes, giving money," he replied. "What for?" Dr. L. asked again. "To send Jesus Christ to the heathen," was his answer.

Rev. R. MOFFAT said, that he should have thought it worth while to have come all the way from Africa to see so many children, and that he should never forget this scene. He introduced an Arab girl, brought by Mr. and Mrs. Leider of the Church Missionary Society, from Cairo, for education in this country. She is now at the Borough-road school, and hopes to assist Mrs. Leider in schools for Arab and Egyptian girls, on their return. Mr. Moffat then introduced Sarah Roby, the Bechuana girl, and described how, with his own hands, he had taken her from the grave to which her mother and other relatives had consigned her, when she was but a month old. She is learning the infant school system, with a view to instructing her countrywomen. Lastly, he introduced a young man, also a Bechuana, who has been assisting him in the translation of the Scriptures into the Sechuana language. Mr. Moffat rescued this young man in infancy, and his mother also, from the field of battle. He said, that none then present could imagine the horrors of a battle among savages. The father lay dead on the field, and he (Mr. M.) had bloody battle axes thrown at his head for attempting to rescue the infant and its mother. He succeeded, however, and this young man has grown up to be a Christian, and is preparing to go back as a native teacher. Mr. Moffat concluded his address to the children by saying that he should go back, thinking that, when in Africa, they would remember and pray for him; and that when he and his brother Missionaries should be laid aside by death, they would rise up to fill his place.

The young Bechuana man then made a short speech in good English. He said, that he had never seen such a sight of children gathered together to work for the Lord—that Jesus Christ liked little children, and was pleased with their praises

when on earth; and how much must it now please him to see so many little children come together to work for him. He added, that he should do all he could for his countrymen on his return.

Rev. A. FLETCHER said, that he had often been called to address little children, but never so large and interesting an assembly as this. He continued, "I have three questions to ask, First, Who are the heathen?" He dwelt upon their numbers, and said, "Can you fancy a row of men one hundred a-breast, stretching from John-o'-Groat's house to the Land's End, seven hundred miles in length? The heathen are more in number than these. They are without Bibles, sanctuaries, ordinances, or schools. The second question is, 'What is the state of the heathen world?' Let me explain this by asking another question. Did you ever see a lion? I knew a famous lion in my boyhood, which used to be in Exeter Change, where this hall now stands; but I have to tell you of a lion six thousand years old. He comes roaring from his den, and that den is called 'the bottomless pit.' He leaps from nation to nation, and devours in every land. Besides this lion are three mighty robbers, ignorance, idolatry, and cruelty. The third question is, 'What have you to send?' ship loads of Bibles,—thousands of trumpeters sounding salvation—bread, the bread of life—water, too—water from a river, the streams whereof make glad the city of our God—garments, for they are spiritually naked, the robe of righteousness; and lastly, the pearl of great price—or, as the little boy said to Dr. Leifchild, you are to 'send Jesus Christ to the heathen.'"

A hymn having been sung,

The Rev. G. PRITCHARD said—"My dear children, you have heard that I have come from the South Sea islands. Perhaps some of you may not know where the South Sea islands are. They are on the other side of the globe. As the sun cannot shine on both sides of the globe at the same time, it is night with them when it is day with you. While we are now assembled in this place, the children in the South Seas are asleep in their beds; and about the time you are retiring to rest, they will be getting up. I will now tell you something about the children in that part of the heathen world. Parents used to kill a great many of their children as soon as they were born. Those little boys that were not killed were dedicated, by their mothers, either to Oro the god of war, or to Illo the god of thieves. It was the highest desire of a mother's heart, that her son should become either a celebrated warrior or a noted thief. How different the conduct of your parents, my dear children! Instead of taking you to a heathen temple,

that the priest might dedicate you to the god of war, or the god of thieves, they take you to a Christian temple and dedicate you to Jehovah, the true God, praying that you may become his children in Christ Jesus. On those islands the children were taught to worship idols. Yonder sits a little girl saying to herself, 'I have heard about these idols, but how I should like to see one.' And there sits a little boy saying, 'I have seen pictures of these idols, but I should so like to see one of the very idols which they have worshipped.' My dear young friends, I will show you two of the very idols that used to be worshipped. This one (holding up a large black hideous figure) was worshipped on Rarotonga, the island where Mr. Williams built his Missionary vessel. It was placed in one of the district temples. The people in that district used to pray to this idol, and present offerings of fruits, vegetables, hogs, fowls, and fish. If a person in that district was ill, it was attributed to the anger of this god; then new offerings were presented with many prayers to appease the anger of the god, that the person might be restored to health. This (holding up a smaller one) was the principal idol on Mangaia, an island near to Rarotonga. To this contemptible looking object, they used to offer human sacrifices. Often did they kill men to offer as sacrifices to this very idol which I now hold before you. I am sure, my dear children, your hearts are filled with pity for the poor heathen, who in their blindness are bowing down to the work of their own hands. The children used to be very cruelly treated. Wars were very frequent, and when one party had conquered the other, the warriors of the conquering party would run their spears through the children, and hold them up in the air, that the people might see them writhing in the agonies of death. Sometimes they would pass a cord through the ears of the children, and having strung several of them together, men would take hold of one end of it, and drag the poor little things along the sea beach till their bones were broken and their flesh bruised to such a degree, as that one after another expired. But Missionaries have been sent to these poor heathen, to persuade them to abandon their idols and give up these cruel practices, and now on a great many islands the children are receiving Christian instruction. We now have our infant schools and schools for children of a more advanced age. You would be delighted to hear the little creatures in the infant schools sing, and to see them go through the various manœuvres, similar to those which are seen in such schools in this country. Some little time ago I visited the schools on Rarotonga. In one school at

Mr. Pitman's station I found about 1,000 children; in Mr. Buzacott's school there were about 800. When I went into that school, Mr. Buzacott said to one of the boys, a youth about thirteen years of age, 'Give out a hymn.' This lad went into the superintendent's desk, and read out a hymn with great composure. It was a hymn which had been translated from the English, beginning thus:—

When his salvation bringing
To Zion Jesus came,
The children all stood singing
Hosanna to his name, &c.

When the lad had read out the whole of the hymn, they all stood up, and as with one heart and one voice, sang 'Hosanna to the Son of David.' I am not very nervous; it is not a little thing that will make me weep; but on that occasion, before I was well aware of it, these cheeks were suffused with tears. I could not help feeling—it was overpowering. I knew what they were a few years before; running about the beach, naked, filthy, indulging in the worst of vices, and even gorging themselves with human flesh, for they were fearful cannibals on Rarotonga; but now they were assembling in the school-house from day to day, receiving Christian instruction, and singing the praises of Jehovah. When the children had been dismissed, I saw a little boy going home with this stone in his hand, (Mr. P. holding it up) when I said to him, 'My little friend, I wish you would give me that stone.' He looked at me very cunningly, and said, in the native language, 'Of what advantage can this stone be to you?' I replied, 'I expect soon to go to that far distant land whence we Missionaries come; there are many children in the schools in that country who would be delighted to see that stone which you use for a slate.' The little boy immediately stretched out his hand, with the stone in it, saying, 'Behold, here it is, take it.' He appeared quite pleased to give it, that it might be seen by children in this country. On those islands there are many children in the schools, and but a very few slates and pencils for them, so the little boys there set their ingenuity to work, and endeavour to provide themselves with substitutes for slates and pencils. They go to the mountains and look about till they can find something similar to slate, and then they get a stone and beat away with it upon the rock or stone, or whatever it may be, till they have broken off a piece which they think will answer their purpose. They then go to the sea-side, and get out of the sea a block of coral rock; this is similar to the rough grindstones in this country, and rub the stone upon this coral till they have

made one side of the stone quite smooth. They then stain it of a dark colour that it may show the writing the better. Having provided substitutes for slates from the mountains, they now go into the sea for substitutes for pencils. They get the sea-egg, on which grows 60 or 80 spines; this is one of them, (here holding it up,) and these serve for pencils. Thus the little folks on the South Sea islands provide themselves with the means of writing. Now, if every child in this place were to send by me a pencil, and every one who could afford it, a slate, for our schools on the other side of the globe, I should be most happy to take charge of them, and I am sure the children out there would be very thankful for them. Many of those children can read the word of God as fluently and correctly in their own language as you can in English. They commit to memory considerable portions of it. They learn various catechisms, the same as you have in your schools, only translated into their own language. I am happy to be able to tell you that some of the children in those schools have become truly pious, and are now members of our churches. I hold in my hand a letter written by one of the girls in our school. It is written in the name of all the boys and girls in that school, and it is addressed to the Sabbath-school children in Birmingham. But you will wonder why they should address this letter to the Sunday-school children in Birmingham. The reason was this; they knew that I had used to live in Birmingham, and that I had left the schools there, to go out to teach them. I was once a Sabbath-school boy in Birmingham; afterwards I became a monitor, then a teacher, then a village preacher, and at length I went as a Missionary to the heathen. Now, those children knew that I was coming home, and hence they wrote this letter, which they gave to me on the Sabbath afternoon; but on the Monday morning the boys and girls came with presents in their hands to accompany this letter, as a proof of their affectionate regard for the school children in this country. These presents consisted of various kinds of shells, cloth made from the bark of trees, mats, &c. &c. When the children in Birmingham held their Juvenile Missionary Meeting, I had the pleasure of dividing these things among them. I will now read to you a translation of this letter:—

'Tahiti, Jan. 16, 1841.

'To the Children formerly taught by Mr. Pritchard,—

'Peace be with you. Your teacher is now going to you, that you may meet again. Receive him kindly. We now give him up, that he may visit you; but it is with our

love resting upon him, because he is a teacher that agrees well with us. He has taught us, and hence it is that we know the good word. We are children destitute of wisdom and knowledge. For yourselves, be diligent, and pray to God for us, that a great many children in this settlement may enter the church of Christ, that his church may be in a very flourishing state among us.

'Peace be with you !

'MAURI.

'For all the boys and girls.'

Did you, my dear young friends, notice one part of this letter, where it says, 'pray to God for us?' Yonder sits a little boy who never prays, and there is a little girl who never bent her knees at the throne of grace. Now, those children who never pray for themselves, will not pray for the children at Tahiti. Remember, all who live and die without prayer will be shut out of heaven. But they wish you to pray that a great many children in that settlement may enter the church of Christ. Now, the girl who wrote this letter is a member of the church. I received her, with three of her school-fellows, into the church about two months before I left Tahiti. She was about 13 years of age. I wish I could tell how many young persons, now present, at the age of 13, are members of Christian churches. My dear young friends, many of the children in the South Seas are pressing into the kingdom,—are you willing to be shut out? Let not the poor heathen rise up in judgment to condemn you in the last day. Give your hearts to the Lord this day, and then come forward and openly profess your attachment to the Saviour by joining his church, that you may unite with his disciples at his table in commemorating his redeeming love. Then what a happy meeting will you have in heaven with many to whom you have sent the Gospel. There will be children from the South Sea Islands, from the West Indies, from Africa, and other parts of the heathen world, uniting with British children around the throne of God, all singing delightfully the song of Moses and the Lamb.

THOMAS THOMPSON, Esq., said—"My dear Children, I have often been on this platform, and last May, it was especially delightful to hear the more than usually cheering statements which were made of the downfall of idols, and of the establishment of schools in heathen lands; and yet I felt a depression of spirits, which only such a meeting as the one of to-day could effectually remove; and it has banished every uneasiness, and excited hopes which you, my dear children, are to realize. Then, I beheld all the Missionary Societies,—the London, the Church, the Wesleyan, the Baptist,

just as I have seen numerous vessels in our ports and harbours at low water, waiting for the flowing of the tide, and in a few hours, I have seen it attain its height, and the vessels have all sailed for their various destinations; and such will be the result of the meeting of to-day. All the incomes of our Societies are quite unequal to meet the cries of the heathen from the east and the west, the north and the south, which come to us day after day, and we can only respond to these very urgent appeals, by raising our Society by a spring-tide, and thus set our Missionary vessels afloat for voyages of mercy, and this you can do. You are, it is true, only a few thousands here, but you are part of two millions of dear Sabbath-school children, scattered throughout the country under the care of about 170,000 teachers. Your money will be acceptable, but the 1,000% we have heard of to-day, as having been given by you already, and other thousands which you will yet give us, are as nothing compared with the bliss which will be spread abroad by the blessing of God upon your exertions. For the carrying on this good work, you will cheerfully make sacrifices. (Mr. T. referred to instances where the ploughboys and their sisters, in the vicinity of his residence, had cheerfully done so, of their own free-will.)—The spirit thus awakened, will operate on millions of young and old and of every class. Your brothers and sisters will also, my dear children, be won by your earnestness, and in their earliest childhood your mothers will act like the negro woman who placed a little bit of money between the fingers of the babe she was carrying when passing the collection-plate, that it might drop it in, observing to her minister, 'We bring dem up to it.'

Rev. W. G. BARRETT (from Jamaica) rose and said—"If, my dear children, you will give me your attention I will endeavour to speak loud enough for you all to hear, and to say something that shall interest you all. You were told just now that I came from Jamaica, one of the West India islands, and I am now going to tell you something about the children in that part of the world. I shall speak first of what they were formerly; then of what they are now; and lastly, of what we hope some of them will be hereafter. First, we must go to the past time, and look at the former condition of the little negro children. They were all slaves—born the property of the slaveholder—born to labour unrewarded—to die unpitied. Then there was no time given them to improve their minds, or to worship God, so that they grew up wicked and unholy men and women. This was a wretched condition, and if you could have seen their misery and their ignorance, you would have

sung with a heart full of gratitude to God—

I was not born a little slave
To labour in the sun;
And wish I were but in my grave,
And all my labour done.

But in the year 1834, a happy change took place—all the children under six years of age in the British West Indies were declared to be entirely free—and the other children above that age were to continue a few years longer in slavery, and then they were to be free also. We were now able to gather a great number of these little children into our infant and other schools, and this was the beginning of that good work of instruction which has blessed so many thousands of children in Jamaica. But, as I have said, the other children were still obliged to work as slaves; and when riding out, I often used to see these children working away, and growing up quite ignorant of their duty to God or man. On the large estates you would see a large number of these boys and girls, called the 'picanniny gang,' weeding the canes, cutting grass, picking wild slips for the hogs, carrying the cane trash, and doing a variety of other things; and to finish the picture, you must fancy a very cross old woman driving them to their labour with a long switch in her hand, and crying out, 'Work! work! work!' all the day. But now let us look at the present condition of these children, and see how happy they are compared with what they were formerly. Now they are all free—just as free as you are—and as there are many Missionaries and teachers in Jamaica, they have almost as many advantages as you have. Oh, it was a happy change when they were all made free—the schools were doubled by it. The very first day of school after the 1st of August, 1838, the day when entire freedom came to all, a great number of boys and girls who had been slaves all their lives, were admitted into our schools. You may be sure they set a high value on this great boon, as the following story will partly show. One day I went into our school at Four Paths, and amongst other things, I asked the scholars this question—'Why is freedom good?' and received the following answers from the children. 'Because there are no cruel fashes now.—Because our parents can work for money, and so don't require to steal when they want any thing.—Because slavery was cruel bondage.—Because slaves couldn't go to chapel.—Because in old slavery time, if the people read book or prayed, they were punished.—Because they get wages for their labour now.'—All these were good reasons, but this one from a little negro boy was the best: '*Because the people can work for money to spread the Gospel over the world.*' Our children now can read, and write, and

cipher; and the girls mark in their samplers as neatly as English children. The little book I hold in my hand, contains the writing of several of the scholars at my station: and if you could all see it, you would say it does great credit to the teacher, (Mr. Milne,) and the children likewise. One word more before I sit down, about the future, and what we hope some of our scholars may become. Africa is a large country—from one part or another of it all these children's parents or ancestors were torn; and now, there are 1,000 poor Africans stolen every day to fill the slave-markets of the world; the people there sit in darkness and in the shadow of death; and we hope that many of our present scholars will one day be teachers of religion to the people of that land; of course they must love God—their hearts must be changed, or they will not be fit for this work. We hope and pray that God will raise up many for this great purpose, and then Ethiopia will

stretch out her hands to God. Remember, in conclusion, what Jesus Christ says to all of you—and to all young people that hear his word—"I love them that love me, and they that seek me early shall find me."

Another short hymn having been sung,

The Rev. Dr. MORISON made an energetic appeal to the children—their parents—their teachers—and to the members of churches.

Dr. LEITCHCHILD, in conclusion, said, he wished at parting to give them a sentiment, a motto, and a prayer. The sentiment—"When any one attempts to benefit others, it is the benevolence of the Deity making it the source of benefit to himself." The motto—"If I be myself the centre of charity, the circumference should be the whole world." The prayer—"Bless me and make me a blessing."

After singing "O that will be joyful," and a prayer having been offered, the meeting was dissolved.

WIDOW AND FAMILY OF THE LATE REV. JOHN WILLIAMS.

It will be gratifying to friends who may not yet have received the information, to learn that Mrs. Williams arrived at Sydney, from the Navigators Islands, in April of last year, accompanied by her youngest child, intending to take the earliest opportunity of embarking for England. Various circumstances combined to detain her in the colony beyond the anticipated time; and by a letter from the Rev. Dr. Ross, dated Sydney, Nov. 2, the Directors are informed that she was still there, anxiously awaiting the arrival of her son, Mr. John Williams, from the islands, and, of course, extremely reluctant to leave without seeing him. He had been expected for several weeks, and his long absence had naturally created great anxiety in the minds of his mother and of his wife, who was also at Sydney, when Dr. Ross wrote. It is strongly hoped that he has reached the colony long before the present time, and that Mrs. Williams is now on her voyage home.

RETURN OF MISSIONARIES.

MESSRS. LACROIX AND GOGERLY.

ON the 4th of April, the Rev. A. F. Lacroix, and the Rev. George Gogerly, arrived, with their families, from Calcutta, by the ship *Owen Glendower*, Capt. Toller. Mr. Lacroix visits Europe for the benefit of his health, and to accomplish various im-

portant objects connected with the Missionary work in India; but we regret to state, that Mr. Gogerly has returned to his native country, so impaired in health, as scarcely to permit the hope of his being able to resume the Missionary service.

MR. WERTH.

ON the 2nd of April, the Rev. H. C. Werth arrived, with his family, from Malacca, by the ship *Josephine*, Capt. Smith. He has

returned to Europe in consequence of the failure of his health.

Anniversary of the London Missionary Society.

FORTY-EIGHTH GENERAL MEETING.

ARRANGEMENTS FOR SERMONS ON LORD'S DAY, MAY 8.

	MORNING.	EVENING.
ALBANY CHAPEL, Regent's-park	Rev. Josiah Bull	Rev. Samuel Thodey
ALDERMANBURY CHAPEL	John Alexander	„ William Campbell
BARBICAN CHAPEL	Arthur Tidman	„ James Hill
BARKING	Micaiah Hill	„ Micaiah Hill
BETHNAL GREEN	George Pritchard	„ John West
BISHOPSGATE CHAPEL	Edmund Jinkings	„ A. F. Lacroix
CHAPEL STREET, Soho	Edward Giles	„ John Jefferson
CLAPHAM	Samuel Thodey	„ Samuel Luke
DITTO, Park Road Chapel	Thomas Stratten	„ John Alexander
CLAREMONT CHAPEL	Dr. Halley	„ W. P. Lyon
CRAVEN CHAPEL	Dr. Leifchild	„ John Stoughton
CROYDON	William Reeve	„ William Reeve
ENFIELD, Chase Side	Thomas Lewis	„ Thomas Lewis
ESHER STREET	W. P. Lyon	„ Josiah Bull
FETTER LANE	Dr. Alliott	„ T. G. Stamper
FINSBURY CHAPEL	William Campbell	„ James Rowland
GREENWICH, Maize-hill	W. G. Barrett	„ Alexander Fletcher
HARE COURT	William Chaplin	„ Dr. Alliott
HOLYWELL MOUNT	James Hill	„ Edward Mannering
HOLLOWAY CHAPEL	James Rowland	„ W. G. Barrett
HAMMERSMITH, Eben. Chapel..	John Hill	„ H. Richard
HOUNSLOW	Edward Stallybrass	„ Edward Stallybrass
ISLINGTON, Union Chapel	S. A. Davies	„ Dr. Halley
DITTO, Lower Street	John Yockney	„ Dr. Vaughan
KINGSLAND CHAPEL	Ebenezer Prout	„ George Gogerly
DITTO, Philip Street	George Gogerly	„ John Carter
KENSINGTON	John Stoughton	„ John Edwards
KINGSTON	J. Edwards	„ Robert Moffat
MABERLY CHAPEL	Alexander Fletcher	„ Robt. Philip
MARLBRO' CHAPEL	Henry Richard	„ H. Townley
NEW COURT CHAPEL	John Reynolds	„ Edmund Jinkings
PLAISTOW	Edward Mannering	„ W. Temple
ROBERT-STREET CHAPEL	W. Lucy	„ Jno. Hill
SHEPHERD'S MARKET	Joseph Mather	„ Edward Giles
SHADWELL, Ebenezer Chapel..	John Carter	„ George Pritchard
SPA FIELDS	Samuel Luke	„ William Lucy
STOKE NEWINGTON	John Jefferson	„ John Reynolds
TABERNACLE	Dr. Campbell	„ John Ely
TOTTENHAM COURT ROAD	John Ely	„ Dr. Campbell
TOTTERIDGE	John Smith	„ John Smith
UNION STREET, Southwark	Dr. Harris	„ Ebenezer Prout
WALTHAMSTOW	J. J. Freeman	„ J. J. Freeman
WEIGH HOUSE	Thomas Binney	„ Thomas Binney
WELL STREET CHAPEL	T. G. Stamper	„ William Chaplin

Anniversary of the London Missionary Society.

MONDAY, MAY 9th.

Evening.—St. John's Chapel, Bedford-row; the REV. T. BYRTH, D.D., Rector of Wallasey, Liverpool, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

TUESDAY, MAY 10th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

WEDNESDAY, MAY 11th.

Morning, Surrey Chapel.—REV. JOSEPH SORTAIN, A.B., Brighton, to preach.

Evening, Tabernacle.—REV. WILLIAM BUYERS, from Benares, to preach.

The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 12th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by the Hon. W. F. COWPER, M.P.

Evening.—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus.† The Chair to be taken at Six o'clock.

FRIDAY, MAY 13th.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL	Rev. Dr. Fletcher....	to preside.
ORANGE-STREET CHAPEL	Rev. Dr. Leifchild....	"
POULTRY CHAPEL.....	Rev. Dr. Harris	"
YORK-STREET CHAPEL, WALWORTH	Rev. J. Alexander	"
CLAREMONT CHAPEL	Rev. H. Townley	"
ST. THOMAS'S-SQUARE, HACKNEY..	Rev. J. Reynolds	"
STOCKWELL CHAPEL.....	Rev. J. Clayton, Jun..•	"
MABERLY CHAPEL	Rev. W. Chaplin	"
TOTTENHAM COURT-ROAD CHAPEL..	Rev. T. Adkins	"
HANOVER CHAPEL, PECKHAM	Rev. James Hill	"
JAMAICA-RW, BERMONDSEY.....	Rev. Dr. Vaughan....	"
TREVOR CHAPEL CHELSEA	Rev. Dr. Reed	"

Services to begin at Six o'clock.

* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; the *Speakers*; and all *Ministers who are Members of the Society*.

For *Central Seats*, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

+ For the Meeting at Finsbury Chapel, Tickets of admission will be supplied to all Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Chapel will admit.

N.B. No individual can be entitled to a Ticket in more than one capacity, or for both meetings.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 6th, Saturday 7th, Monday 9th, Tuesday 10th, and Wednesday 11th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

•• MISSIONARY HYMNS, (a New and improved Edition,) price Sixpence, may be had at Mr. SNOW'S, 35, Paternoster-row; or at the Doors of the Chapels.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz:—

To Sarah, for a parcel of clothing for Rev. James Read; to Mrs. Manning, for a parcel of clothing for Herbie; to Mrs. Weld, Queen's Elm, for a parcel of papers, magazines, and one piece of print; to Rev. W. Jay, Bath, for 3 copies of "Short Discourses," by himself, for the Calcutta Library; to Mrs. S. K. Barnes, Saffron Walden, for a box of useful articles for Rev. J. Read, Jun., South Africa; to Mr. Jones, Southampton, for a cask of dry colours for Jamaica; to the ladies of Belgrave Chapel, Leeds, for a case of clothing for Mrs. Moffat; to Mr. J. Hunt, for a parcel of books and magazines; to the friends of Missions at Launceston and Tavistock, for a parcel of useful articles for the schools at Vizagapatam; to ladies connected with the Rev. Dr. Russell's Church, Dundee, for a box of useful articles for Rev. W. Howe, Emco; to Mr. J. S. Blyth, Glasgow, for a box of cotton cloth, prints, and other articles of wearing apparel, for the Rev. J. Read, Jun.; to the ladies' Working Society at Great George-street Chapel, Liverpool, for a box of useful articles for Rev. Henry Calderwood; to the

ministers and members of Congregational churches in the counties of Denbigh and Flintshire, for a copper still for Rev. M. Hill, Berhampore; to Mrs. Helmore and female friends, at Stratford-on-Avon, for a box of useful articles of clothing, &c., for Rev. H. Helmore, South Africa, value 30s.; to the Misses Clark, Dronfield, for a parcel of books for Rev. R. Moffat; to Rev. Dr. Pye Smith, for 6 copies of "Four Discourses on the Sacrifice and Priesthood of Christ," by himself, for the Calcutta Library; to Mrs. Jack and friends, Bristol, for a box and a bale of clothing for Rev. R. Moffat; to Mrs. Yonge, Strand, for a parcel of clothing for Rev. R. Moffat; to Mrs. Potter, Walworth, for a parcel of clothing for Rev. R. Moffat; to the Young Ladies of Miss Billing's School, Reading, for some pinafores and infant school pictures for Rev. R. Moffat; to Mrs. Wills, Bristol, for a box of clothing for Rev. R. Moffat; to Mr. Southwell, Rochdale, for some Reports and Abstracts, 1841; to J. C.; to Miss —, Torrington-square; to M. W.; to Mrs. Wigney; and to Mr. Kiel, for volumes and numbers of the Evangelical Magazines, Reports, publications, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st of March to the 9th of April, 1842, including sums previously acknowledged.

£	s.	d.		£	d.		£	s.	d.
Mr. D. Robertson	(A.)	1	1	0	Workmen at Mr. Evans's				
—Articles sold		1	10	0	Paper Factory, Shore-				
Miss Moore, and Miss S.					ditch	7	0		
Moore		2	2	0	Gloucester Chapel Sun-				
For Nat. Tea. John					day-school Children	2	3		
Hickes		10	0	0	Haggerston Sunday-sch.	1	10	0	
For Nat. Girl, Catherine					New Pye-street do.	6	0		
Lovell		3	0	0	Mrs. Davidson, Little				
J. Moore, Esq. (A.)		5	0	0	Gray's-inn-lane, Box				
For Nat. Tea. Joseph					and fines	0	0		
Moore		10	0	0	Missionary Boxes of—				
Anonymous		50	0	0	Mrs. Martin	0	0		
From the British and For-					Mr. Murrell, Globe-fields,				
oreign Bible Society, for					Family-box	1	1	0	
Urdu New Testament	250	18	6		II. M. for the Orphans				
C. Mitchell, M.D., and					at Raratonga	1	7	0	
Mrs. Mitchell		10	0	0	Mrs. Potter and Mrs.				
X. Y. Z.		20	0	0	Williams, for the Nat.				
Mr. Bekenn		1	0	0	Tea. Edward Cook	10	0	0	
Rev. Dr. Henderson		2	2	0	Collected by Misses Mes-				
Seven months savings, by					ser and Mather, for				
the children of a family					the Schools at Mirza-				
abstaining from sugar					por				
and butter	0	13	6		Adelphi	21	16		
Bartholomew Claypon,					Sunday-school	1	6	0	
Esq.	12	0	0		Albany Chapel, Camber-	3	3	0	
Collected by Master G. B.					well	19	0	0	
James		1	6	0	Albany Chapel, Re-				
Dr. Caldwell		5	0	0	gent's Park	53	11	10	
Miss Cole		1	1	0	Sunday-school	2	14		
A few Friends by Mrs.					Mr. Gypson's Work-				
White, Brownlow-st.	10	2	0		men	9	16	2	
IOU	20	0			424s. 2s. 4d.				
Collection at Juv. Meeting					Albion Chapel	118	2	9	
on Easter Tuesday	34	10	11		Mrs. Scott of Esher, and				
Miss —, Torrington-					Mrs. Box	8	5		
square	5	0	0		Sabbath-school	3	9	11	
Mrs. Evans		1	0	0	Ladies Sale of Fancy				
E. E. A.		10	0	0	and useful articles,				
A Friend to Missions, a					including 5s. 10s. from				
thank-offering	17	10	0		Mrs. Broadfoot, and				
J. Procter, Esq.	20	0	0		Miss Sutherland	50	0	0	
R. C. L. Bevan, Esq.	50	0	0		A Box of Clothes for				
Honour the Lord with the					Mr. Moffat's Station,				
first-fruits of all thine					by Miss Sutherland	20	0	0	
increase	0	10			Towards a printing press				
T. E. W. (A.)	10	0			for Berhampore	0	0		
W. a free-will offering	0	5			234s. 14s. 2d.				
					Aldermanbury				
					Sunday-school				
					Barbican	221	13s. 3d.		
					Bethnal-green	20	0	11	
					Sunday-school	10	6	10	
					30s. 7s. 9d.				
					Bishopsgate Chapel	72	5	6	
					Sunday-school	30	16	5	
					105s. 1s. 11d.				
					Brixton-hill	128	3	1	
					For Noyor Schools	1	11	6	
					Young Gentlemen at				
					Mr. Jardine's, for				
					Communion Services				
					for Mr. Barrett and				
					Mr. T. Slatyer	5	5	0	
					Sunday-school Girls	3	2	11	
					138s. 2s. 6d.				
					New Broad street	120	19	2	
					For Christian Institu-				
					tion at Calcutta	5	1	0	
					For Fem. Education	1	0	0	
					Sunday-school	10	0	0	
					137s. 2d.				
					Bow, Harley street	2	0	0	
					Camberwell	153	0	0	
					Sunday-school	1	9	2	
					151s. 9s. 2d.				
					2 Chapel-street, Soho	26	15	11	
					Clapham, Park-road	39	9	0	
					Clapton	129	10	6	
					Sunday-schools	2	2	10	
					131s. 13s. 4d.				
					Claremont Chapel	79	3	6	
					For Noyor Schools	0	17	6	
					Sunday-schools	2	16	6	
					82s. 17s. 6d.				
					Craven Chapel, Ladies'				
					Aux. Soc.	176	6	10	
					Youthful Branch	61	11	5	
					237s. 18s. 3d.				
					Crown-Court	2	6	0	
					Esher-street, Kennington	11	9	0	

Letter-lane	93	11	Lower-street	169	3	3	Mrs. Sherman	70	0	5
Sunday-schools	1	17	Sunday school	3	17	4	Miss Rideal	8	7	0
95 <i>l.</i> 9 <i>s.</i>			For Nat. Tea. J. York-				583 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i>	139	14	2
Finsbury Chapel	69	2	ney	10	0	0	Fabernacle	26	15	9
For Nat. Tea. Alexan-	10	0	For Calcutta Schools	10	0	0	Catechetical and Sun-			
der Fletcher	4	18	For Wid. and Or. Fund	10	0	0	day schools	26	15	9
Sabbath-school	84 <i>l.</i> 6 <i>d.</i>		203 <i>l.</i> 7 <i>d.</i>				166 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>			
Guildford-street, South-	47	15	Donbridge Chapel	10			New Tabernacle, 3 year	41	19	5
wark			Sunday-school	3			Catechetical Schools	10	17	6
			For Nat. Girls, M. E.				52 <i>l.</i> 16 <i>s.</i> 1 <i>d.</i>			
Hackney, St. Thomas's-	189	4	Lammin and M. Ton,	6			Trinity Chapel, Philip's-	6	19	6
square	20	0	bridge	70 <i>l.</i> 8 <i>s.</i> 7 <i>d.</i>			street, Kingsland-road			
For Nat. Teachers	2	2	Union Chapel	220			Trinity Chapel, Poplar,			
Sunday schools	9	11	Legacy of late Mrs. Brig-	10			Collections after Ser-	51	13	8
For Kat River Station	3	10	nal	50			mons by Rev. G. Smith			
Cold Bath-lane Sunday-	76	12	J. Trueman, Jun. Esq.	3			Trevor Chapel, Brompton,			
school	224 <i>l.</i> 11 <i>s.</i> 4 <i>d.</i>		For Native Boy, Pa 1	10			Annual Subscriptions	78	15	0
Special Collection, &c.	5	0	Lewis	10			Collectors' Cards and	63	1	5
Old Gravel Pit Meeting	51	1	For Nat. Tea. J. Wat-	0			Books			
Collected by Miss Col-			son	10			For Mrs. Legge's Schs.	9	5	0
lison			For Wid. and Or. Fund	10			at Malacca, on acco.	18	0	0
Hare-court			Sunday-school, on acco.	0			For the Nat. Teacher			
Holywell Mount, Ladies'			Do. Frenchmen's Co-	0			John Morrison	5	10	0
Auxiliary	127	14	lony	314 <i>l.</i> 3 <i>d.</i>			Gillingham-street, Sun-			
Juvenile Association	31	1	A few Friends at High-	2			day-school	5	10	0
161 <i>l.</i> 19 <i>s.</i> 6 <i>d.</i>			bury, by Miss M. Kel-	11			Trevor Chapel Girls'			
Hope-street Chapel	7	18	sall	50			Day-school	0	7	0
Horseydown, Union Cha.	45	8	Nun-green, Peckham-rye				Children of Trevor Ch.	35	0	0
Sunday-sch. Assoc.	10	0	Orange-street	130			Sunday-school	7	1	7
55 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i>			Paddington Chapel	10			Teachers of ditto	52	11	4
Hoxton Academy	162	15	Sunday-school	110 <i>l.</i> 1 <i>s.</i>			Anniver. Collections	265	5	10
Sunday-school	7	1	Peckham, Fem. Br.	71	8		Less exps	11	5 <i>s.</i> 6 <i>d.</i>	
Jamaica-row	93	1	Male Branch	89	7		Union-street, Southwark—			
Jewin Crescent	14	19	For N. Tea. W. B. Col-				Female Branch	98	7	4
Kennington Sunday-sch.	1	10	lyer, and J. Reid	32	0		Sunday-schools	1	11	10
by Mr. Wicks			195 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i>				Legacy, per Miss S. Lit-			
Kensington	135	3	Pimlico	26	16		tlewood	5	0	0
Sunday-school	23	11	Sunday-school	4	11		For Native Girls, Mary			
For N. Tea. at Benares,			For Boy at Benares, F.				and Emily	5	10	0
Robert Vaughan	15	0	Starkey	3	0	0	A Friend, per late Mrs.			
173 <i>l.</i> 18 <i>s.</i>			For Nat. Tea. E. A.	10	0	0	Arundel for a Native			
Kingsland, Juvenile As-			Punn	11 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i>			Girl, for four years, to			
sociation	25	2	Poultry Chapel	260	18	1	be called Mary Faith-	12	0	0
Female do.	14	6	Sunday-school	3	3		ful			
Male do.	25	15	For Wid. and Or. Fund	0	6		Male Branch	13	6	7
95 <i>l.</i> 4 <i>s.</i> 3 <i>d.</i>			4 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i>				For Orphan School, at			
Latimer Chapel	24	16	Silver-street	60	11		Vizagapatam	1	15	4
Sunday-school	10	6	For N. Tea. J. Bennett	12	0		For Wid. and Or. Fund	6	1	0
For Nat. Girl, Alice			72 <i>l.</i> 11 <i>s.</i> 7 <i>d.</i>				Sunday-school	2	12	8
Saunders	1	10	Spa Fields	12	3		176 <i>l.</i> 10 <i>s.</i> 9 <i>d.</i>			
364 <i>l.</i> 13 <i>s.</i>			Sunday-school				Walthamstow	68	0	11
Limehouse Chapel	3	3	83 <i>l.</i> 12 <i>s.</i> 3 <i>d.</i>				For the Ma'agasy	51	0	6
Maberly Chapel	18	15	Stepney, Male Branch	59	10		For Vizagapatam	0	10	0
Charles-st. Sunday-sch.	3	12	Sunday-schools	14			For Wid. and Or. Fund	4	8	10
For Chinese Mission	2	5	Female Branch	143			124 <i>l.</i> 0 <i>s.</i> 3 <i>d.</i>			
For Wid. and Or. Fund			For Fem. Educa. viz.—				Walworth	57	1	6
United Sac. Col.	7	16	At Nagercoil	9	0		For Mrs. Williams	1	0	0
132 <i>l.</i> 10 <i>s.</i> 1 <i>d.</i>			At Vizagapatam	18	0		For Nat. Girls at Tre-			
Marlborough Chapel	102	15	At Pinang	2			vandrum	5	0	0
			At Neyoor	9			363 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>			
Neckinger-road	37	13	256 <i>l.</i> 1 <i>s.</i> 9 <i>d.</i>				Weyhouse	43	11	8
Sunday-school	4	14	Stockwell	139			Well-street	59	18	9
121 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i>			Sunday-school	1			For Girl at Benar	3	0	0
New-court, Carey street	16	18	149 <i>l.</i> 11 <i>s.</i> 3 <i>d.</i>				For N. Tea. A. Waugh	10	0	0
For Mrs. Mather's Schs.			Stoke Newington	131			72 <i>l.</i> 18 <i>s.</i> 9 <i>d.</i>			
Mirzapore	26	10	Sunday-school	1			Wycliffe Chapel—			
734 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i>			1364 <i>l.</i> 9 <i>s.</i> 5 <i>d.</i>				Young Ladies' Assoc.	116	1	
North London and Islington.			Surrey Chapel	445			Mrs. W. Fletcher	10	0	0
Barnaby Chapel	29	17	Sunday-schools	2			school at Kat River	33	4	0
Sunday-school	424 <i>l.</i> 10 <i>s.</i>		Ladies Association, col-				Collections	40	0	0
			lected by—				Young Men's Assoc.	40	0	0
Holloway Chapel	74	7	Miss Dix				200 <i>l.</i>			
Sunday-school	7	2	Miss Gee				Bedfordshire.			
814 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i>			Miss Hadland				Amphill and Maulden, a			
Islington Chapel	82	3	Miss Howard				moiety	12		
Sunday-school	5	11	Mrs. Jones				Proceeds of Lecture on			
For Nat. Tea. B. S. Hol-			Miss S. Killick				Sacred geography, by			
lis, and J. Stephenson	20	0	Miss H. Newson	7			Rev. J. Bird, for Be-			
107 <i>l.</i> 15 <i>s.</i>			Miss Peterson	5			nares Mission	3		
			Mrs. Robinson	2			15 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i>			

£ s. d.			£ s. d.			£ s. d.					
Bedford, Mrs. Hillyard and friends, for a girl at Nagercoil	2	5	0	Sunday-school	10	0	0	North Tawton	5	7	3
Old Meeting, moiety of Subscriptions	37	13	6	Little Shelford	0	1	0	Braunton	4	7	6
A Friend	5	0	0	Less exps. 2l. 10s. 4d.	80	6	6	Less exps. 5l. 19s. 10d.	86	4	5
For Nat. Tea. on acco.	5	5	0	North East Aux. moiety of Subscription	29			Ashburton	21	6	
47l. 18s. 6d.				Fordham	2	2	10	Chudleigh	8	0	
Turvey, for N. Tea. Legh Richmond	10	0	0	For Wid. & Or. Fund	0	14	0	Exeter, Castle-street	100	14	4
				32l.				For Nat. School	20	0	0
				Soham	14	6	0	For N. Tea. J. L. Glyde	10	0	0
<i>Berkshire.</i>			<i>Cheshire.</i>			180l. 14s. 4d.					
Aux. Soc. per J. Andrews, Esq.—				Chester Aux. Society—				Grosvenor Chapel	4	0	0
Aston	11	6	0	Annual Collections	128			Exmouth	14	4	10
Hungerford	5	9		Subscription	31			Ottery	11	9	0
Mortimer	24	4		Workmen at Roodee Foundry, for Beechu-				For N. Tea. J. Boun-			
Pangbourne	7	0	0	ana Mission	10	6		sall	6	6	0
Reading	64	11	10	Missionary-boxes	17	14		17l. 15s.			
Broad-street	94	13	8	Legacy of late Mrs. Ann Davies	10	10	0	Plymouth, Norley Chapel, additional	1	1	0
Castle-street	63	16	6	Ladies' Branch	27	16	11	Teignmouth	12	15	3
Twyford	1	14	3	Two Mills	1	17	11	For Nat. Tea. S. S. Walker	10	0	0
Ditto	1	5	0	Saughall Mis. Box	0	5	6	22l. 13s. 3d.			
Less exps. 2l. 1s.	271	17	6	Knutsford	16	5		Torquay	23	5	2
Abingdon	32	5	0	Northwich	25	17	0	For Nat. School	0	10	0
Newbury	80	11	8	Altrincham	25	0	0	Towards Torquay Chap- el in Travancore	8	10	0
Ladies' Association	43	0	5	Saighton	1	17	8	34l. 5s. 2d.			
For C. March, S. Dry- land, and E. Stair, at Calcutta	9			Miss Wynne, Wharton Col. at Trevallyn and Rasset	4	2	2	Totnes	18	0	0
Towards the buildings for the female depart- ment of the Christian Institution, Calcutta	22			Tarvin	3	4	0	Paignton	7	10	0
155l. 3s. 7d.				Tattenhall	46	19	0	Morleigh	1	10	0
Wallingford	40	0	0	For N. Tea. W. Colley	10	0	0	Dartmouth	36	17	0
Windsor	123	17	3	Less exps. 21l. 19s. 11d.	340	4	2	For Native Tea. John Flavell Stenner	10		
For Nat. Tea. A. Red- ford, and J. Stough- ton	20	0		Hatherlow	0	0		46l. 17s. —			
143l. 17s. 3d.				Macclesfield, Townley-st.	20	15		<i>Dorsetshire.</i>			
Warfield, Mrs. John Rose, year	0	10	6	For Nat. Tea. J. Rath- bore	10	0		Per Rev. J. Smith—			
Eliza Jones	0	5	0	Haslington	13	16		Corfe Castle	2	10	
15s. 6d.				Sandbach and Wheelock	9	3		Dorchester, Mrs. Wil- liams	0	10	
				53l. 15s. 1d.				Wareham, West-street	4	13	
				Stockport, Hanover Cha.	10	0	0	7l. 18s. 7d.			
				Orchard-street	3	18	4	Beaminster	20	0	
				For N. Tea. J. Wadding- ton, and M. Sing	20	0		Bridport, Miss Wilms- hurst's Young Ladies, for Female Education	10	0	
				For Mrs. Mather's Sch. Mirzapore	5	0		Dorchester	6	7	
				28l. 18s. 4d.				Lyme	13	7	3
				Tabernacle	14	4		Sunday-school	4	4	2
				For Native Girl, to be called Robertina Dry- den	3	0		For Nat. Girl at Cal- cutta, Marion	3	0	0
				17l. 4s. 8d.				20l. 11s. 5d.			
				Tintwistle	26	17		Poole	64	17	6
				<i>Cornwall.</i>				Sunday-school	6	8	1
				Mylor, Mr. and Mrs. Rich- ards, per Rev. T. Wild- bore	300	0		Do. Parkstone	5	10	0
				(D.)				For N. Tea. T. Durant	10	0	0
				<i>Cumberland.</i>				86l. 15s. 7d.			
				Skirwith Abbey, W. Par- ker, Esq.	1	1		Salisbury, per Miss Tay- lor	5	11	4
				Less exps. 4l. 10s.	175	0	7	Upway	6	10	0
				Whitehaven Juv. Soc.	10	0		Wareham Old Meeting	17	1	2
				For N. Tea. J. Helliwell	15	0	0	Feymouth, Rev. J. C. Bodwell	51	4	5
				25l. —				Sunday-school	13	9	10
				<i>Derbyshire.</i>				Do. Hope Chapel	2	2	7
				Belper Sunday-school	7	0	0	66l. 16s. 10d.			
				Charlesworth	29	10	0	Sherborne	70	14	8
				Dronfield	11	0	0	Sunday-school	9	10	5
				<i>Devonshire.</i>				80l. 5s. 1d.			
				North Aux. Soc.—				<i>Durham.</i>			
				Barnstaple	20	15	10	South Aux. Society—			
				Hildeford	36	11	6	Barnard Castle	17	5	8
				For the School at the Kuruman	2	0	0	Darlington	25	6	0
				Appledore	14	0	0	For Nat. Schools	6	1	0
				Torrington	9	2	2	Staindrop	5	10	8
								Stockton	7	18	0
								Yarm	3	3	6
								Less exps. 9l. 6s. 10d.	56	5	0

	£	s.		£	s.	d.		£	s.	d.
Middleton, Rev. W. Byers	1	0	Moreton-in-Marsh	11	3	4	Somersham	3	0	0
South Shields	3	18	<i>Hampshire.</i>				Bluntham	14	1	7
Sunday-school	3	11	North Aux. Society—				Ramsay	5	19	5
74s. 6d.			Alton	18			Less exps. 4l. 15s. 9d.	118	7	6
Sunderland	51	7	Sunday-school	2			<i>Isle of Wight.</i>			
Sunday-school	0	9	Basingstoke	29			Newport, St. James' st.	42	17	7
For Sunderland School,			Sunday-school	1			Chapel			
Bellary	10	0	For Orph. School Ber-				For Nat. Tea. R.			
Erington-lane	1	9	hampore	3			Lonsdale	10	0	0
Monkwearmouth	21	0	Cronall	3			For Nat. Girl, Mary			
Houghton-le-Spring	1	4	Hurstbourne	4			Tupper	2	5	0
Less exps. 3l. 8s.	82	2	Odiham	46			For Sch. at Benares	5	0	0
<i>Essex.</i>			For Nat. Tea. W. Ro-				For Wid. & Or. Fund	3	10	0
Aux. Soc. balance for			berts	10			Sunday-school	1	3	0
1841, in addition to			Overton	3			64l. 15s. 7d.			
1840, 1d. previously ac-			Whitchurch	3			Node-hill, for Nat. Tea.			
knowledge	7	17	126l. 7s. 7d.	45			D. Tyerman	10	0	0
Thaxted Sunday-school,			For Nat. Tea. Provi-				Ventnor	17	17	2
for an Orphan at Ber-			dence	10			<i>Kent.</i>			
hampore, to be called			55l. 5s.				Per E. Brock, Esq.—			
Thaxted Sewell	3	0	Alresford	9			Ashford	11	9	1
Horndon, Legacy of the			Sunday-school	1	14	3	Cranbrook	4	0	0
late Mr. Robt. Pearl,			Pordingridge	25			Canterbury, Guildhall			
less duty	45	0	Gosport, Rev. J. E. Good	16			Chapel	61	6	6
A Friend, for the Ma-			Rev. S. Willis	5			Chatham	85	7	4
lagasy	1	0	Petersfield, from the Sun-				Sunday-schools	9	13	7
Statford, Brickfield's Cha.	4	16	day-school, for N. Tea.				For Nat. Tea. J. Siat-			
Sunday-school	0	17	Thomas Wallace	10			terrie	10	0	0
5l. 13s. 5d.			Portsea, in addition to				Dover, Russell-street	27	17	7
Upton, Forest Gate	20	0	161l. 1s. 2d. acknow-				Faversham	17	0	8
Woodford	2	0	ledged in February	4			Sunday-school	2	13	11
Sunday-school	0	9	Buckland Chapel	11			Sutton Valence	26	15	2
2l. 10s.			Sunday-school	0	9		Sunday-school	0	14	2
Brentwood Sunday-sch.	1	0	15l. 2s. 2d.				Marden	17	0	3
<i>Gloucestershire.</i>			Stockbridge	4			Maidstone	51	4	11
Aux. Society—			Sunday-school, for Nat.				Lenham	5	0	0
Blakeney	7	4	Schools	4			Tonbridge	12	1	8
Cambridge	0	16	9l.				Wingham	7	12	0
Chalfont	10	1	Totton and Marchwood	11			Sunday-school	3	4	9
Chedworth	3	0	Sunday-school	0			Whitstable	14	6	8
Cheltenham			11l. 11s. 8d.				Less exps. 3l. 13s.	377	5	11
Cheltenham Chapel	17	4	Winchester	36			Lewisham	28	7	10
Highbury Chapel	65	3	Sunday-school	5			Canterbury, Lady Hunt-			
Cirencester	19	7	42l.				ington's Chapel	6	0	0
Ebberley	7	17	<i>Herefordshire.</i>				Deal	23		
Frampton-on-Severn	22	6	Hereford—				Dover, Zion Chapel	12	15	6
Gloucester—			Eign Brook Chapel	4	13	8	Sunday-school	0	11	0
Southgate	10	8	Sunday-school	0	18		13l. 6s. 6d.			
For School at Trevan-			For Nat. Tea. Eign				Gravesend	67	13	8
drum	2	5	Brook	10	0	0	Northfleet Sunday-sch.	1	0	0
St. Mary's-square	6	4	Berrington-street	3	0	0	J. Bennett, Esq.	1	1	0
Kingswood	12	7	Sunday-school	0	6	2	69l. 14s. 8d.			
Mitchel Dean	1	7	Sutton	0	12	0	Greenhithe Sunday-sch.	0	17	0
North Nibley	2	1	Ledbury	11	18	0	Greenwich-road	69	3	3
Painswick	7	14	Less exps. 2l. 4s. 1d.	29	4	6	New Cross	8	1	5
Hodborough	29	7	Ross, a moiety	8			Ramsgate	89	10	6
Huardean	3	0	Whitchurch, Doward Cha.	1			Sunday school	6	4	2
Hoscombe	1	0	<i>Hertfordshire.</i>				55l. 14s. 8d.			
Stonehouse	7	2	Great Berkhamstead	16			Sharners, per Mrs. Bar-			
Stroud—			Sunday-school	0			nard	5	10	0
Old Chapel	41	0	for Fem. Education.	0			Sandwich	4	0	0
Bedford street	57	14	17l. 7s. 6d.				Tunbridge Wells	17	0	6
For School at Tievian-			Bushey, in addition to 15l.				Sunday-school	2	19	0
drum	2	5	acknowledged in March				Pembury	3	11	4
Tetbury	4	16	For Wid. and Or. Fund	2			Bell's Ewe-green	2	14	0
Tewksbury	43	14	3l. 2s. 7d.				26l. 4s. 10d.			
Wickwar	5	0	Hoddesdon, per Miss Ellis,				Westerham Sunday-sch.	1	3	9
Wotton-under-edge, Old			for the Nat. Girl Annie,				Woolwich	55	2	0
Town	4	0	at Neyour	2			Eltham	1	12	0
Less exps. 21l. 12s. 7d.	402	17	A Gardener, per Rev.				56l. 14s.			
Wotton-under-edge—			W. Ellis	0			Horne Bay, Rev. W. C.			
Tabernacle, Rev. R.			St. Albans, per Rev. J.				Loveless	3	3	0
Knill	27	15	Harris	10			Keston	7	10	0
For Native Girl, Julia			<i>Huntingdonshire.</i>				Depton	20	3	10
Knill	2	10	Huntingdon	22			0			
For Boy and Girl, Row-			St. Ives	45			0			
land and Mary Hill	4	10	A Friend	10			0			
34l. 15s.			Ditto	10			0			
			Ditto	12			0			

Lancashire.				Hall Fold Chapel				For N. Tea. J. S. Baker			
£	s.	d.		£	s.	d.		£	s.	d.	
East Aux. Soc. per S.				11	0	1		10	0	0	
Fletcher, Esq.—				—	—	—		Sunday-school for R.			
Ashton-under-Lyne	145	2		Less exps. 3l. 4s. 2d.	118	6	1	Porter and M. Dexter,			
Mrs. Wareing, for N.				Lancaster	35	15	2	ter, at Berhampore..	6	0	0
Tea J. Buckley and				For Nat. Tea. Samue				For Native Schools	2	17	6
J. Wareing	20	0	0	Bell and Martha Or-				52l. 10s.			
Mrs. H. Crompton, for				mandy	10	0	0	Tottenham & Edmonton..	48	10	6
N. Tea R. B. Knill,				45l. 15s. 2d.				Twickenham	8	8	10
and R. B. Doddridge	30	0	0	Per S. Job, Esq.—				Wilkesden	4	19	6
Ditto, for So. Sea Mis-				Liverpool, Gt. George's-				Uxbridge Congregational			
sion	60	0	0	street Juvenile Soc.,				Church	10	10	11
Do, for Ebenezer Fem.				for Female Orphan Sch.				Monmouthshire.			
School	10	0	0	at Madras	59	7	4	Tredegar	1	10	4
265l. 2s.				Second annual payment				Sunday-school	10	5	4
Bolton, Duke's-alley	59	3	4	under the will of the				Sirhowy	5	11	8
For Native Teachers	20	0	0	late Jas. Cropper, Esq.	100	0	0	Sunday-school	4	11	7
Mawdsley street	85	2	6	Runcorn	30	0	0	21l. 18s. 11d.			
Bury, Bethel Chapel	7	16		Interest	0	1	2	Nottinghamshire.			
For Nat. Teachers, S.				189l. 8s 6d.				Crick	6	0	0
Bethel and O. Hey				reston	52	8	6	For native boy, James			
wood	20	0	0	For Chinese girl in Mrs.				Clement	2	0	0
New Road Chapel	19	10	4	Dyer's School	5	0	0	8l. 10s.	21	5	0
Castle Croft Chapel	9	0	0	For Elizabeth Brown				Oundle			
J. R. Kay, Esq.	1			t Surat	2	10	0	For Chinese youth at			
Fdgworth Moor	3	0		59l. 18s. 6d.				Malacca, Godfrey Jel-			
Halshaw Moor	156	12		Wigan Aux. per T. Cook,				ley	5	0	0
For African Tea. Bos-				Esq.—				26l. 5s.			
man Bosman	15	0		St. Paul's Chapel	49	12	9	Nottinghamshire.			
Harpurhey, a Sunday-				Sunday-schools	3	0	8	Newark	36	5	3
school Female Class.	2	0		Ashton	2	0	8	Nottingham—			
Hyde	21	15		Golborne	2	0	0	Priar-lane, extra	12	0	0
Manchester				Hindley, St. Paul's	6	11	3	Worksoop	46	2	6
Cooper-street Chapel	15	0	0	Bridge Croft	11	0	0	Northumberland.			
Ducie Chapel	38	11	0	Leigh	6	17	2	Newcastle Aux. Society	19	19	0
For African Teacher E.				West Oughton	6	15	9	Subscriptions	10	0	0
H. Nolan	10	0		Interest	1	1	9	For Tyndale School	10	0	0
Grovenor-st. Chapel	560	2		Less exps 3l. 9s				Annual Collections	60	14	9
For Native Teacher R.				83 11 0				Ladies Association	9	12	6
Fletcher	10	0		Lincolnshire.				For Girl at Neyoor,			
Hope Chapel	135	3	2	Boston	37			Ann Friend	1	10	0
Hulme Chapel	30	19	7	Sunday-school	0	18	6	Postern Chapel	25	4	7
Mosley-street Chapel	615	11	0	38l. 13s 2d.				St. James's do	22	8	11
Rusholme-road Chapel	158	4		Gainsborough	31	17	4	Blyth	1	4	0
Tipping-street Chapel	30	0		Sunday-school	1	8	8	Horsley	1	16	0
Chapel-street Chapel	139	4		33l. 6s.				Haydon Bridge	1	1	6
Loyd-street Chapel	20	0		Lincoln—				North Middleton	2	0	0
New Windsor Chapel	20	0		Zion Chapel	30	10		Ryton	0	11	2
Charlestown Chapel	5	4		Sunday-school	0			Rothbury	2	2	0
Public Meeting	97	5		Newland Chapel	62	12		Swalwell	0	18	0
Annual Sermon	43	15	0	For Lincoln school in				Wooler	5	17	6
Public Breakfast	42	4	0	Cafferland	0			Winlaton	1	0	0
For Female Education	28	0	0	For Orphan girl, Capp.	3	0		Less exps. 3l. 18s. 16d.	162	1	1
W. Nield, Esq.	100	0	0	Less exps. 3l. 17s. 7d.	107	10	6	Alnwick Unit. Secession,			
Isaac Creadson, Esq.	50	0		Wisbech	30	0	0	Rev D. Paterson	28	0	0
A Friend, per S. Flet-				Middlesex.				Berwick, Rev. Dr. Bal			
cher, Esq.	50	0		North Middlesex and So.				mer's	9	0	0
W. Newall, Esq.	10	0		Hertha. Aux. Soc.—				Member of the Congrega-			
A Friend, per Rev. Dr.				Knield, Lady Hunting-				tion	5	0	0
Clunie	20	0	0	don's Chapel	6	11	6	11l.			
Joseph Creadson, Esq	25	0	0	Independent Chapel	78	10	2	Newcastle, Mrs. George			
A class of boys	2	0	0	Sunday-school	1	0	4	Finay and friends, for			
Rusholme	12	0	0	Baker-street ditto	0	15	6	Mrs. Lecher's Orphan			
Patricroft	11	15	9	Highway				Asylum at Berhampore	6	0	0
Oldham, Greenacres	11	6	0	Less exps. 2l. 14s. 4d.	87	14	2	North Shields	93	2	0
Queen street Chapel	4	18	11	Barnet	21	18	9	Sabbath-school	1	9	6
Hop-Chapel	18	10	8	Sunday-school	6	15	0	A Friend, for Native			
Greenacres Lodge, pro-				28l. 14s. 6d.				Schools	3	0	0
ceeds of a bazaar by				Brentford, Boston lane				For Nat. Tea. W. H.			
the young ladies of				Chapel	21	3	3	Stowell, A. Jack, and			
Messrs. Powell's es-				Sunday-school	0	4	4	F. Young	30	0	0
tablishment	28	0	0	21d. 7s. 7d.				127l. 11s. 6d.			
Staley Bridge	15	12	0	Hammersmith, George-				Orfordshire.			
Walmesley	10	5	0	yard	17	1	4	Henley-on-Thames	86	16	9
Denton	2	7	10	Ponder's End	32	11	0	For N. Tea. T. Rutter	10	0	0
Interest	6	6	4	Sunday school	3	5	0	For Schs. at Mauritius	15	0	0
Less exps. 14l. 2s. 9d	3,048	9	8	35l. 16s. 10d.				For Do. Nagereol	4	0	0
Rochdale, Providence				Staines	33	12	6	Stoke Row	2	0	0
Chapel	77	9	9	Orfordshire.				Pheasant's Hill	7	5	0
Sunday-school	5	11	5	Henley-on-Thames	86	16	9	Burchess Green	4	0	0
St. Stephen's Church	17	9	0	For N. Tea. T. Rutter	10	0	0	Nettlebed	1	11	5
Miss Brown (D.)	10	0	0	For Schs. at Mauritius	15	0	0				

	£	s.	d.		£	s.	d.		£	s.	d.
Peppard	3	8	2	R. R. Richmond.....	0	10	0	Miss Pawsey, per Rev.			
Less exps. 17. 10s. 10d.....	132	1		Epam	30	10	2	R. Elliott.....(D.)	50	0	0
Oxford	58	19		For Nat. Teacher	3	19	2	118s. 2s. 3d.			
<i>Rutlandshire.</i>				34l. 9s. 4d.				Highworth	10	0	0
Uppingham	76	7		Farnham	16	11	0	Hindon	0	3	10
Sunday-school	1	8	2	Sunday-school.....	0	9	0	Cricklade and Ashton ..	6	9	9
For Female Education	3	19	6	17l.				Caine, per Mr. H. Bow-			
For N. Tea. Jn. Green	10	0	0	Guildford	20	17	2	man, for education at			
91l. 14s. 8d.				Sunday-school.....	0	13	6	Mr. Birt's station, Caf-			
Oakham	7	13	6	21l. 10s. 8d.				ferland	10	0	0
<i>Shropshire.</i>				Haslemere	3	10	10	Trowbridge, Tabernacle ..	40	0	0
North Salop Aux. Soc.—				Sunday-school.....	0	11	2	Holt	8	5	0
Clive	4	15	0	Passfield	1	0	6	2 Avel Iry	4	0	0
Broseley	2	15	0	5l. 2s. 6d.				Mere	38	7	7
Ellesmere	13	12	1	Kingston	43	0	11	Wootton Bassett.....	15	0	0
Sunday-school	6	11	8	Sunday-school.....	0	6	9	<i>Yorkshire.</i>			
For Native Schools.....	4	0	0	43l. 7s. 8d.				Hull and East Riding			
Hadnall	6	19	4	Morden Hall—				Aux. Soc.—			
Wem	18	8	11	Rev. J. White	5	5	0	Hull, Ann. Collections.....	239	19	4
For N. Tea. D. Simpson	10	0	0	Mrs. White's Mission-				Public Breakfast.....	126	8	7
Whitechurch	67	3	6	ary Box	3	18	3	For N. Tea. G. Lambert ..	10	0	0
For N. Tea. E. J. D.				9l. 3s. 3d.				For Nat. Girl Susan-			
Williams	10	0	0	Mortlake	5	12	1	nah Clarke	2	10	0
Wistanswick and Wol-				Mitcham	25	0	0	Annual Subscriptions ..	47	3	6
erton	14	8	10	Norwood	32	19	1	Ladies' and Juv. Assoc.	72	16	6
Less exps. 5s.....	188	9	1	Sunday-school.....	0	5	5	Beverley	68	10	6
Bridgnorth	39	12	6	33l. 4s. 6d.				For N. Tea. R. Levett ..	10	0	0
For N. Tea S Barber	10	0	0	20l. 9s. 2d.				Cottingham	37	12	6
49l. 12s. 6d.				T. Kingsbury, Esq. (A.)	5	5	0	For School in India	10	0	0
Donington	9	0	0	Wandsworth	38	14	1	Swanland	23	15	9
Ludlow	31	1	1	Sunday-school.....	0	16	1	Beeford	1	15	0
Newport	42	4	2	For Native Girl, Eliza				Hornsea	6	19	1
				Hickson	3	0	0	Long Riston	2	11	0
Oswestry	66	11	1	42l. 10s. 2d.				Driffield	10	17	0
Sunday-school.....	0	18	6	Richmond.....	29	8	0	Skipsea	15	0	0
Donagay	11	0	0	<i>Surrey.</i>				Less exps 26l. 7s. 1d.....	639	11	8
For N. Boy J. Griffiths ..	2	0	0	Auxiliary Society, per				Sunday-schools at Long			
Sarney	5	13	2	Rev. J. N. Gouley	522	7	0	Riston, Swinton, Little			
Rayton	2	17	0	East Grinstead.....	8	19	4	Driffield, North Fro-			
89l. 3s.				Mr Js. Lambert (dec)	20	0	0	dingham, Kirkburn,			
Shrewsbury	89	1	1	Sunday-school.....	0	6	8	East Halton, Glembling,			
<i>Somersetshire.</i>				2	0	0		and Skipsea, by Mr. S.			
Bath, Mrs Roberts	1	1	0	34l. 6s.				Wride	2		
Fronne, Zion Chapel	118	5	0	<i>Warwickshire.</i>				Pickering	22		
Sunday-school	2	0	0	Coventry Branch—				For Female Education ..	2	0	0
Horsingham	1	0	0	Atherstone	23	14	6	For the Malagash	20	18	6
Chapmanslade	3	17	0	Bedworth	1	9	0	125l. 5s. 10d.			
Trudox Hill.....	3	11	0	Chapel End	7	12	6	Whitby	91	9	9
128l. 16s.				Coventry				Sunday-schools	4	14	7
Poundsford Park, Thos.				West Orchard Chapel..	47	12	3	For Female schools	40	0	0
Thompson, Esq. "to				For N. Tea. J. Jerard...	10	0	0	For N. Tea. Whitby	10	0	0
and the Directors in their				For N. Boys T. C. Mead				For N. Girls S.M. Potter			
exertions to create a mis-				and S. Reader	5	0	0	and S. M. Buchanan ..	3	0	0
sonary spirit in our juve-				For Nat Girls H. D. A.				gash, as a Nat. Tea.,			
venile population".....	105	0	0	Hawkes and E. Parkes	3	0	0	Whitby	21	2	6
Taunton Sabbath-school				Vicar-lane Chapel.....	35	9	9	Kirkby Moorside	0	15	0
Association, per Mr.				Will-street Chapel.....	9	18	0	Pickering	3	16	1
S. Pollard.....	20	4	6	Kenilworth	7	2	0	Less exps. 7l. 6s. 6d.....	167	11	5
<i>Staffordshire.</i>				Le	44	19	0	York Central Aux.—			
Hanley	14	3	10	Sunday-school.....	6	9	3	York, Public Meeting	22	8	0
Sunday-school	5	8	0	For Nat. Tea. P. W.				For N. Tea. J. Parsons ..	10	0	0
For N. Tea S. Newland				Ramsay, R. Parker,				Salem Chapel	123	9	1
21l. 8s. 4d.				and J. Gill	30	0	0	For Nat. Schools	2	5	0
Shelton, Crunswick Chpl.	3	4	11	Stretton-under-Losse ..	3	14	0	Walmgate Sunday-sch.	1	9	0
<i>Suffolk.</i>				Warwick	47	14	5	Lendal Chapel	42	12	7
Bury St. Edmunds, Whi-				Less exps. 17l. 2s. 8d.....	266	7	0	Boroughbridge	3	1	0
ting street	12	15	0	Great Bridge, Salem Cha.	13	0	0	Goole	87	0	0
Ipswich, Mrs. Buck, for				Birmingham, for N. Tea.				Great Ouseburn	28	9	6
Mrs. Lewis's Female				Henry Phillips	10	0	0	Green Hammerton	7	2	0
Orphan Asylum, Coim-				Smethwick	30	0	0	Sunday-school.....	0	16	0
butor	2	0	0	<i>Wiltshire.</i>				For Native Schools.....	10	0	0
<i>Surrey.</i>				Codford	13	0	0	Howden	12	0	0
Croydon	67	6	0	Corsham	6	19	0	For N. Tea. Jas. Bruce	10	0	0
Sunday-school.....	1	14	0	Devizes	55	14	11	Knaresborough	19	2	6
69l.				Sunday-school				Sunday-school.....	0	3	0
Dorking	74	7	10	For N. Tea R. Elliott ..	10	0	0	Market Weighton	18	1	2
Sunday-school	7	0	9					Northallerton	16	7	5
81l. 7s. 10d.								4 Sunday-school	2	13	1
								Pocklington	20	4	6

	£	s.		£	s.	d.				
Ripon	13	0		For Nat. boy, W. Bedford.....	2	5	0	Public Meetings.....	42	11
Selby	37	18	4					Communion Services.....	29	10
Shipton	6	6	1	For Nat. Teacher, E. Jukes.....	10	0	0	Social parties.....	5	4
Thirsk	14	17	3	Salem Chapel	9	9	2	Mr. Alsop's Legacy.....	90	0
For Female Education	1	0	0	For Nat. girls, Grace Salem and Martha Arthington	6	6	0	Less exps. 22l. 13s. 6d.	534	7
Less exps. 9l. 19s. 11d....	455	6	2	Marshall-street Chapel	1	8	2	SCOTLAND.		
Harrogate.....	17	14	7	Sunday-school.....	1	3	0	Dumfries, Major and		
Gilling, Mr. Christian	1	0	0	Hunslet	2	6	5	Mrs. Dalzell.....	6	4
York, Mr. J. Backhouse and Friends, for the School-house at Paarl	30	0	0	Potternewton	1	10	0	For Malagash Teachers at Mauritius.....	2	2
Ditto at Philippolis.....	30	0	0	Wortley	3	7	6		8l. 6s.	
Per W. Stanciliffe, Esq.—				Public Meeting	31	1	2	Dalkeith, Sec. Ch. Rev.		
Bradford	47	1	1	Coll. after Sermon	8	0	0	Mr. Brown	15	0
Dewsbury	21	0	0	Public Breakfast	21	0	8	Edinburgh Aux. Soc. per		
Halifax, Zion Chapel.....	65	9	1	Breakfast Tickets	14	11	0	G. Yule, Esq. --		
For native girl, H. Pridie	3	3	0	One-third of Coll. at United Prayer Meeting, (4 years)	33	3	5	Mr. J. Gentle	0	0
Harrison-road	56	10	2	For Widows' and Orphans' Fund.....	16	18	4	A Friend to Missions, per Rev. Dr. Paterson	0	0
For Nat. girl, E. Obery	3	3	0	For Native Schools.....	55	16	6	R. Kinniburgh, Esq.....	0	10
Hopton	88	18	6	Less exps. 67l. 19s. 5d.	733	3	0	Mrs. Dr. Buchanan	2	0
For Nat. Teachers, E. Balme & S. Walker.....	20	0	0	Also a box of clothing, per Mrs. Johns, value	30	0	0	J. Gibson, jun., Esq.....	1	1
For Female Education.....	11	0	0	Per Rev. S. McAll—				Rev. Dr. Dickson.....	1	0
For Widow's and Orphan's Fund.....	10			Doncaster.....	63	10	0	Rev. Dr. Peattie	0	10
Huddersfield—				Hafield.....	5	7	8	J. B. Tod, Esq.....	1	0
Highfield Chapel.....	156			Bawtry	5	0	0	Rev. Dr. Brown	0	10
For Nat. Teachers, B. Moorhouse, H. Venn, W. Cliffe, and W. Samuel (2 years).....	50			Less exps. 7l. 18s. 7d....	65	9	11	Rev. H. Grey	1	0
For Nat. Girls, J. Tennent, M. Hague, and M. A. Browne.....	6	0	0	Per J. Yates, Esq.—				Rev. Dr. Paterson	1	0
For Houghton School.....	20	0	0	Rotherham	65			Miss D. Viner	1	0
For Native School-mistress, S. Bothroyd.....	10	0	0	J. Jackson, Esq.....	5	0	0	Miss Hair	0	5
For Female Education.....	20	0	0	For Nat. Tea. I. Watts, 2 by Students of Masoro' College	39			Miss Smith	0	10
For Widow's and Orphan Fund	5	0	0	West Melton	27	10		Capt. Clephan, R.N.	0	5
Sunday-schools	3	17	7	1				Dr. Keith	1	1
Sowerby	3	0	0	13l. 17s. 4d.				M. Watt, Esq.....	0	10
Less exps. 1l. 14s. 596	8			Rotherham, Mrs. Henry Walker, profits of a piece of music, entitled "The Pilgrim's Hymn"	4	0		Mr. W. A. Thomson	0	10
Newhouse—				Sheffield Aux. Society, Balance from last year	29	7		Admiral Tait	0	10
Miss Houghton(D.)	50	0	0	Lea Croft Chapel	31	13		G. Yule, Esq.....	1	1
Pudsey, Mr. Wade	1	1	0	For Native Tea. W. H. Landells	10	10		Mrs. Bruce, per Miss Haldane	1	0
Leeds Branch, per Mr. G. K. Hirst.—				Howard-street Chapel.....	21	0		Miss Murray	0	10
East Parade Chapel	271	14	1	Queen-street Chapel.....	69	5		Collected by Miss Farquharson—		
Sunday-school.....	5	6	1	A member of the Church per Mr. Eadon	31	0	0	Mrs. Macfarlane.....	5	0
For Nat. Teachers, E. Parsons, and E. It. Hay	20	0	0	Nether Chapel.....	71	1	6	Mrs. A. Fraser.....	0	5
Belgrave Chapel	144	6		Miss Walker, Masbro' House	5	0	0	Miss McCallum.....	0	5
Sunday-school.....	3	0		For Nat. girls, Celeste and Louisa Smith	6	6	0	Mrs. Farquharson	0	10
For Nat. Tea. R. W. Hamilton, (2 years).....	20	0		Garden-street Chapel.....	4	16	7	Mrs. Clephan	1	0
Also a box of clothing for the Kuruman, value 40l.				Mount Zion Chapel	80	16	8	Miss H. Blair	1	0
Queen-street Chapel	38	9		Attercliffe	7	1	4	Miss Macleod	0	10
For Female Education	0	7	6	Wincobank	6	9	0	Mrs. Mathusen	0	5
For N. Tea. T. Scales.....	10	0	0	For Female Education	5	0	0	C. F.	0	1
Byron-street Chapel	35	14	7	Oughtibridge	2	2	4	Mrs. and Misses Bell	1	0
For Native girls, M. Clapham, M. D. Rock, and E. Lee	6	15	6	Woodhouse	4	9	0	Pottobello Seccs. Ch.	2	0
				Wadley	0	16	6	Biggar, United Seccs. Congregation, for N. Tea., Biggar.....	10	0
								Argyle-square Chapel.....	2	16
								Interest.....	0	8
								Less exps. for the year, 1l. 4d..		
								Edinburgh, Messrs. W. Sommerville and Son, for the Native Teacher Solomon	20	
								For the Chinese Scriptures	5	
									25l.	

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

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FOR JUNE, 1842.

THE LAST HOURS
OF
ALFRED AND JOSEPH **HARDCASTLE**, ESQUIRES.

*Extracted from the Funeral Discourse,
preached for them, by the Rev. W. B. Collyer, D.D., LL.D., &c.*

[THE name of Hardcastle is so gratefully associated with the early friends and with the early history of the Evangelical Magazine, that we cannot but drop a tear over the sudden and almost simultaneous removal, by death, of the two only surviving sons of the late honoured Treasurer of the London Missionary Society. They lived and died as Christians, and their memory will long be cherished beyond the scene of their attached and sorrowing circle.

EDITOR.]

In the little, (observes Dr. Collyer,) I can trust myself to say of them, I must endeavour to repress my own feelings out of respect to those of others. An intimacy and friendship, of more than forty years, cannot have left me ignorant of the nicer shades of individuality, any more than of the general bearings of character, connected with those so dear to me, by ties religious as well as social. Alas! how many of them have been taken from among us; but it is the Master who has said to them, "Come up hither;" and, surely, if we love them, (and do we not?) we ought to rejoice, because they are gone to the Saviour, who shed

his blood for them, and to the members of their own family, who preceded them. The father and the mother, whose setting sun spread so mild yet bright a glory over the closing shadows of the evening—the sisters and the brothers, whose sun has gone down, while it was yet day, differed only "as one star differeth from another star in glory." And these last, not least, partakers of a common excellence, had their characteristic discriminations. The one was distinguished by a manner, which to strangers might at first appear like reserve; covering a heart to feel, a head to plan, and a hand to aid—a courageous firmness in the maintenance of truth, and the support of every good cause—a generosity and nobleness of mind, united with unbounded liberality—a disposition formed for the charities of friendship, and the tranquillity of domestic life, and a spirit under the influence of "pure and undefiled religion." The other, discovering the placid and gentle temper of those from whom he sprung—a resemblance which became more striking every day—moved in a wider sphere of relative duty, and had an op-

portunity, which was never lost, of displaying in all their various and endearing combinations, the characters of the husband, and of the father, associated with those of the brother, and of the Christian. The amenities of both gave lustre to their profession, a charm to their society, and a joy to their home, only to be interrupted by their death. The calm expansion of the summer's sea does not present uniformity, but harmoniously blended colouring; in this spot, the green of the emerald; in that, the azure of the sapphire; in all, a pure transparency, that reflects the light, and the image of heaven. They are now where all these separate graces have been brightened into perfection, and woven into a diadem of glory, for the head of the Redeemer, by whose Spirit they were wrought, and for whose honour they were conferred. So far as we are concerned, we lament their removal; but on their behalf we rejoice, that they are "before the throne of God, and serve him day and night in his temple." They have left a legacy of consolation to mourning survivors in their victory over "the last enemy;" and to us the word of exhortation speaks—"whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

It is a striking and affecting circumstance, that the last time they publicly worshipped together upon earth was in this place, where they had for so many years attended upon the means of grace, and where their venerated father, in his last moments, said "he had spent the happiest thirteen years of his life." It was on the evening of the Lord's-day, the last in the month of February. The subject was a solemn appeal, on the part of God to his people—"Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord," Jer. xxiii. 24. They knew how he filled earth *then*; they know still better how he fills heaven *now*. In nine days, the first left an earthly for the heavenly sanctuary; in twelve more,

his brother followed him; so that only twenty days elapsed between their joint communion with this congregation, and their joint accession to "the general assembly and church of the first-born, written in heaven." Separation was the bitterness of death to the one, and of life to the other. In how brief a space was it done away! They are together now, and for ever! They "were lovely and pleasant in their lives, and in their death they were not divided!"

LAST HOURS OF MR. ALFRED HARD-CASTLE.

He was in the full vigour of manhood, and in perfect health, when exposure to the inclemency of the weather produced the illness which in the short space of five days hurried him to the grave. There was nothing in the first symptoms of the attack to excite the least apprehension. It appeared no more than an ordinary cold: yet on the same evening, he spoke of the impossibility of foreseeing the result of any illness, and added, "I am in the Lord's hands, and I desire to leave myself entirely at his disposal. I am surrounded with every comfort, I have every wish gratified, and if I had it in my choice, I would not have one circumstance altered." But these utterances so much accorded with the habitual sentiments of his heart, that they awakened no peculiar apprehension, although often in various forms repeated during the earlier stages of his illness.

On Thursday, the day after the attack, which was the anniversary of his revered father's departure to heaven, he seemed much occupied in retracing the recollections of that solemn event. "It is," he said, "twenty-three years this day since the spirit of my father took its flight in this room, and from this bed."

On the morning of Monday, it seemed as if, through the Lord's blessing on the skill and unwearied attention of his medical adviser, Dr. Conquest, aided by consultations with another eminent physician, that the at-

tack had been subdued, and recovery was probable. These hopes continued through the day, until the return of Dr. Conquest in the evening, when his family were agonized by the tidings that the powers of life had given way, and could endure but a few hours longer. On this communication being made by the doctor to his patient, it was received with considerable surprise, as he felt better in all respects. But being assured of the fact, not a shadow of dismay clouded his placid brow, while he said, "This is a very solemn announcement, you must give me a little time to think." After his kind physician had withdrawn, he first of all turned a look of inexpressible tenderness upon her on whom he knew the blow would fall with overwhelming force; and then looking upwards a few moments in silence, he uttered these words: "Lord Jesus! thy summons is sudden, but I trust it finds me not unprepared; I therefore gird up my loins, and cheerfully obey thy call. How precious," he exclaimed, "is a well-grounded hope for eternity! how difficult to seek it now!" He knew in whom he had believed, and strong in the confidence of faith, he felt assured that he who had never left nor forsaken him through all his pilgrimage, would not fail him now that the few last steps had to be taken, and the Jordan of death to be crossed. With unruffled serenity, and with a mind calm and collected, he commended his departing spirit into the gracious keeping of his covenant God. He was heard to address himself to Christ in the character of his Redeemer and merciful Saviour, before whom he was just about to appear, and with whom he had so long been accustomed to hold blessed communion. "It is impossible," he said, "that I can have any other source of confidence but in Thyself, therefore I come to thee. I can do nothing, and Thou canst do every thing. Extend that mercy to me which Thou didst show to the thief on the cross, and which Thou hast shown to every one who has been carried by angels into thy

kingdom." He again added, "I have nothing on which I ~~can~~ for a moment depend, but on Thyself; but do Thou, who delightest in ~~mercy~~, have mercy on me." He also prayed that the everlasting arms might be around him, that his confidence might be fixed; that he might be filled with comfort and sweet feelings of that Divine love which had inscribed his name in the book of life. He concluded with these words: "Take now this poor guilty soul to joy, perfection and purity. Amen, and amen." He next calmly dictated a few directions concerning his worldly affairs, which occupied a very brief space, and showed how habitually his house was set in order. Having thus bid farewell to things purely temporal, he again addressed himself in prayer to his Saviour, on behalf, as he expressed it, "of his dearly beloved and inestimable companion in life, his eldest son and other dear children, his elder and only surviving brother, who was so soon to join him in the world of bliss; his sisters, and other near and dear connexions; all of whom he mentioned individually. He then prayed for "the pious servants of ~~the~~ family," for his friends, particularly for his kind medical friend, and for the ministers of the Gospel; adding, "May my death be of use to them; may my love dwell in their recollections, and may they all meet me in thy kingdom. May they feel that time is short!" and he added, with reference to all whom he had named, "I have a good grounded hope that they will not be separated from me, but meet me at thy right hand." He then, with much earnestness, emphatically witnessed this good confession: "The time is short. I say I am a guilty sinner—I say, I believe in Christ; and that, though my sins be red like crimson, they shall be as white as snow." Once more he prayed: "Saviour! thou dost not close thine ear to me; let not Satan disturb me as I go deeper into the water. May I feel thine arms underneath me. Give composure to my friends, and may this early death in the family convince them of the

uncertainty of life, and may the young remember the father in the days of their youth."

On the entrance of his brother for the first time after the fatal announcement, he exclaimed, "God bless my brother, and bring him safely there." He added, "Joseph! we remember our walk together from the beginning of life;" and then commended to him the objects of his fondest affection: adding, with an expression of mingled confidence and love, "I know you;" and receiving from his heart-stricken brother a reply which more than satisfied all his anxieties.

The dying saint having now relieved his mind from every care, by placing in the hands of his brother and eldest son the deposit of his greatest earthly treasures, he assembled his family and relations around his bed, and, in a manner not to be described, addressed sweet and appropriate words of counsel or of comfort to each, and of love to all, as one after another drew near him, for the last time, to receive his blessing. It is impossible to imagine a death-bed more edifying, more dignified, or more glorious. There were, indeed, no feverish raptures, no unwonted excitement; but it was a scene that seemed radiant with the brightness of another world.

By the side of the departing saint sat one, strengthened from above, and empowered both to sustain herself, and to soothe the last hours of one she loved better than herself. With great kindness and composure she presented to him, in succession, each of the mourning circle, who, as they gazed upon his countenance, irradiated in every feature by "the peace of God which passeth all understanding," might, indeed, have said, "They beheld, as it were, the face of an angel." The pulse had well nigh ceased its mystic throbbing, but the colour had not left his cheek; his eye was still softly brilliant, his voice marvellously strong, and its tone such as thrilled the spirit with intense emotion, and gave an accent of deeper tenderness and force to lan-

guage more resembling that of heaven than earth.

But it is needful to draw a veil over many precious and striking exhortations that fell from his lips. The fond and touching adieus of the devoted husband, the affectionate father, the attached relative and friend, are consecrated to those for whom alone they were designed; although it cannot violate their sacredness to add, that every word he uttered is worthy to be treasured up in the inmost sanctuary of the heart, as a sweet memorial of one whose death-bed proved how close had been his walk with God, and how truly his "fellowship had been with the Father and his Son Jesus Christ."

His soul was more and more filled with the thought of the glories which were about to burst upon his view. In the prospect of appearing before the Judge of all, he had nothing to fear. "The Spirit of God bore witness with his spirit, that he was a child of God." He knew that his Redeemer lived; that there is no condemnation to them who are in Christ Jesus; and he was ready to appear in the invisible world stripped of his own righteousness, but clothed in the wedding-robe: righteous through the righteousness of his Saviour, and holy through his sanctifying power. Yet he was not so much absorbed even with these prospects, as to allow one of those he loved, whether absent or present, to escape his notice. To all some sweet message was sent, as from the borders of the celestial world. Once, as his eye glanced round on the increasing numbers eagerly pressing in to see, for the last time, one so beloved, he said, "I shall soon be gathered to an innumerable company out of every kindred, and people, and tongue; for the most part of the poor: for not many wise, nor mighty, nor noble, are called; but God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and base things, and things which are despised, hath God chosen; and things that are not, to bring to nought things

that are ; that no flesh should glory in his presence." He was heard to pray that the Lord would not leave him as he passed through the dark valley, and that a company of the heavenly host might be sent to conduct his willing spirit to the mansions of bliss. But, doubtless, the Lord himself was also there. All felt his presence, and the awful majesty of a chamber, which, to the spiritual eye, seemed illuminated with the light of immortal glory. It was as the gate of heaven ; and the dying saint appeared almost visibly to ascend, to take possession of his blood-bought inheritance. Once more, and but for a moment, the idea of the enemy's being suffered to assail him, occurred to his mind. "Pray for me," he said, "as I get deeper into the water, that Satan may not be permitted to molest me." Whilst he was yet speaking, the answer was sent forth. He who led captivity captive held the adversary with a strong chain ; and it might be said, in the words of John Bunyan, "that he came not nigh quite through the valley."

His faith seemed to wax stronger and brighter the more nearly he confronted the last dread foe. "Those golden gates," he exclaimed, "are about to open to me, which have so often opened to admit others of my family into the city of the great King ; we shall go no more out."

Shortly after, as if the curtain had been withdrawn which conceals the invisible world, and as if his soul were filled with the contemplation of a vision such as that which burst upon the view of the Martyr Stephen, he said, "My countenance shall shine, and my raiment shall become white as snow, when I enter into the heavenly kingdom." Yet bright as were these foretastes of the abundant entrance about to be ministered unto him into the everlasting kingdom of his Lord, he ever remembered that his strength was not his own, but required every moment to be renewed from above. Hence the frequent petitions which he addressed to the mercy seat of Heaven,

and hence the anxiety he expressed that his friends should keep him with their prayers. "I believe," he said, "all here present, being I believe, people of prayer, to pray for me up to the moment of my departure." A cordial having been administered, he observed, "What efforts are made to procure a few moments of life now, while in health we squander years, tens of years. Lord, thou hast declared, 'He that cometh unto me, I will in no wise cast out.' Lord, I do come. Lord, have mercy on me. There is no merit in me. There could have been no willingness to come unless thou hadst first given it.

'Jesus, thy blood and righteousness,
My beauty are, my glorious dress.'

In the same spirit of self-abasement and self-renunciation he afterwards said, "I look back with sorrow and contrition upon my past life. I have nothing to recommend me ; but Jesus came into the world to save sinners, even the chief. It is a dreadful thing to place the hope on any thing but Christ." These confessions show how deeply he had probed his own heart, and how experimentally he had been accustomed to try his thoughts and motives by the standard of God's holy law ; for to the eye of man, he was one singularly "unspotted by the world." Yet again he said, "Have mercy on me, for Christ's sake ; that is my only plea ; and I stand by that alone. Have mercy on me, for Jesus Christ's sake. He died, the just for the unjust, that he might bring us to God." Having through mistake imagined that some one proposed to sing a hymn, he sweetly said, "I think there is hardly time, and I think your hearts would be too sad to sing. I shall soon hear celestial harmony."

One of his children having said, "Speak to him about heaven," he replied, "Ah ! that is kind ; that is true kindness to speak to me of heaven ; I shall soon be there." After an interval, he asked, "Is there any thing else for me to do ? I wish not to go into His presence leaving any thing neglected."

His whole bearing was indeed an illustrious exhibition of the character becoming a dying Christian. His confidence was firm as a rock, but he had no confidence in himself. Christ, and Christ alone was the anchor of his soul, and it was this that enabled him, "steadfast in faith, joyful through hope, and rooted in love," to pass through the waves of this troublesome world, "and through the billows of death itself into the land of everlasting life, there to reign with Christ for ever and ever."

It was in this spirit, in a spirit which delighted to abase himself and exalt his Saviour, that he again repented, "I wish to confess all my sins, in their length and breadth. I have been sinful, proud, unholy. Son of God! Redeemer of the world! have mercy on me! Number me amongst thy children, whom thou hast purchased with thy most precious blood, and love with an everlasting love."

In the course of the evening he took leave of the servants of the family. To the faithful coachman who had been in the family some years before his birth, and whom he had known from infancy, he said, "I trust we shall soon meet again, Charles. I trust we have made the same rock our support. Jesus Christ, the same yesterday, to-day, and for ever. He is able to save to the uttermost. Few, if any, have retained a connexion so long. It is more than fifty, nearly sixty years. My love to your old wife, Charles. May she and your children pursue the same great end—the salvation of their immortal souls."

He repeatedly expressed a wish, that some experienced Christian, some man of God, should search and prove him, as his desire seemed to be like the Psalmist's, "Search me, and try me, and see if there be any wicked way in me." And with this view he requested that Dr. Collyer should be sent for; but fearing that he might not survive till his arrival, he said, with much solemnity of tone and manner, to a relative who stood near him, "I am about to appear before God. I wish,

then, to ask you to tell me with perfect candour, if you have observed any thing in my conduct—any thing in my whole course, which you consider to be wrong; for if you have, do not abstain from mentioning it; as I desire even now, at this last hour, to confess it, before entering into the presence of God." His friend replied that he knew nothing, and that he had just been bearing his testimony from long and familiar intercourse, that he had never met one who had more of that character of uprightness and perfection, concerning the possessor of which the Psalmist desires us to mark that the "end of that man is peace." He instantly replied, "You have formed a very incorrect estimate of my character. My hope is only in the righteousness of Christ. Every other confidence is without foundation, and will be found utterly vain and fallacious at the last."

When the lines were quoted to him—

"How sweet the name of Jesus sounds
In a believer's ears"—

"Yes," he replied, with much emotion, "*it is sweet*; but how will it sound in a little while, when I shall hear it chanted before the throne? there every heart is tuned, and every lip is holy."

At length Dr. Collyer arrived, having hastened at the first call to obey the summons of his departing friend. To him the same earnest inquiry was addressed, as to whether there was any thing in his conduct or course which ought to be confessed before leaving this world; Dr. Collyer having replied, "I have no such thing on my mind, or in my recollection, and if I had at any time marked any inconsistency, I should not have waited for this hour to have told you of it," he again subjoined, "My whole confidence is in the blood and righteousness of Jesus." Dr. Collyer then addressed to him some words of consolation, to which he listened with a bright and beaming countenance, in which there was nothing of the language of approaching dissolution. He then said, "Would it be your kind disposition to cheer us a little with a

parting prayer?" and, after prayer, "Doctor, I think it is well that at this last meeting I should distinctly bear my testimony to your faithful ministry. My love to you, doctor. Accept the last expression of my love until we meet in heaven."

There was a striking similarity, in many particulars, between his death-bed and that of his venerated father. He listened with a heavenly smile to the allusion to that solemn event. "You remember," said the doctor, "what your father said when he was dying—how he declared, 'My last act of faith I wish to be to take the blood of Jesus as the high priest did when he went behind the veil, and when I have passed the veil, to appear with it before the throne.' And, again, 'When I enter heaven, I wish to carry the blood of the Cross as my title to it.'" This sentiment, hallowed as it was by reverential and filial recollections, was in unison with every feeling of his inmost soul, and doubtless brought to his mind the solemn charge he had himself received from his departing father, to walk in the fear and love of God, "To follow Christ, and to follow me, as I have followed him." How faithfully he had kept this command may be gathered from the closing scene, when, after the lapse of twenty-three years, he himself delivered the same sacred charge, now accompanied with a double sanction, to another generation. About half an hour before he expired, he was heard to utter these remarkable words, "Saviour! short as the time is, there is yet time for thee to communicate a joy to the soul, to take away all doubts and anxieties. O Lord, I approach thee, knowing that in Christ dwelleth all things. And now, blessed Saviour, in thy sight I call all present to bear witness that I hold no ground of hope, or shadow of it, for salvation, but through the merit and blood-shedding of Jesus Christ. Son of God, Redeemer of the world, remember thy whole Church, which thou hast redeemed with thy precious blood, and grant

that we may all be numbered with thy saints in glory everlasting." He then expressed an anxious desire for union among the Lord's people, that they might regard themselves as one body, in Christ their head; and again he solemnly prayed, "That every Church not in communion with the invisible Church might be rooted out of the land."

Finally he uttered these last words, and as he spoke, it seemed as if he beheld "the gates of pearl" opening to receive him, "And now, Lord Jesus, I come to thee; may all who are gathered 'round me here, be gathered around thy throne at last, and meet me there."

He had now spoken with brief intermission for more than three hours; his spiritual and intellectual energies had seemed to prevail over the weakness of his sinking frame, and feebly fluttering pulse; but the contest was now to cease; his blameless and consistent course was finished, and as for many years he had by grace been enabled to maintain a bright example of the Life and Walk of Faith, so in death he had been honoured to experience its Victory, and realize its Triumph.

He gently reclined his head upon his pillow, and in a few short minutes fell asleep in Jesus.

RECOLLECTIONS OF THE LAST DAYS OF JOSEPH HARDCASTLE, ESQ.

Scarcely had the disembodied spirit winged its glorious flight into the presence of God and of the Lamb, when a second time the angel of death was commissioned to visit the house of mourning, and the eldest and only surviving brother was called to follow. From their earliest years they had walked together in unity; the lapse of time had only cemented their mutual love; and the sudden blow which severed them on earth, proved too much for the survivor, who had been for some time affected with a chronic disorder of the heart. Within the brief space of six-and-thirty hours, the pressure of

feelings too big for utterance, brought on a difficulty of breathing, the first paroxysm of which threatened the immediate extinction of life. On recovering from this seizure, he said to a faithful attendant, who had lived almost from childhood in the family, "Remember—if I die—all my trust is in the Lord Jesus Christ." The immediate danger was removed through the prompt remedies applied by his experienced medical adviser, Dr. Conquest; but all his assiduity and skill, assisted by consultations with other eminent physicians, were unable to do more than retard the hour of dissolution.

From the commencement to the close of his last illness, it was the testimony of those privileged to watch his sick chamber, that two surpassing desires possessed his soul—the one with reference to death—the other in the prospect of prolonged life. Should his mortal career be drawing to a close, it was his prayer that he might depart like his beloved brother, in the same full and assured confidence of faith and love unto the end. But should he be permitted to return back to life, it was his earnest wish, that it might be to live a life of faith on earth befitting those whose high distinction it is to be the children of God. On one occasion he said, he should consider it a blessing, if it were the Lord's will, to snare him a few years longer, chiefly that "he might more fully examine into the ground of his hope;" for, he added, "it is an easy thing to *say*, I believe, and even to delude one's self, but to possess such a *reality* of faith, as that so lately witnessed, was a treasure only to be obtained by the gift of God." He seemed at first almost absorbed in a feeling of sacred admiration at the scene which had so lately passed before us, when it appeared, as if the golden portals of the heavenly city had been thrown open, to welcome the entrance of his departing brother; thus his highest aspirations were, either to die the death of the righteous, or to live as he frequently said to his sister,

in order that "as a family we may draw closer together in spiritual union and communion, and give ourselves to the contemplation of heavenly things, so that our souls should be, as it were, wrapt up in them." At different periods of his illness, and within a few hours of his decease, he again and again declared that his whole reliance was placed on the only and all-sufficient Saviour.

It was frequently the privilege of one of the family to comply with his request to offer up prayer. He seemed peculiarly to feel the importance and comfort of these services, to which he kindly invited those who were accustomed to attend his sick chamber. Much time also was daily spent in reading the Scriptures, with prayer; he would often desire passages to be read over again, and pauses to be made, sometimes repeating the words himself, and sometimes anticipating what was to follow. Such was the habitual frame of his mind; but one afternoon shortly before his death, he said to a beloved sister, "It is a solemn thing to die—but as far as I can search my own soul, I put my whole trust and confidence in Christ and Him alone—I believe in Him, as my Redeemer, my Sanctifier, and my Salvation." He added, "In case I am removed, I wish you to know that these are my views—I wish I could always realize them more perceptibly, but although my confidence is not always alike, yet I do feel I stand upon a rock." It was replied, and the reply seemed in unison with his own sentiments. "Our trust is not in ourselves, or our own changing feelings, but upon *that* rock, and no wave or billow of sickness or sorrow can move us thence." During the night he was heard in his sleep to say, "Thank you, dear Alfred—thank you, my dear brother," thus proving what was the current of his thoughts, and how even in his broken dreams, the idea of him he so much loved, was present to his mind. On awaking he observed to his faithful attendant, "Ah,

I was just thinking of my dear brother—this blow has, I fear, been too much for me.” On the last day of his pilgrimage on earth his kind physician read to him the 68rd chapter of Isaiah. He seemed to feel with peculiar force the words, “I that speak in righteousness, mighty to save,” and when the doctor came to the verse, “In all their afflictions he was afflicted;” Mr. Hardcastle stopped him, and said, “Yes, and He is a friend that sticketh closer than a brother.” The word *brother* he could only with difficulty articulate, but it was perhaps the last pang, and even then, that beloved brother might be already on the wing to soothe his parting slumbers, and welcome his disembodied spirit into the presence of God. On the evening of that day, there was considerable disposition to slumber, but his consciousness did not forsake him, and at intervals when some texts of Scripture were whispered in his ear, he softly uttered the words, “Precious promises.” Soon after midnight he awoke for the last time, when he was heard uttering a prayer, in which he commended his dear family to God, and prayed, “that the blessings of Christ might attend them all their journey through.” Upon this a relation ventured to repeat several texts of Scripture, to each of which he distinctly responded. On its being said, “I believe the everlasting arms are round and underneath you,” he replied with a tone and emphasis never to be forgotten, “*They are*”—and added, “I find God to be a very present God in time of trouble.” The words of a dying minister of Christ were mentioned to him, and he immediately repeated, “Christ in the love of his heart, Christ in the power of his arm, is the rock on which I rest.” He also again repeated the words, “Mighty to save—mighty to save.” In reply to the remark, that it would be a glorious day, when all his people are gathered

round the marriage supper of the Lamb, with Abraham, Isaac, and Jacob, and all that we have loved on earth, and who have gone before, he said, “a most glorious day,” and again, “that will be a grand day,” once more declared that “all his trust was in the God of his father,” “on the Lord Jesus Christ, and that he had no other hope whatever.”

But a short space remained.—His sorrowing friends listened to the gentle breathing till it ceased. They just heard the silver cord loosed, and the golden bowl break at the fountain. But they heard not the trumpet of victory, or the shout of joy that proclaimed unto him, “Thy warfare is accomplished,” when he was called from earth to mingle with the countless multitudes who cast their crowns before the throne, and join in the song of Moses and the Lamb. And while they mourn over the loss of an affectionate brother, an attached relation, and a faithful friend; over one whose thoughtful anxieties were ever for others rather than himself; over one whose generous heart and disinterested nobility of soul, endeared him to his family and made him a blessing to society, they are not called to sorrow as those without hope; for they look to the empty sepulchre of Jesus, and behold it like the ark standing in the passage of Jordan, while the host of Israel passed through to take possession of the promised land. In the resurrection of their Lord, they have a pledge of the resurrection of their beloved brother; and of this a beautiful emblem was seen, when in passing from the chamber of death, the glorious beams of the rising sun, clothing the east in splendour, seemed in the dreariness of desolation and of grief to proclaim to the bereaved family, as with a voice from heaven, “so also is the resurrection of the dead.”

ON THE IMPORTANCE OF
MINISTERIAL ATTENTION TO SUNDAY-SCHOOLS,
ESPECIALLY IN OUR SMALLER CONGREGATIONS.

No. II.

I now propose to consider in what way, I think, my brethren in the circumstances I have alluded to, may, with advantage, and without any encroachment on their other duties, devote their attention to the interests of the Sunday-schools, and render them subservient to the increase of their congregations.

First. *They must be impressed with a due sense of the importance of Sunday-schools.* Not only on account of the children, their parents, and the community at large, but also in reference to the congregation. There must be no saying, "What will this do for me?" for such a sceptical survey of the system will paralyse effort. They are important; immensely important. The Church party see this, and are anxious to get the whole business of education into their hands; and they will make desperate efforts to accomplish their wishes. The clergy see the importance of this, and are every where busy in their Sunday-schools. The many, who largely exclaim, "What will this do for me?" must be given up as too ignorant to be taught, or too dull to be stimulated. My brethren, you may, by God's blessing, revive your cause by this means.

Secondly. *You must throw your hearts into the Sunday-school;* and you must go to it with roused energies, determined purpose, and high expectations. If you cannot do this, you will do nothing. Better never touch the system, if you cannot carry to it a heart that is like a glowing coal of fire from the altar. Say to yourself, "I must recruit my congregation from this school; and I think, by God's grace, I can do it."

Thirdly. *Study the philosophy of education, and the best systems of Sunday-school teaching.* Make yourselves

acquainted, both with general principles and with the details of operation. Read the Sunday-school periodicals, even the cheapest and the smallest of them, that you may be masters of the subject.

Fourthly. *Win the confidence of the superintendents and teachers, as one who is able and willing to help them, advise them, and direct them,* but one who has no disposition to supersede them, or lord it over them. You must have superintendents; they are in office already; and you cannot do without them; and any attempt to remove them, except they are obviously unfit or improper, would do mischief; nor must you do any thing to lower, but every thing to uphold and exalt them. Let them feel that you are their supporters and helps; and, in no sense, their supplanters. Hold frequent meetings with them, and talk over the matters of the school, and the plans of education. Offer your counsels mildly, not dictatorially; if it be wise, it will commend itself; and thus let its own wisdom be its authority. Do not attempt to force any thing. Superintendents and teachers are often jealously sensitive, even in reference to their ministers: you must be their friend, their father, their counsellor—any thing but attempting to be their master. If they esteem you, they will listen to your opinions with deference; and if they love you, they will do any thing, in reason, to please you; but neither their affection, nor their respect, nor both together, will allow you to tyrannise over them. To the teachers you must be kind, affable, encouraging. An occasional lecture and address to the whole body, to instruct and encourage them, will do great service, and increase your influence. It would be well for you to take them, especially the junior ones, under training,

to qualify them more perfectly for their office.

Fifthly. *Endeavour to render the system of education as complete as you can.*—Do not be satisfied with incomplete methods of instruction ; but endeavour to introduce modern improvements : at the same time, introduce nothing till you have obtained the concurrence, upon condition, of the superintendents and teachers. You must lead, not drive ; persuade, not compel.

Sixthly. *Frequently address the children collectively and separately, by themselves,* that you may adapt yourself to their capacity ; and, occasionally, publicly also before the congregation, in the course of your ordinary ministrations ; and be sure to let the schools have a share in your public prayers. You are free from the trammels of a liturgy, and can accommodate your prayers to any object or circumstance you please.

Seventhly. *Have Bible Classes of your own, formed of the elder children, of both sexes,* which you can meet on week-day evenings, when you can instruct, address, and attract to you, those whose characters you may assist in forming, and whose habits you may direct. Furnish them with books from a good Sunday-school library, guide their reading, and impart to them some general knowledge of geography, astronomy, and such matters. Be the school-master as well as the minister, and the father as well as the two others. Teach them to consider you as their good shepherd, that looks after them as his lambs. Will not this help them to resist intolerance and bigotry ?

Eighthly. *Follow them home to their houses ;* go and inquire about them of their parents ; let it be seen and felt by their fathers and mothers, that you love them. Slide into the parents' hearts by means of the children. If they are sick, visit them and pray with them. If their parents go nowhere to worship, do not be too modest to ask them to come and worship with your congregation. It is no vanity, no violation of modesty, to say to an entire

neglector of public worship, whose child attends your school, "Come to our place of worship, and hear me."

Ninthly. *Frequently address the parents of the children, collectively, in your places of worship, by special invitation,* and exert all your talent to give to those addresses a character of simplicity, and pathos, and interest. Make them feel that you love, both them and their children, and are anxious for their welfare for both worlds.

Tenthly. *Engage the sympathies of your flock on behalf of the children and their parents,* especially of the wealthier members of the church and congregation. This is necessary, in order to resist those efforts which are made to entice the children away from your school, by the bribery frequently practised, in various ways, for this purpose. Bind them to you, by a sense of gratitude for favours conferred and interest taken.

Eleventhly. Where it is possible, *have a day-school,* as well as Sunday-school ; or, if this be not within your ability, endeavour to set up an evening school ; for you are aware how extensively this is practised by our sagacious and persevering opponents.

Twelfthly. I need scarcely add, *Let the Sunday-school be a subject of much private as well as public prayer to God, for his blessing.*—Such efforts, so conducted, and sanctified by believing, fervent supplication, will not be in vain.

Bear with me, my beloved brethren, if I urge this upon your attention with some importunity. I know its importance. You know the opposition with which you have to contend, and how determined is the hostility which is brought to bear against you. Rise and gird yourselves manfully, and as a Christian ministry should do, for your work. Without a spirit of holy, inventive, flexible, devoted zeal, you cannot stand ; and with this, your Master will not let you fall. You must be a servant-of-all-work, and be able to turn your hand to any thing in the way of usefulness. I again say, you must not neglect the pulpit, nor the study as

the scene of pulpit preparation, so neither must you neglect the school. It is pitiable to see some men, restless, discontented, disheartened, in a small sphere of labour, yet neglecting the little they have to do, and sauntering away their time in heartless complaint and indolence, instead of rousing their energies and taxing their faculties to strike out new courses of exertion. A

man of ordinary invention, and who loves work, will, any where and every where, find or make something to do in the way of useful labour, for the glory of God and the good of immortal souls ; and let no one say, he has tried every means of doing good, till he has tried what he can do, in and by a well-conducted Sunday-school.

J. A. J.

POETRY.

LINES

ON THE DEATH OF THE REV. JOHN REID,
Missionary at Bellary.

FAR from the land that bore him,
The missionary fell ;
Amidst the work before him,
We heard the death-note swell.
His words, like dew distilling,
Had made the desert flower,
The waste with gladness filling,
Transform'd to Eden's bower.

While high the sun was riding,
The cloud came o'er the scene ;
Day into night subsiding,
Grief wept, where joy had been ;
And dust to dust returning,
On India's distant strand ;
Awoke the voice of mourning,
In this—his native land.

But God, who fix'd his station,
And sanction'd his employ,
Hath chang'd our lamentation,
To notes of chasten'd joy.

Before his head was hoary,
Yea, in his manhood's fire,
He won the crown of glory,
The palm, and golden lyre !

SPRING,

AND THE SEASONS SUCCEEDING.

'Tis Spring—but soon the months will fly,
And fading blossoms disappear ;
Summer will drive his car on high,
O'er the bright circle of the year :
Autumn succeeds—with rainbow hues,
To deck that foliage now so green,
And dip them in her chilling dews—
Then Winter comes to close the scene.

Life has its changing seasons too,
Swift on the wings of time they fly,
Nor more, on earth, their course renew,
Nor spring returns—until I die.
But then, my soul, o'er heaven's blest plains,
And through the everlasting year,
Spring in eternal sunshine reigns,
Nor clouds, nor winter, veil the sphere.

REVIEW OF RELIGIOUS PUBLICATIONS.

The ENCYCLOPEDIA BRITANNICA, or Dictionary of Arts, Sciences, and General Literature. Seventh Edition. With Preliminary Dissertations on the History of the Sciences, and other extensive improvements and additions ; including the late Supplement, a General Index, and Numerous Engravings. 21 vols. 4to.

Edinburgh : Adam and Charles Black, 1842.

We have sincere pleasure in announcing to our readers the completion of this great

national work, of whose progress through the press we have from time to time given them notice. We embrace the opportunity thus offered of once more bringing its claims and value under their consideration.

To meet the demands of the present day, an Encyclopædia must be something more than a mere explanatory Dictionary of technical terms or scientific phraseology. Such were the earlier works in this department of literature—the *Lexicon Technicum* of Dr. Harris, the *Cyclopædia* of Mr. Chambers,

and Barrow's *New and Universal Dictionary of Arts and Sciences*. These works are all possessed of considerable merit; they were adapted to the exigencies of the times when they appeared; and they have tended in no small degree to create that desire for more full and scientific digests of knowledge which has led to the publication of larger and better works. The growth of this desire has kept pace with the progress of literature, science and art, in our own and other countries. With the more general diffusion through the community of the blessings of education and a habit of reading, and under the influence of that quickening of mind which is the invariable accompaniment of the application of scientific skill to purposes of mercantile utility, there has been excited in the public mind an anxiety to obtain ready acquaintance with the great facts of science, the principles of philosophy and the results of art, as well as with the more easy and graceful departments of literature. To meet this demand, Encyclopædias have expanded from mere handbooks to libraries, in which one may find treatises on every topic of moment in the wide range of human knowledge, combined with such advantages as flow from an alphabetical arrangement of their contents. Nor will it suffice that these treatises should be superficial, popular sketches of the subjects to which they relate. It is required of them that, while they shall not repel the learner by a neglect of the more elementary parts of the subject, they shall serve the purposes of the learned by forming convenient repositories of such facts and principles as he may be chiefly concerned to remember. Of all such works the materials and composition must be such, that the appropriate motto on their title pages might be

"Indocti discant et ament meminisse periti."

Tried by such a test there is no one, we venture to say, of the British Encyclopædias that will stand a comparison with that now before us. Whether we look at the illustrious names that appear in the list of contributors to its pages, or to the number, variety, and copiousness of the articles it contains, or to the profound science, elegant literature and attractive style by which the most of these are characterised, we shall be alike satisfied that in all which gives value to an Encyclopædia, this stands pre-eminent among the many able works of the same kind which the talent and enterprise of the present age has produced. The names of Playfair, Leslie, Robison, Thomson, Roget, Young, Jameson, Smith, Biot, Arago, Brewster, Phillips, Reid, in physical science; of Buchanan, Leconte, Stevenson, Russell, Tredgold in scientific art; of Hampden, Hamilton, Gleig, Mill, Macculloch, Ricardo,

Sumner, Stewart, in mental and ethical philosophy; and of Jeffrey, Scott, Hazlitt, De Quincy, Moir, Tytler, Napier, in belles lettres, form a galaxy of literary talent seldom to be seen in such close and harmonious combination. It is deserving of remark also, that in the present edition of the Encyclopædia, due care has been taken to furnish articles of merit on subjects of religious interest. Besides a careful revision of the treatises belonging to this department in the former editions, and the insertion of a considerable number of brief new articles on topics of biblical archaeology, ecclesiastical history, and denominational peculiarities, several larger treatises on religious subjects have been contributed which appear for the first time in the present edition. Of these the editor specifies in his general preface the articles *Jesus, Jews* (by Dr. Walsh,) *Religious Missions*, (by James Douglas, Esq. of Cavers,) *Scripture*, (by Rev. W. Alexander,) *Seceders*, (by Rev. J. Taylor,) and *Valdenses*, (by Rev. Dr. Gilly.)

In two respects this edition of the Encyclopædia Britannica not only excels, but differs from all other works of the same kind. We refer to the *Preliminary Dissertations* on the History of the Physical, Metaphysical and Ethical Sciences, and to the *General Index*. Of these matchless dissertations, we need say nothing, as their reputation is already so extensively diffused and so firmly established. They are universally allowed to be the master-pieces of their respective authors, and when it is known that these authors are Dugald Stewart, Sir James Macintosh, and Professors Playfair and Leslie, nothing more will be required to commend them to all to whom these illustrious names are known. The appending to the Encyclopædia of an Index to the entire work is an idea as excellent as it is novel. By this means the full benefit of the Encyclopædia as a book of reference is secured, whilst at the same time the great advantage is preserved of arranging each topic under its proper head in the system, description, or narrative to which it may belong. For the suggestion of both of these peculiar distinctions of the present edition, the public are indebted to the talented editor, Professor Napier.

We cannot conclude this notice without offering one word of commendation to the publishers for the enterprise and assiduity they have displayed in the getting up of the work. No expense seems to have been spared for the purpose of rendering it as complete, accurate and attractive as possible. The typography and the plates are of the first order, and do great credit to the Edinburgh press. The work is thus an ornament to the house of any one who possesses it, as well as a treasure of the best information on

all subjects of general or professional interest. It strikes us that in this respect it is peculiarly adapted for being presented by congregations wishing to convey a permanent and valuable expression of their regard to their pastors. We venture to hint to our readers that by such a mode of expressing their esteem they will confer upon their pastors, and through them, upon themselves and their families, an infinitely greater benefit than by filling their houses with costly furniture, or laying upon their table pieces of plate which serve only perhaps to compel the receiver to purchase more in order to keep one part of his table on a par with another.

The MENTAL and MORAL DIGNITY of WOMAN. By the Rev. BENJAMIN PARSONS.

London: Snow.

But for Christianity, we should never have heard of a Treatise on the Mental and Moral Dignity of Woman. In the social state she had neither a local habitation nor a name, till the gospel invested her with the prerogatives of humanity, and placed her in perfect equality as an accountable and immortal being by the side of man. Her condition in heathen lands is still most deplorable, and in civilized countries, where the religion of the New Testament is but a nominal and neglected thing, she is in a state of comparative mental and moral degradation. In such exact proportion to each other are the religion of the gospel and the emancipation of the female sex, that their liberty is precisely varied according as the light of that religion is more or less obscure.

In the admirable work of Dr. Harris, "the Great Commission," which we noticed in our number for April, there are some striking facts and testimonies confirmatory of this statement.

"Wherever our missionaries have gone, they have found that degradation is the condition of the sex, and insult and suffering its reward. Of the Chinese women, Gutzlaff writes, they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them is regarded as impious arrogance. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly, and a large proportion of their new-born female children is destroyed. Even in Peking, the residence of the emperor, about 4,000 are annually murdered; and to ask a man of any distinction whether he has daughters is a mark of great rudeness. The condition of the Hindoo women is, if possible, worse. 'Any thing,' says Bishop Heber, 'is thought good enough for them; and the

roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are generally their portion.' And yet China and India alone, are at this moment holding two hundred millions of immortal beings in this abject condition. Mahometanism adds its authority to that of Hindooism and Buddhism in excluding woman, by system, from instruction; and in pronouncing her soulless and irreclaimably wicked. But if such be the verdict of civilized heathenism, what may we expect to be her doom in uncivilized lands? To be prohibited from certain kinds of food which are reserved for the men and the gods, and from dwelling under the same roof with their tyrannical masters, are among the lighter parts of their fate. Well might the female barbarian of North America look on the coming of Eliot as that of an angel. Well might the Caffres denigrate a missionary 'the shield of woman.' While every other system makes her the butt of their cruel shafts, the effect of the gospel is to provide her with a shield. By exalting marriage, and denouncing licentiousness in all its forms, it provides for her the honourable relation of a wife and the comforts of a home. By discountenancing polygamy, it dries up unnumbered sources of domestic discord, and challenges for her the undivided affections of her husband. By extinguishing infanticide, and inculcating the parental duties, it multiplies the ties of conjugal endearment and increases her importance to the welfare of her family. And by developing her mind, and exalting her character, it adds respect to domestic love, and renders her influence useful and lasting. All this Christianity has done. Ten thousand happy Polynesian, African, and Negro homes attest it. And the operations of the 'Society for promoting Female Education in China, India, and the East,' are calculated, by the Divine blessing, to increase their number."

Under the benign influence which has thus stamped a character upon the female sex and opened to them hallowed sources of intellectual, virtuous and spiritual enjoyment, the state of the world is advancing; and woman who has received so much from the gospel, will be called upon in this generation to pay back as large a portion of the debt as her mental and moral powers improved to the very utmost, can be made to furnish. On her will chiefly devolve the evangelization of our families at home. When all our "children are to be taught of the Lord," their education for eternity will be entrusted to the care of mothers and those who have to train infancy to lip its artless hosannas to the Son of David. Christian patriotism must receive its first glow from them; and the missionary spirit that is to

bless the world, they must kindle and fan into a flame. If women were at this moment generally raised to the mental and moral dignity of which they are susceptible, and for which they have capacities fully adequate, we should enter upon a new era, and hail the millenium in its first dawning upon the nations. We wish Mr. Parsons's work in furtherance of the noble design of raising women to this their proper elevation, were as well executed as we are sure it is well intended. Two-thirds of it are expended in developing the author's new classification of the powers and faculties of the human mind, in which he has blended, and sometimes confounded, mental and moral science. The whole of this, whether correct or incorrect, and respecting which we do not venture to offer an opinion, because we have neither time nor space to enter philosophically into it, is not more applicable to women than to men, and is therefore so far irrelevant to the main object of the book as stated in the title page. The peculiarities which distinguish the mental and moral powers of women are his proper subject, and to the consideration of these he has not devoted sufficient attention. At least, so it appears to us. Nor does the author in his mode of treating those portions of the work which come legitimately within his professed design, seem to be aware that he is writing not only for the rough intellect with which in his ministerial avocations he has been brought more immediately into contact, but for the educated and refined classes of the women of the British empire. "Going the whole hog," and other phrases far more exceptionable, must grate upon the ear of female delicacy. Our conviction is, that the mind which produced the present work, could and ought to have produced one a great deal better. Mr. Parsons is an original, sometimes a profound thinker. He has his crotchets, and has taken up his parable against tea-pots and coffee-biggins, as well as against beer-shops and gin-palaces. In his zeal against novels and works of fiction, he falls foul of the imagination as a creative power of the human mind, and contradicts his own philosophy. Fictions true to nature, and drawn from the materials which she furnishes, are not falsehoods. Witness the parables of our Lord. Mr. Parsons derives the word thought from the Saxon "thing," and tells us thought is a thing—a reality; now is not poetry a fiction—a thought, or a combination of thoughts—creations of the fancy—and therefore things, realities? We quite participate in his strong and indignant feelings against impure, infidel, and licentious productions. But what he says of the study of the classics, ought to be reconsidered in order to be made consistent with what he has advanced on

the subject of fictitious writings. Is Homer a poet, and ought he to be read? If nothing can be poetical but what is true, is not the heathen mythology one lengthened complicated lie? Yet where would be the poetry of the old Grecian without it? As a specimen of the author's manner and an evidence of his power both to conceive and to write, we take at random the following passage:—

"Deprive the world of all that language has done, or is capable of doing, and what a blank is before us! Talk we of miracles, why every word we speak is a miracle. What similarity is there between thought, the vocal organs, the air that is put in motion, the ear that receives the peculiar vibration of air, and the feelings which that single sound, sent forth, produces? In thought we have a spiritual thing, in sound we have a material thing, and in the feeling awakened in another by that sound we have a spiritual thing again. The word was first a spirit, but as it left the speaker it became a body; as it fell on the ear of the bystander, it fell on another body and died; but from its wreck there sprung a spirit, which perhaps entered the inmost soul of the hearer; or, if the audience were numerous, it multiplied its influence according to their number, and made every heart leap for joy, or thrill with horror. Who can now even imagine the varied classes of feelings which one word from the mouth of Whitefield, often awoke in the hearts of ten thousand hearers? and only the scene itself will fully explain to us what emotions shall stir every bosom when the trump of the archangel shall summon the world to the last judgment. A thousand volumes on the stupendous powers of language (speech) would leave by far the greater part of its achievements untold. The good and evil done by the tongue, the souls it has ruined and the souls it has saved, eternity and eternity alone can declare."

The book is full of the seeds of things, and much, very much good may be gathered from it. The corrections of a new edition, which we sincerely hope will be called for, will render it a most valuable addition to our popular literature.

The INVISIBLE CHURCH. A Sermon occasioned by the death of Alfred Hardcastle, Esq., March 7, 1842; and of Joseph Hardcastle, Esq., March 19, 1842: By W. B. COLLYER, D.D., LL.D., &c. &c., with an Appendix. 8vo.

Ward and Co.

There is a theological power in this discourse, which, irrespective of the interesting details it contains, entitles it to a high place among the class of compositions to which it belongs. Seldom have we seen the question of the invisible church more perspicuously

or more touchingly handled. The gorgeous notions of certain high churchmen are admirably disposed of, without a single word of asperity; while the truth which contrasts with popish notions of unity and mere ecclesiastical combination, is clearly stated, and felicitously defended. Never did the esteemed author, in his most vigorous days, put forth a composition more indicative of sound judgment, accurate discrimination, and manly eloquence. We have here all the tenderness and pathos which distinguished his writings thirty years ago, combined with a maturity both of thought and language gratifying alike to the ear and to the mind. The preacher liked his theme, and has done full justice to it. The sudden removal of two beloved brothers, so dear to their own family, so widely and so justly respected by the Christian public, was an event fitted to rouse into vigorous action the benevolent mind of the author; and not the less so, as by this mysterious providence, he was deprived of two of his earliest and most endeared friends.

We have ventured, without permission, to select largely from our author's discourse, in the memoir department of the Magazine. His forgiveness we shall doubtless obtain, and we are sure of the approbation of the public. But we earnestly recommend the whole composition to the perusal of our numerous readers, as a sermon of more than ordinary interest.

LECTURES and SERMONS. *By the late Rev. ROBERT WARDROP, with MEMOIR, by the Rev. W. R. THORNBURN, A.M., Hall Fold, Lancashire.*

Glasgow: D. Robertson, pp. lv, and 354.

This is a pleasing relic of departed worth. Few, we apprehend, are the volumes, that will be found to embody under the same unattractive title, so many strong claims on the attention and interest of the reader. It is the production of a mind highly gifted, well disciplined, and richly stored; combining with strength and clearness of intellect, a fervid, though chastened imagination, with a masculine grasp of thought, great depth of feeling, and delicacy of taste. Mr. Wardrop was a preacher in connexion with the Secession church. He attained great popularity. He had many calls from vacant churches, all of them comprising audiences intelligent and influential, but the infirm state of his health, though admitting of occasional labours as a probationer, compelled him to decline undertaking any fixed charge. After several years of increasing popularity, but declining health, he died last spring, amid the affectionate regrets of many Christian churches, as well as personal friends. He was eminently devoted, and pious, as well as

accomplished, and from his great eminence as a preacher, the wish was widely felt and expressed, that some of his discourses should be published. His intellectual habits were such as to afford every facility for publication. He was conscientiously careful as to his pulpit preparations. He attended to the minutest elegancies of diction, and thus the discourses before us are disfigured by none of the blemishes which usually attach to posthumous publications. Most of them are on subjects eminently practical. A vein of deep-toned piety pervades them; they are marked by pointed application, by strong and fervid appeals, and while they are thus fitted to impart refreshment to the humblest Christian, the mass of thought, and the argumentation they contain, and the force and beauty of diction in which they are clothed, insure a treat to readers of more refined taste and cultivated minds. In some cases, indeed, (see the powerful sermon on the resurrection) there appears to be uncalled for discussion, and needless expenditure of thought; but this, though in many cases, it might impair the efficiency of a discourse as *delivered*, will prove no disadvantage in the case of a discourse *published and read*. The volume contains *six* lectures and *ten* sermons, and prefixed to it is a Memoir by the Rev. W. R. Thornburn, A. M., Hall Fold, Rochdale, the intimate friend of the author. Much incident is not to be expected in the life of a young man of promise on whom death has laid his chilling hand, when the fair blossoming was just becoming fruit; but out of his scanty materials, Mr. Thornburn has woven an exceedingly interesting and affectionate tribute to the memory of his lamented friend. Of the Memoir we say all that need be said, and no more than it deserves, when we affirm, that as an indication of literary taste, and pious and friendly feeling, it is every way worthy of the production to which it is prefixed.

MADAGASCAR and its MARTYRS. *A Book for the Young. By the writer of "Missionary Stories," &c. &c. The profits are to be appropriated to the relief of the persecuted Christians in Madagascar.* 12mo. pp. 88.

John Snow.

Every page and every sentence of this little cheap volume is fitted to interest the young in missionary proceedings. The fair author, who has already done so much to fix the attention of children on the miseries of the heathen, has far surpassed herself in this valuable production of her pen. For the higher classes in our Sunday-schools, it will be an admirable reward book; and, at the low price of *eightpence*, it is brought within the reach of all our Sunday-schools.

The MARTYR of EROMANGA; or, the Philosophy of Missions, illustrated from the labours, death, and character of the late John Williams. By JOHN CAMPBELL, D.D., Honorary Member of the Literary and Philosophical Society of St. Andrews, and author of "Jethro," "Maritime Discovery," &c. *Second Edition.* 8vo.

John Snow.

We are much gratified to find that the high opinion we ventured to express in reference to this work on its first appearance, has been fully sustained by the combined testimony of the literary press, and by the decision of the Christian public at large. That it should have reached a second edition within a few weeks of its publication, does not at all surprise us. It deserves to pass through many editions, and will doubtless rank permanently with the standard literature of our country. A second perusal has increased our admiration of its lofty bearings, and our desire that its circulation may continue to extend.

BAPTIST MISSION in JAMAICA. A Reply to the Circular of the Committee of the Baptist Missionary Society. By WILLIAM GARLAND BARRETT, *Missionary from Jamaica, in connexion with the London Missionary Society.* 8vo. pp. 16.

John Snow.

We think it due to our worthy missionary, Mr. Barrett, and to his other brethren in Jamaica, to apprise our readers of the existence of this pamphlet, and to assure them, that, painful as are the topics to which it refers, it is written in an excellent spirit. We do not feel ourselves called on to pronounce upon the merits of every statement contained in the author's reply to the Circular of the Baptist Committee; but we do say that the document deserves the grave consideration of the Christian public at large, and more particularly of the Baptist churches in this country, and in the Island of Jamaica. We are quite aware of the rough handling that "Vindex" and the Editor received at the Baptist Missionary Society, on account of the course pursued by them; but we shall never return railing for railing, convinced as we are, that "the wrath of man worketh not the righteousness of God." Our difficulties have been purely conscientious; and if ever they are removed, it will be by calm Christian argument, and not by ungentlemanly insinuation, or vulgar abuse. To have our impressions changed, would be a greater satisfaction to us, than it could be to our Baptist brethren, for whom we desire to cherish sentiments of unfeigned Christian respect.

VOL. XX.

WORKS RECENTLY PUBLISHED.

1. *Sermons, Practical, Historical, and Doctrinal.* Delivered in Christ-church, Cheltenham, in the years 1840-1. By CHARLES EDWARD KENNAWAY, M.A., formerly Fellow of St. John's College, Cambridge, Vicar of Campden, and late Incumbent of Christ-church. 8vo. Hatchard and Son.

2. *Village Penicillings in Prose and Verse.* By ELIZABETH PIERCE. 12mo. W. H. Ackering.

3. *The Life and Defence of the Conduct and Principles of the venerable and calumniated Edmund Bunner, Bishop of London, in the reign of Henry VIII., Edward VI., Mary and Elizabeth;* in which is considered the best mode of again changing the religion of this nation. By a Tractarian British Critic. Dedicated to the Bishop of London. 8vo. Seeley.

4. *The Case as it is:* or, a reply to the Letter of Dr. Pusey to his Grace the Archbishop of Canterbury; including a compendious statement of the doctrines and views of the Tractators, as expressed by themselves. By WILLIAM GOODE, M.A., of Trinity College, Cambridge; Rector of St. Antholin, London. 8vo. Hatchard and Son.

5. *A New Tract for the Times.* The "Church Principles" of Nice, Rome, and Oxford, compared with the Christian Principles of the New Testament, on Baptismal Regeneration, Lay-Baptism, the ancient mode of Baptism, &c. By a Member of the Church of England. 8vo. F. Baisler, 124, Oxford-street.

6. *Madagascar and its Martyrs.* A Book for the Young. 12mo. J. Snow.

7. *Ancient History.*—History of the Macedonians, the Selencide in Syria, and the Parthians. From Rollin and other authentic sources, both ancient and modern. 8vo. Tract Society.

8. *An Illustrated Itinerary of the County of Cornwall.* Imp. 8vo. How and Parsons, Fleet-street.

This is a splendid national work, full of interesting intelligence on all subjects pertaining to such an undertaking.

9. *England in the Nineteenth Century.* Northern Division. Part V. Imp. 8vo. How and Parsons.

10. *London.* Part XIV. Imp. 8vo. Charles Knight.

11. *The National Psalmist.* By CHARLES DANVERS HACKETT, consisting of original Psalm and Hymn Tunes, Chants, Responses, Anthems, &c. Composed by twenty-three celebrated authors. Also a copious selection of Standard Psalm and Hymn Tunes, Chants, &c. To be completed in ten Monthly Parts, each containing twenty pages. With the last will be given a magnificent title, executed in gold and colours (Crome-Lithographic.) Parts I. and II. Simpkin, Marshall, and Co.

12. *Ancient Christianity,* No. VIII. Protestantism of the Church of England. (The Homilies and Liturgy.) 8vo. Jackson and Walford.

13. *Part XIII. Scenery and Antiquities of Ireland,* &c. G. Virtue.

14. *Fox's Book of Martyrs.* Edited by the Rev. JOHN CUMMING, M.A. Part XII. G. Virtue.

PREPARING FOR PUBLICATION.

An Introduction to a New Translation of the Psalms, being an attempt to ascertain the circumstances under, and the date at which, each Psalm was composed. By the late JOHN MASON GOOD, M.D., F.R.S., author of the "Study of Medicine," "New Translation of The Book of Job," &c. &c.

OBITUARY.

MRS. LOADER.

It has pleased the Supreme Disposer of all events to bereave of his excellent and tenderly beloved partner the Rev. T. Loader, of Monmouth. The trying event took place on Lord's day morning, January 23d. The following account of her history and her end was read by the Rev. D. Blow, of Brecon, who improved the dispensation from 1 Thess. iv. 13, 14, before a crowded auditory, on Sabbath evening, January 30th.

Mrs. Loader and her two sisters lost their father very early; but through the goodness of the Most High enjoyed the unspeakable benefit of a religious education. This they owed principally to the prayerful and conscientious solicitude of a mother who brought them under the means of grace on the Lord's day, and in the week, and who evinced a far greater concern for their moral and religious good than for any earthly advantage. For the encouragement of such parents, it must be stated, that this issued in high and sound morality, and finally in the conversion of her three tenderly beloved daughters.

But while correctness of deportment characterised Mrs. Loader's youthful years, and she regularly attended the most eminent gospel ministers, from whose talented addresses she often returned with raptures, she has since stated with lamentation that there was a total want of that spirituality of mind which results from union of the soul to the Redeemer by justifying faith. Her great vivacity and ingenuity joined with an ardent ambition to please all around her, had made her the idol of her relatives, some of whom were highly sceptical, and often indulged their witticisms against the religious world, and even against revealed truth; and others of her associates were fond of what are often termed the innocent amusements of life. This intercourse naturally increased that repugnance to the humbling doctrines of the cross, and that revolting from the strictness of a religious life to which every unconverted mind is subject.

But when about thirty years of age, this child of pious ancestry was visited with a succession of solemn, deep, and effective impressions on eternal realities, chiefly by means of Scripture truth applied to her understanding and her heart in solitude after meditation and prayer. All those sceptical notions which had insinuated themselves into her susceptible mind instantly fell like Dagon before the ark of God; and now the gaieties of life and the admiration of the world lost their attractions. The spirituality of God, the unity of his beloved Son with the Father,

and the reality of the Redeemer's sacrifice as taking away sin, together with other kindred truths, were stamped on her soul in a manner altogether new. Fearful of insincerity and inconstancy, and averse to ostentation in religion, she concealed these visitations for some time from her most intimate friends, even of the most serious class; but the phrase "guilty silence" having followed her conscience some time, she declared to her brother-in-law, who was a faithful minister of Jesus, what God had in mercy shown to her; and he encouraged her to devote herself publicly to the Saviour who had been so graciously operating on her mind by his Spirit.

From this period, though naturally timid and hesitating, she adopted a most decided course, worthy the imitation of all young disciples: she entirely relinquished the world and made choice of the Lord's cause as her cause;—of his people as her people; and longed for usefulness in any direction the Lord might open. During the whole of her career, it is true her delicate health, her constitutional timidity, and aversion to display, have kept her much in retirement; but in England, in Dublin, and now for many years on the borders of Wales, she has proved herself the humble, self-denying servant of the Redeemer; weeping for joy, if through her instrumentality, or that of her nearest relative, the spiritual interests of young or old were promoted. Her adherence to the golden rule and her kindness of heart were known to many, while her love to the means of grace, both private and public was exemplary. For more than twenty years she prayed with singular earnestness that the Almighty would enable her to honour him and his truth in her sick and dying chamber, and God granted her that which she requested in an eminent degree. For years her great repasts have been scriptural truth, most frequently from the Fountain itself; but the works of Charnock, Flavel, Leighton, and Watts, were also her delight in retirement; and during a partial blindness of four years, she laboured incessantly in forging portions of Scripture, by cutting out large letters from handbills, and sending them far and near. These memorials of her deep solicitude for their highest welfare are in the possession of numerous friends.

In reference to her personal experience, her frequent observation of late years was,—“the Most High has highly favoured me with enjoyments of redeeming love and anticipations of future glory, on account of which I would sink into the depths of humility and

rise to the highest heavens in praise." Her religious joy has sometimes been so ecstatic, that she has been forced to cry—"restrain, O Lord, its overpowering excess." On the Sabbath morning of her death, she was more than resigned and tranquil; the anticipation of meeting her Lord, inspired such ardent emotion, as apparently to give new energy to sinking nature. With great animation she continued repeating verses from her favourite Watts, until she fell into what her dear husband thought, a sweet sleep, and a sweet sleep it was, for she had fallen asleep in Jesus; and while her afflicted partner was dressing for public service in the sanctuary, he had the mournful pleasure of reflecting that angels had been arraying her purified spirit to enter "within the veil," to be with him whom she loved, and in whom she rejoiced with joy unspeakable and full of glory. May her bereaved companion close his honourable, and holy, and useful life, with equal joy!

Brecon, March 8, 1842.

D. B.

MRS. FORBES.

On Tuesday, February 15, Mrs. Forbes, the beloved wife of the Rev. Robert Forbes, of the Grammar-school, Aberdeen, entered upon her eternal rest, aged seventy. The deceased, for the greater part of half a century, walked with God. She had the high privilege of possessing parents who were distinguished for their piety, and whose aim it was to train up their family in the "nurture and admonition of the Lord." Her father, Mr. James Langlands, originally from Brechin, finally settled in London about the year 1773. He was for many years an elder in the Scotch church, Crown-court, Convent-garden, then under the pastoral care of the Rev. Mr. Stevens, afterwards minister of Kilwinning. He was a man of exemplary devotedness and piety. He died in 1789. The subject of this notice was born in Montrose, but was thus removed when very young to London, where she remained till after the death of her mother, an event which took place in 1799. She was then led in the providence of God to Aberdeen, where her elder and only surviving sister had been settled, and where she was married in 1806. The city of Aberdeen was not then so highly favoured as it is now with the light of the gospel, and especially in the Establishment the trumpet too frequently "gave an uncertain sound." Hence she was led to seek among the Dissenters for that evangelical truth to which she had been accustomed in the church of her fathers. She finally attached herself to the Independent congregation assembling in George-street, and was admitted to membership on the settlement of the Rev. Dr. Philip, now of South Africa,

over that church. We believe that the faithful ministrations of Mr. Steven, Dr. Philip's predecessor, had been much blessed to her soul, and to him, as well as his much-valued successor, she ever cherished the liveliest feelings of affectionate remembrance. She was warmly attached to the denomination of which she had become a member, but she did not allow any denominational preference to prevent her from embracing in the arms of a kindred affection, all who loved the Lord Jesus in sincerity and truth. In love to the word, the ordinances, and the people of God, she was eminently conspicuous. She was ever ready also to give, as the Lord had prospered her, to the cause of Christ. To the missionary enterprise she was warmly attached, and few things afforded her more delight than to attend a missionary meeting, and to hear of the doings of the Lord in far countries.

For a number of years her health had been declining, and for some time she had an impression that her end was near; but she was calm and resigned. During the last eight or ten days of her life, she was so much prostrated by weakness, as to be scarce able to speak, but the testimony she gave of the foundation of her hope, was in the highest degree cheering and consolatory. On the Sabbath evening before she died, she expressed herself as "firm on Christ;" and repeatedly declared her only hope to be in his blood and righteousness. In the last hour she appeared anxious to speak, but in vain. Her sorrowing friends by her bedside caught with difficulty her last expression, "O Christ!" a few moments before her departure; her last thoughts thus centering upon that Saviour whom she had long loved and served. At length, after a brief struggle, she calmly fell asleep about half-past six o'clock in the evening. To her the beautiful promise was fulfilled, "at evening time there shall be light." It affords the best consolation to her relatives to remember how she lived, as well as how she died. May they follow her as she followed Christ.

The mournful event of her death was referred to by her real and much esteemed pastor, the Rev. Alexander Thomson, on Sabbath, the 2nd February, in an appropriate discourse from 2 Cor. v. 1.

Woodside Manse.

R. F.

HENRY GRIFFITH, ESQ.

On the 27th of January, 1842, died, at his residence, Widcombe-hill, Bath, Mr. Henry Griffith, in the eighty-third year of his age.

He was a member of the church assembling in Argyll Chapel, Bath, from its earliest formation, and for thirty-one years sustained the office of deacon. At the ser-

vices connected with the jubilee of the pastorate of the Rev. W. Jay, Mr. Griffith was an object of peculiar interest, being the only survivor, after the lapse of half a century, who had invited and welcomed that eminent minister to the field of his protracted labours. Of the character of his deacon, no one is so well qualified to speak as Mr. Jay, who thus feelingly alludes to the loss in his funeral discourse.*

"The sable clothing of this pulpit," observed the venerable preacher, "reminds us of the death of a friend: the death of a man peculiarly amiable, of eminent piety, and possessing the ornament of a meek and quiet spirit, which is in the sight of God of great price. Never was there a character more free from reflection. We might think him in danger of the sentence, 'Woe unto you when all men shall speak well of you;' did we not read that 'Demetrius hath good re-

* Taken down during delivery by a relative of the deceased.

port of all men and of the truth itself.' Mr. Griffith was not a great religious talker: but his practice and profession corresponded. He was never absent from the house of God when able to attend. The days of our departed friend surpassed the common lot of life; with him the 'hoary head was a crown of glory;' he went to his end as a 'shock of corn fully ripe.' Here we have the death of a member, and a deacon of the church; and Oh, affecting thought to the preacher! the last of all those who signed his call to this place,—God help him to lay it to heart! The wife, the children, the servants, all have sustained a loss; nor need we be ashamed of tears; but we ought also to rejoice, 'for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'"

The remains of Mr. Griffith were interred in the family vault, at the burying ground connected with Argyle Chapel, on February 3, 1842. SPENCER MURCH.

THE LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Thirty-eighth Anniversary, May 4.

The right honourable Lord Bexley, president of the Society, occupied the chair.

The Rev. A. Brandram read the Report, which, he informed the meeting, would be much shorter than Annual Reports usually were, an announcement which elicited a significant response of applause from the assembly. The Committee commenced their report by expressing their deep sense of thankfulness to God for the marked success which still continued to attend the operations of the society. The issues for the year had amounted to more than 800,000 copies of the sacred Scriptures. In France, 146,050 copies of the Scriptures had issued from the press during the year; 95,194 had been put in circulation by colporteurs. The total distribution since 1820 was 1,692,659. The French Bible Society had issued, in the course of the year, 60,272 copies of the Scriptures. From the depot at Frankfort 42,914 had been issued. The German Bible Society continued to prosecute their work, annually distributing about 100,000 copies. The Prussian Bible Society, with its numerous Auxiliaries, still took the lead; 35,436 copies had been printed during the past year. The Hungarian Association had issued 11,864 copies, making for five years a total of 54,500. Since the commencement of the

operations of the society in Belgium, in 1835, there had been issued 97,332 volumes, and during the past year, 9,750. The Netherlands Bible Society had issued 12,900 copies last year. From St. Petersburg, 11,754 copies were issued; the society there had been furnished during the year with 1,495 copies in English, German, and Hebrew. The Finnish Bible Society had distributed 278,000 copies,—the Swedish, 14,905. At Athens the work of disseminating the Scriptures was proceeding favourably: 5,627 copies had been issued. In British India, the number of copies of the Scriptures, in whole or in part, printed in the course of last year, was larger than had been printed in all the thirty years preceding, and to that might be added many thousands of copies printed by other societies. The Calcutta Association issued during the past year 36,378 copies. At Madras, 25,072 were distributed last year. Two reports from Bombay, received since the last anniversary, speak favourably of the operations there. Under the present circumstances of China, of course little of an encouraging nature could be expected, a check being put upon the direct introduction of the Scriptures amongst the Chinese; but 500 copies of the New Testament in their language had been forwarded for the purpose of being intrusted to benevolent and pious individuals who might accompany the warlike expedition to their shores. From Singapore, 3,445

volumes in various languages were issued during the year. At Sydney, Van Diemen's Land, &c., the work of Bible circulation under the superintendence of local Associations, was proceeding with success. In the Islands of the Pacific, the desire to possess copies of the word of God was universal, and the supplies sent out had been received with joy and thankfulness; 5,000 copies had been forwarded to Rarotonga, and 3,000 to that island where the lamented Williams laboured so long. From South Africa the intelligence was of the most gratifying kind: the Bechuana version of the New Testament, printed under the superintendence of Mr. Moffat, had arrived, and was received with so much delight, that it may be said to have made the solitary places glad, and the wilderness to blossom as the rose. The people surrounded the wagons, and immediately on the boxes being taken down, were eager to purchase, and most of the payments were made in sheep and goats. A grant of English Bibles and Testaments, and some in the language of the natives, had been made at Fernando Po, and to the station of the Church Missionary Society in Abyssinia. The persecution of the Christians in Madagascar was still as severe as ever, but amidst all their sufferings the converts maintained the faith, cherishing the sacred volume as the source of their consolation. A successor to Mr. Wheeler, the deceased agent of the society in the West Indies, had been found in Mr. James M'Murray, many years agent to the Mico Charity, and he had gone out with a large supply of Bibles and Testaments. The society there had received 7,350 copies during the year, and remitted 916*l*. The American Bible Society had received subscriptions to the amount of 118,860 dollars, and issued 150,202 copies during the past year. With reference to the domestic proceedings of the society, the report stated that—

The total amount received during the year, applicable to the general objects of the Society, including subscriptions, donations, legacies, dividends on stock, and contributions of Auxiliary Societies, is	£44,045	11	0
Compared with last year, showing an increase of	1,300	17	0
Amount received from sales of Bibles and Testaments.....	50,204	14	10
Total amount received from all sources is	95,095	4	8

The issues of the society have been, from the Depository at home .	584,544
„ Depots abroad	231,007
	815,551

Total issues of Bibles and Testaments since the commencement of the society 14,038,934

The total number of associations and branch societies in connexion with the parent institution, was 2,828, and 100 new

ones were established last year. The report concluded by asking, after these statements, whether the Committee were not justified in calling upon their friends to join them in exclaiming, "Let the Lord be magnified, who hath pleasure in the prosperity of his servants."

The various resolutions were moved and seconded by the Bishops of Chester and Worcester; by Lord Glenelg; by Lord Sandon, and Sir T. D. Acland; by the Rev. Drs. Vaughan and Tyng; and by the Rev. Messrs. Waugh, Villiers, Pritchard, Verugislec, and Mestrier.

CHURCH MISSIONARY SOCIETY.

Forty-second Anniversary, May 3.

The Earl of Chichester, president of the society, occupied the chair.

The report was read by the Rev. Messrs. R. Davies, and J. Venn. It stated that the following prelates had attached themselves to the society:—The Most Revs. the Archbishops of Canterbury and York, and the Bishops of London, Bath and Wells, Chichester, Lincoln, Peterborough, Sodor and Man, Hereford, Gloucester and Bristol, New Zealand, and the United Church of England and Ireland in Jerusalem. The first Missionary field mentioned was that of West Africa, in the educational establishment of which the number of students had increased during the year from seventeen to twenty-seven; and Mr. S. Crowther, a native of Africa, was coming to England to prepare for holy orders. There was a great willingness on the part of the chiefs in the interior to receive instruction from their own countrymen, and it was ascertained, beyond a doubt, that the African mind was capable of acquiring and communicating information. It was a gratifying fact, that between 600 and 700 Africans from upwards of forty different tribes, regularly assembled for public worship, and there were more than 1,300 communicants, besides several thousand children brought up in the nurture and admonition of the Lord, in the society's schools. In Eastern Africa, the Rev. J. L. Krapf was pursuing his solitary labours amongst the Christians of Shoa, enjoying the favour of the King, and having many of the priests and people resorting to him for religious conversation; he also had several youths under instruction. A great desire existed for Amharic and Ethiopic Scriptures, and Mr. Krapf had translated the four Gospels and the Epistle to the Romans into the Galla language. Messrs. Muhlhausen and Muller, having been prevented by hostilities from proceeding to Shoa, had left for Jerusalem, in order to receive holy orders. The Rev. C. W. Isenberg had been engaged in

literary labours in London, in order to the furtherance of the mission. The operations of the press at Malta had been continued on a reduced scale. The educational establishment at Syra was flourishing under the superintendence of the Rev. Messrs. Hildner and Wolters; there were 350 boys and 300 girls under instruction. In Egypt there were twenty-four pupils at the Cairo establishment in the higher department; and in the day-schools sixty boys and 130 girls. The appointment at Abuna of a former pupil of the missionaries was noticed as a very hopeful circumstance. The Northern India mission presented a more encouraging aspect than it had done at any former period. Four missionaries had been stationed at Calcutta; Divine service was regularly conducted in two churches in the Bengalee and Hindostanee languages, besides which in the evenings during the week public instruction was given in a bungalow chapel. Of the South India mission a still more encouraging account was given, as also of the mission in New Zealand. In British Guiana the missionaries had many proofs that their labour had not been in vain. From Trinidad the accounts were most favourable. In Jamaica the intended transfer of the society's stations to the General Ecclesiastical Establishment of the Island was proceeding satisfactorily. The North-west American mission afforded abundant evidence of the steady progress of the Gospel. The report further stated that it was with extreme pain and regret that the Committee had come to a decision narrowing the society's operations to a serious extent. In the actual situation of the society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

Receipts on account of general fund	£90,821	2	6
Expenditure	110,808	16	1

Showing an excess of expenditure
within the year of 19,987 13 7

The meeting was addressed, in moving and seconding the usual resolutions, by the Bishops of Ripon and Chester; by Lord Ashley; by the Rev. Dr. Tyng; and by the Rev. Messrs. Cunningham, Vores, Gerlach, and Noel.

BAPTIST MISSIONARY SOCIETY.

Fiftieth Anniversary, April 28.

H. Kelsall, Esq. occupied the chair, and after prayer by the Rev. Dr. Carson, the report was read by the Rev. J. Angus, which commenced by stating, that, among the painful occurrences of the past year, the Committee had to deplore the decease of

the senior secretary of the society. Their hopes had been disappointed by the unavoidable return of several devoted missionaries, and three labourers had fallen in the morning of life; but, while they had to regret the return or death of twelve individuals, they had to report that, during the year, seventeen, including their wives, had gone forth to the work of the Lord. The difficulties of the missionaries in Calcutta had been greatly increased by some of the agents of the Society for the Propagation of the Gospel in Foreign Parts, who had not hesitated to stigmatize all ministers not (in their sense,) episcopally ordained, as intruders, and their ministrations as unlawful and invalid. Including Ceylon, however, 358 members had been received, making a clear increase during the year, of 192 members, the total number being 1,288. In no part of the missionary field had a greater amount of good been effected by a smaller amount of means than in Colombo. It then referred to the mission recently established in Africa, where the encouragements of the society were represented as very great. With reference to the West Indies, it stated that at the last Association of the Baptist churches, held at Kingston, in January last, the brethren unanimously resolved to withdraw from the funds of the Parent Society after the 1st of August, 1842. The total number of members in Jamaica was about 30,000, of whom 3,000 had been added during the year. There were 67 day-schools, with 7,000 children, and in the Sunday-schools about 12,000 more. In the Bahama Islands the population were generally Baptists in name, and were most willing to receive the Gospel at the hands of their brethren. The total number of persons added to the churches during the past year, as shown by the tables of each district, was 5,651; the total number of members in all the churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day-schools was 148, schoolmasters 170, children taught in day-schools 10,298, and of those taught in the sabbath-schools, about 15,000; the number of volumes of the Scriptures printed was 85,000.

The Treasurer, W. B. Gurney, Esq., stated that the total receipts of the year, for the general purposes of the mission, amounted to 18,221*l.* 10*s.* 6*d.*, being an increase above the preceding year of 124*l.* 10*s.* 10*d.*; there had also been received, for various objects, 4550*l.* 11*s.* 8*d.*, including 500*l.* from the Calcutta printing press, making a total of 22,771*l.* 2*s.* 2*d.* On the other hand, the expenditure of the society had been 24,712*l.*; the excess, added to the balance, against the society, at the begin-

ning of the year, left due to the treasurer, 3,943*l.* 10*s.* 3*d.*

The meeting was addressed by the Rev. Messrs. Bowes, Giles, Newman, Leslie, Knibb, Steaue, and Fraser; also by the Rev. Dr. Campbell, and J. L. Phillips and C. Robinson, Esqs.

CHRISTIAN INSTRUCTION SOCIETY.

Seventeenth Anniversary, May 3.

Chairman, Sir C. E. Smith, Bart. Prayer by the Rev. R. Ainslie.

The Rev. J. Blackburn read the report. It stated, that the little band of not a hundred gratuitous visitors who first associated to promote the objects of this society had increased to 2,354, who were systematically employed in their benevolent operations. The gratuitous visitors were divided into 103 Associations. The following tabular view of the efforts of these local Associations during the past year, for the visitation of the poor, the maintenance of local stations for prayer-meetings and preaching, and for the support of stipendiary missionaries, in aid of the gratuitous visitors, presented a result that was highly encouraging.

SUMMARY OF ASSOCIATIONS.

		Families.	Stations.	Missionaries.
London	232	7,093	13	2
Finsbury	310	7,803	10	1
Mary le-bone... ..	112	2,359	1	0
Westminster	196	5,445	12	0
Tower Hamlets	798	16,863	51	2
Southwark	307	8,074	20	3
Lambeth	8	2,818	5	1
Greenwich	6	97	3,637	7
Suburban	12	196	5,461	16
		57,353	135	13

Gratifying as these totals were, yet, if the statistics of each metropolitan division were examined, the disproportion between the efforts of the churches and the exigencies of the people was most affecting and admonitory. The census of 1811 gave the population of the Metropolis as 1,870,727 persons, which showed, that, after all the progress the society had made, there yet remained 1,583,000 at this moment, untouched by the efforts of its benevolent agents. In making that statement, however, the Committee had not forgotten that there were kindred societies, and other bodies of Christians, happily engaged in the same work, and were employing other instruments and agencies to raise the moral character of our fellow-citizens. The prayer-meetings and cottage lectures had been greatly honoured

of God. During the past year, considerable prosperity had attended the Sunday-schools connected with many of the stations. During the past summer five preaching tents had been used. About 150 open-air services had been held in various places in the suburban parts of the Metropolis. Two courses of lectures had been delivered at Bishopsgate and Barbican chapels, which had been attended by several hundreds of young men, principally belonging to those classes whose improvement was specially contemplated by those services. For several years past, the society had extended tent and out-of-door preaching services to the rural parts of the Metropolitan counties; and last year, they were held in Middlesex, Surrey, and Herts. The report concluded by an urgent appeal for increased financial support.

Addresses were delivered by the Rev. Messrs. J. Clayton, Stovel, Archer, and Blackburn; by the Rev. Drs. Morison and Jenkyn; and by H. Dunn, Esq.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held, May 2, Colonel Conolly, M.P., in the chair.

The Rev. Dr. Bunting commenced the report, which, in reference to financial matters, was far more encouraging than any of late years. It stated that the gross income had reached 101,688*l.* 2*s.* 4*d.*; the expenditure had been 98,754*l.* 7*s.* 9*d.*, leaving a surplus of 2,933*l.* 14*s.* 7*d.* The receipts in Great Britain had been 70,788*l.* 3*s.* 4*d.*,—an increase of 6,283*l.*; in Ireland, 5,061*l.* 13*s.* 4*d.*,—an increase of 496*l.*; and from Foreign Auxiliaries there had been received 12,322*l.* 7*s.* 10*d.*,—an increase of 2,461*l.* There were only five districts in Great Britain which had not augmented their contributions. Among the sums from Foreign Stations were—France, 158*l.* 8*s.* 5*d.*; Australia, 1,165*l.* 17*s.* 9*d.*; Van Diemen's Land, 1,018*l.* 16*s.*; New Zealand, 86*l.* 1*s.* 4*d.*; Fecjee, 40*l.* 13*s.*; Antigua, 528*l.* 19*s.* 1*d.* St. Vincent's, 778*l.* 1*s.* 4*d.*; Demerara 1,766*l.* 16*s.* 5*d.*; Jamaica, 1,083*l.* 9*s.* 4*d.* Lower Canada, 626*l.* 16*s.* 3*d.*; Upper Canada, 1,372*l.* 11*s.* 9*d.*; Nova Scotia, 713*l.* 17*s.* 8*d.*; New Brunswick, 765*l.* 11*s.* 9*d.* In one district, the missionaries had voluntarily imposed an income-tax upon themselves, and sent 10 per cent. of their salaries towards the exigencies of the society. Among the miscellaneous items were—Legacies, 1,156*l.* 18*s.* 1*d.*; Dividends on Property funded to secure Annuities, 1,134*l.* 12*s.* 6*d.*; Donations on Annuity for Life, 298*l.* 11*s.*; Contributions towards the Ashantee mission, 1,412*l.* 1*s.* 1*d.*; Christmas offerings, 4,721*l.* 7*s.* 4*d.*

The Rev. John Beecham then read some

interesting details relative to the state and prospects of the society's missions in South and North Ceylon, the continents of India, New South Wales, and Van Diemen's Land. In New Zealand, the difficulties with which missionaries must always have to contend in evangelizing a heathen country, are increased by the unfriendly influence of colonization and the indefatigable exertions of the Romish priests to beguile the simplicity of the native converts, and proselyte them to their own faith. But this important mission is, notwithstanding, in a state of prosperity. On a recent occasion, about two hundred natives were baptized at Mangungu, among whom was Taonui, one of the most influential chiefs at the Hokianga. He had been for some time hesitating between Protestantism and Popery, but at length decided in favour of the former, and was baptized at the same time with his wife and three sons. The missions in Southern Africa presented a very interesting aspect. Western Africa presents a scene of deepest interest. Here, at least, all is light. It has pleased the Great Master to bury some of his workmen, but he is still carrying on his work. At Sierra Leone, and the Gambia, the missions are in prosperity; and along the whole extent of the Gold Coast, from Dix Cove to Accra, as well as in the interior, a gracious influence from on high is preparing the minds of people for the reception of the Gospel, and the ministration of the word and ordinances is productive of the most beneficial effects. In the West Indies painful visitations have been experienced. The Committee have had to mourn the loss of several valuable missionaries, who have been arrested by death in their career of honourable and useful exertion; and they regret to report, that owing to the financial difficulties of the society, some of the vacancies which were thus occasioned, have not as yet been supplied. The missions amongst the aborigines in Western Canada, and the extensive territories belonging to the Honourable the Hudson's Bay Company manifest proofs of growing improvement.

The total number of principal or central mission stations, called circuits, occupied by the society, in the several parts of the world now enumerated, is	261
The number of missionaries employed, exclusive of catechists, &c., is	368
The number of full and accredited church members, exclusive of those under the care of the society's missionaries in Ireland, is	87,258
The number of scholars in the mission-schools is nearly	60,000

Fourteen missionaries were reported to have been sent out during the year, and eight had been removed by death.

In moving and seconding the resolutions, the meeting was addressed by Viscount Bernard, A. Campbell, and J. P. Plumptree,

Members of Parliament; by P. Rothwell, J. R. Kaye, T. Farmer, R. Crooke, and J. Howard, Esqs.; by the Rev. Drs. Buchanan, Tyng, and Bunting; and by the Rev. Messrs. Dixon, Waugh, Newton, Barrett, Arthur, Atherton, and W. M. Bunn.

PRAYER-BOOK AND HOMILY SOCIETY.

Thirtieth Anniversary, May 5.

The president of the society, Lord Bexley, occupied the chair.

The Rev. F. Dollman read the report, which commenced by noticing the operations of the society amongst seamen. During the year, 3,000 ships and other vessels had been visited or revisited in the London river and docks. 1,379 Prayer-books, eighty-four Family Prayers, sixteen German Selection of Prayers, and seven Books of Homilies, had been purchased by the sailors; making an average of more than 100 Prayer-books sold to sailors monthly. 652 Books of Select Homilies, and 200 Homily tracts had been supplied to crews of ships gratuitously; 744 of the ships visited had been spoken to particularly, and, with the exception of 498, they had Divine service at sea occasionally or regularly. Owing to the financial embarrassments of the society, no new Auxiliaries had been established last year. From the several Associations abroad various remittances had been received and supplies forwarded. The Committee had determined to print Dr. Pocock's Arabic version of part of the Liturgy, adding the Burial-service. The number of publications issued by the society was 11,770 Prayer-books, and 16,850 Homilies, &c., making a total of 12,770; and 2,511,118 tracts. The Earl of Chichester and Lord Ashley had become Vice-Presidents of the society. The receipts for the past year were 2,196*l.* 8*s.* 1*d.*; the disbursements, 2,632*l.* 10*s.* The engagements of the society amounted to 2,219*l.* 7*s.* 2*d.*

The usual resolutions were moved and seconded by the Marquis of Cholmondeley; by the Rev. Drs. Marsh and Tyng; and by the Rev. Messrs. Sidney, Curling, De Mes- tal, Thomas, and Gourier.

RELIGIOUS TRACT SOCIETY.

Forty-third Anniversary, May 6.

The Earl of Chichester presided, and the Rev. W. Monro, offered prayer.

The secretary (Mr. Jones,) read the report, from which it appeared that although the warlike operations in China had somewhat interfered with, it had not stopped, the circulation of the society's publications in that interesting field, where new channels for distribution had been opened, and were

prospering under the auspices of the Rev. Mr. Gutzlaff. In Aracan 40,000 tracts had been distributed in fifteen days. In India the circulation had been a great means of advancing the kingdom of Christ. In the Mahratta country, Dr. Wilson and Mr. Mitchell reported that they found many who had been led into a belief of the Christian faith solely by the perusal of the religious tracts and publications of the society. In Australia and Van Diemen's Land, 161,000 publications, value 2,638*l.*, had been transmitted and put in circulation. In Western Africa the education of the negroes was rapidly progressing, and letters had been received from the society's missionaries, desiring to be furnished with 2000 more copies of the Cottage Hymn Book, which had been sent out, and another letter received for 3,000 copies more. The whole of the first issue had been purchased by the people in the short space of nine months. The gates of Spanish America were comparatively closed against the admission of scriptural truth, but still 11,600 Spanish publications had been granted to the different correspondents of the society in that quarter. To the West Indies, 55,000 books and tracts, without including publications sent for sale, had been granted. In British North America, 163 religious circulating libraries, valued at 852*l.*, had been established, and 206,900 tracts, books, and publications, had been sent out. The intelligence received from Montreal, Quebec, Kingston, and Toronto, was of a most cheering and interesting character. In France the work of the Lord was evidently advancing, though it encountered much opposition. The circulation in France amounted to 600,000 copies. In Hungary, 40,000 copies, printed in the German language, had been distributed. In Belgium the Society went on prosperously, though strongly opposed by the priests of the Romish Church. The number of new publications during the last year, was 220, the total publications was 16,469,551, which, published in eighty-six different languages, gave a total circulation of 357,000,000 different works. The total benevolent income for the year was 5,826*l.*, being an increase beyond the preceding year of 164*l.*; the total sales of the society's publications was 45,635*l.* The gratuitous issues for the year was 8,329*l.*, and the society's total receipts, including the proceeds of sale, was 56,014*l.* 18*s.* 1*d.*

In support of the resolutions, the meeting was addressed by the Rev. Messrs. Cunningham, Pritchard, and Moffat; by the Rev. Drs. Russell, Morison, and Byrth; by Sir J. B. Williams, J. P. Plumtre, Esq., M.P., and by H. Pownall, Esq.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Thirty-third Anniversary, May 6.

After the president of the society, Sir T. Baring had taken the chair, and prayers had been read by the Rev. J. B. Cartwright, the Rev. Dr. Marsh addressed the children connected with the institution.

The Rev. W. Ayerst, after noticing the establishment of the new bishopric at Jerusalem, the Episcopal patronage enjoyed by the society, the princely munificence of the King of Prussia, the services rendered by Lord Palmerston and Lord Ashley, and other topics referred to by the Chairman, the Committee say they must not pass, without notice, the self-denial and zeal of Dr. M'Caul, to whom, by desire of the King of Prussia, and with hearty concurrence of the heads of the Church, the bishopric in Jerusalem was tendered; he demanded, however, but short time for deliberation and refusal, declaring his firm belief that the episcopate of St. James was reserved, in the providence of God, for the brethren of the apostle according to the flesh. The aggregate amount of contributions received during the past year, is 24,699*l.* 8*s.* 9*d.*, being an increase of 1,760*l.* 9*s.* 7*d.* above the receipts of the preceding year. This, the largest sum ever received in one year, is a gratifying proof of the increased interest which is felt by the church of Christ in the Jews. Two of the Society's missionaries having died during the past year, the Committee had opened a separate fund to provide for widows and for disabled missionaries. From April 1841 to March last there were issued 8,091 copies of the Scriptures, whole or in parts, in the Hebrew, German, Dutch, Judeo-Polish, and English languages. There are now fifty-two boys and thirty-four girls in the school. The Hebrew College, after a second year's trial, confirms the hope that it will soon yield a regular supply of tried and well-trained candidates for the missionary office. In the course of the past year there have been nine resident students, of whom seven are Hebrew, and two Gentile Christians, two candidates for missionary employment not resident, and the two senior boys from the Hebrew school, making a total of thirteen. The Rev. J. C. Reichardt, who has been engaged in the London Mission for the last fourteen years, finds his labours among the Jews in the Metropolis every year increasing, and his connexion with the Operative Jewish Converts' Institution, affords him an extensive field of usefulness. In consequence of the spirit of inquiry which has been excited among the Jews, and the frequent arrivals of inquirers from foreign parts, who come over to England for the express

purpose of investigating the truth of the gospel, the number of applications for Christian instruction and baptism has very much increased. Mr. Reichardt has ten adult Jews under a regular course of instruction, whom he is preparing for baptism. The institution, which has been established for the purpose of teaching Christian Israelites a trade, so as to enable them to support themselves in some honest calling, could formerly accommodate only twelve adults, but it has lately been greatly enlarged, and is now capable of receiving thirty inmates. The report noticed in detail the operations of the society's missionaries, agents, and friends at Tunis, Constantinople, Smyrna, Beyrout, Poland, Cracow, Posen, Konigsberg, Dantzic, Berlin, Creuznach, Breslaw, Offenbach, Brussels, Strasburg, Metz, &c., and concluded with a strong appeal to Christian charity, faith, and zeal, in behalf of the Jewish nation.

Addresses were delivered in proposing and seconding the various resolutions by the Bishop of Ripon, Lord Ashley, Rev. Messrs. Bickersteth, Stowell, D'Arcy, Sieur, Tottenham, and Villiers; by the Rev. Drs. M'Caul, Marsh and Tyng; and by Chevalier Bunsen, envoy of the King of Prussia.

LONDON CITY MISSION.

Seventh Anniversary, May 5.

E. N. Buxton, Esq., in the chair.

The Rev. R. Ainslie read the report. After stating, that the condition of many neighbourhoods was deplorable, it gave the statistics of one district in Westminster. There are 120 houses in the district, inhabited by 708 families, all of whom are visited by a missionary. In these 120 houses there are 174 rooms occupied by females devoted to public vice; 290 rooms are occupied by beggars; and 190 rooms are occupied by hucksters. On this district, during the year, the missionary made 6,554 visits and calls; gave away 5,390 religious tracts and 11 copies of the Scriptures. He induced 19 persons to attend public worship, and 58 children to attend schools; he held 108 meetings for reading the Scriptures and prayer; he has been the instrument of 8 persons being outwardly reformed; 1 backslider has been reclaimed; 2 persons have joined Christian churches; and of 7 other persons who are in health, he has a good hope that they have passed from death unto life. The report then alluded to the appointment of a missionary to visit the Royal Free Hospital in Hatton-garden, and also a missionary to the Jews; and gave an interesting account of some of his interviews with his Jewish brethren. The number of missionaries is now 61, being an increase of 9; de-

lightful Christian harmony has continued to prevail in the Committee-room and among the missionaries, comprehending, as the mission does, ministers and members of the Established Churches of England and of Scotland, Congregationalists, Baptists, Wesleyans, the Secession Church of Scotland, and the Countess of Huntingdon's Connexion. Altogether, in the different districts during the year, no less than 277 persons had become reformed characters, and 68 backsliders had been restored. The missionaries on the Lambeth-marsh, Broad-wall, Field-lane, and Holywell-mount districts, had each formed a school for the ragged and neglected children found in the streets. The missionaries, in the last-named district had brought no less than 345 children under instruction during the year, closed 17 houses devoted to public vice, introduced four females to asylums; and one house, the worst upon the district, which was a den of thieves, is now converted into a place of prayer, and is used as the Infant-school. Altogether, 2,516 children had been sent to various schools during the year. 22,037 visits have been made to the sick and dying, and 1,087 have died upon the districts during the year. Of 253 of these, the missionaries had, in the judgment of charity, a good hope of their unfeigned sorrow for sin, and of their faith in Christ; and, out of the 1,087 persons who died, 490 were visited exclusively, in their afflicted and dying hours, by the missionaries of this institution. 303,616 religious tracts had been given away. 6,577 meetings had been held for prayer and expounding the Scriptures. 1,066 copies of the Scriptures had been distributed, and 1,536 persons induced to attend public worship. During the year, the total number of visits and calls amounted to 289,924. Details were given of some of the results of them, and the report stated, that, besides the 253 hopeful cases in death, there are eighty other instances of the power of religion on those who were in affliction, and have recovered, and are now living consistently with the Gospel: and there are 215 instances of persons who have been met with in health, during the past year, all of whom are giving evidence of the power of Divine truth upon their hearts, and 81 of them have, publicly, given themselves up to God, by becoming members and communicants of the church of Christ. The funds have reached 5,534*l.* being an increase over last year, of 712*l.* The increase has been devoted to new missionaries, and the balance in hand is not enough for the current month's expenditure; and, for the support of about 22 of the 61 missionaries (or for about 1,500*l.* a year,) the committee are dependent on occasional contributions.

The resolutions were moved and sustained by the Rev. Messrs. Mortimer, Noel, Archer, Glyn, Garwood, Faulkner, Herschell, and Ainslie; by the Rev. Drs. Jenkyn and Byrth; and by Sir J. W. Waller.

THE SUNDAY-SCHOOL UNION,

Thirty-ninth Anniversary, May 5.

Captain Moorsom, R. N., occupied the chair, and the Rev. Dr. Jenkyn implored the blessing of God on the meeting.

Mr. Watson read the report, which commenced by referring to the society's operations in Denmark, Belgium, France, Corfu, Sierra Leone, Central India, Van Diemen's Land, New Zealand, West Indies, America, and Canada. With respect to the home proceedings it stated, that 22 grants had been made, during the last year, in aid of the expense of erecting or fitting up school-rooms, amounting to 403*l.*, making the total number of grants, up to the present time, 211, amounting to 4,819*l.* These grants had been made, without any respect to denominational distinctions. Three new local Unions had been formed; viz., the South West Kent, Dudley, and Stockton. The number of Sunday-school lending libraries granted, had been 126, making a total of 859. The Union had thus sustained a pecuniary loss of 310*l.* 5*s.* The schools assisted contained 13,806 children, of whom 6,856 were able to read the Scriptures. Grants of money amounting to 110*l.*, and of books to the sum of 261*l.* 16*s.* 6*d.* had been made in order to promote the extension of Sunday-schools in this and other countries. The following are the number of schools, teachers, and scholars, within a circle of 5 miles from the General Post Office:—

	Schools.	Teachers.	Scholars.
South.....	84	1,807	16,172
East.....	133	2,544	21,723
West.....	138	2,402	23,857
North.....	132	2,751	24,387
	487	9,507	89,139
Being an increase of 6		596	2,808

The committee had diligently employed themselves during the last year in the preparation and publication of a variety of works designed to assist teachers in their work, and to promote the efficiency of the schools. The sales of publications at the Depository, amounted to 9,554*l.* 1*s.* 5½*d.*, being an increase of 413*l.* 17*s.* 7*d.* on the sales of the previous year. Donations had been received to the amount of 344*l.* The committee desired especial attention to the effort made by the teachers and friends of Sunday-schools connected with the West London Auxiliary, who had presented 100*l.* to the Union, an example which they trusted would be followed, not only by the other

London Auxiliary Unions, but also by the country Unions. After payment of the grants which had been already made, there would be a deficiency of 219*l.* 2*s.* 7½*d.*, which must be supplied by the friends of religious instruction, or the assistance of the Union be withheld from those who stood in need of it.

The meeting was addressed by the Rev. Messrs. R. Young, Knibb, and Burnet; by the Rev. Drs. Morison and Tyng; and by W. B. Gurney and W. Jones, Esqs.

CHURCH PASTORAL-AID-SOCIETY.

Seventh Anniversary, May 10.

The Right Hon. Lord Ashley occupied the chair.

The report was read by the Rev. Mr. Were, the clerical secretary, and stated that the population of the country had far outgrown the provision made for its spiritual interests by the Established Church, and from hence sprung the necessity of the society. With respect to the operations of the society during the past year, the committee had much pleasure in stating, that, notwithstanding the straitened condition of the society's finances, twenty-four fresh grants for curates, and four for lay-assistants, and one for the completion of a school-room to be licensed for the performance of Divine service, had been made during that period. Of the incumbents thus aided, one had a population of 24,000 souls; another of 23,000; another of 19,000; another of 15,000; another of 14,000; another of 13,000; another of 12,000; another of 10,000; and three others of 8,000 and upwards. The committee mentioned that the average population of the incumbents aided during the past year, was 8,272 souls, and the average income 176*l.* They stated that though the amount of population is a plain criterion by which the urgency of a particular case may be determined, there are other circumstances, such as cases of extensive parishes, widely scattered population, and numerous detached hamlets, which called almost as imperatively for aid as those of larger populations. The grants of this society have led to the erection of sixty-seven churches or chapels, and to the building, or fitting-up, and licensing for Divine service of 104 school-rooms. In addition to these, fifty-five new churches were reported as newly projected or in course of erection, and twenty-five rooms licensed as above stated. The present grants of the society provide for 356 additional full-services on the Lord's-day, 136 full services on week-days, and 209 cottage-lectures. The total number of grants for which this society was responsible, was 280; being 246

for stipends for clergymen, and thirty-four for lay-assistants. The incumbents, to whom the grants had been made, had an aggregate population of upwards of 1,810,000, or each an average population of 7,460 with an average income of 166*l.*, and 126 of these had no parsonage-house. The annual charge to the society for the maintenance of the above grants, when all are in operation, was 21,800*l.* At the present time 203 clergymen and 33 lay-assistants are supported in their labours at a charge of 18,050*l.* The incumbents aided provide from personal and local resources 3,607*l.* to meet the grants of the society, which is thus instrumental in bringing to the service of the church the sum of 25,407*l.* per annum. It will be seen, on comparing the liabilities of the society in the preceding year, (28,215*l.*) with those of the year just ended, that the committee have effected a reduction of nearly 4,000*l.* in this respect, thus removing somewhat of the disproportion which existed between the income of the society and its expenditure. The income of the preceding year was 19,665*l.*; the total liabilities 215*l.*; income of year just ended, 19,00*l.*; the total liabilities, 24,300*l.* This action, however, it must be remembered, is not to be made without curtailing the operations of the society. In the course of the past year 77 grants have ceased; some having accomplished the object for which they were made; some of a less urgent nature, having been necessarily withdrawn; some having been voluntarily vacated; some having been placed in abeyance as not having been occupied within twelve months.

The meeting was addressed by the Bishops of Norwich and Llandaff; the Earl of Harrowby, the Rev. Chancellor Raikes, and the Rev. Messrs. Villiers, Stowell, Harding, Tottenham, Kennaway, and Auriol.

ANTI-SLAVERY SOCIETY.

Annual Meeting, May 13.

The chair was occupied by the Marquis of Clanricarde.

Mr. Scobell read the report, which stated the awful extent of the slave-trade, and the dreadful ravages occasioned by it. The report then called attention to the fact that France had refused to ratify the very treaty which, in conjunction with this country she had proposed to the other great Powers of Europe, from the jealousy of her people that England aimed, under cover of philanthropy, at maritime supremacy and the degradation of her flag. The United States too, had peremptorily refused to enter into any treaty with any power for the suppression of the slave-trade, and even threatened war if the same sense,

were insisted on by the British Government. In reference to slavery in British India, the report said that it was due to the Law Commissioners, and the late Governor-general of India, to state that, although differing very widely in opinion on some points, they had united in various rules and regulations necessary to mitigate the state of slavery, with a view to its ultimate abolition. On the subject of emancipation in the West India colonies, the committee had watched with intense interest the progress of that measure, and were happy to observe that the general good conduct of the emancipated slaves continued to be deserving of the highest praise, and that they were rapidly advancing in intelligence, moral excellence, and, in many instances, in wealth. The committee were gratified in being able to state that, with the exception of Demerara, the crops in the colonies generally, for the present and the ensuing year, promised to be much larger than any since the freedom of the negroes had been established. With respect to immigration into the British colonies, the committee said that there had been a great, but, as they fully believed, a fictitious, demand for labour in the colonies; that such demand had led to various schemes of immigration, which had resulted in a large expenditure of money and a vast waste of human life; and that they had protested and had used every exertion in their power to limit their extension in all cases where they had been unable to prevent them altogether. The committee expressed their conviction that the crisis of the anti-slavery cause in the United States was not far distant, and added, that its friends in that quarter were in full confidence that the issue would be in favour of the freedom of the slave.

Addresses were delivered to the meeting by the Bishop of Norwich, Lord Clifford, the Rev. Messrs. Burnet, Barrett, and Knibb; Drs. Miller and Lushington; and by Messrs. L'Instant, Sturge, and Buckingham, and Sir G. Strickland.

BAPTIST COLONIAL MISSIONARY SOCIETY.

Fourth Anniversary, April 22.

The Rev. Dr. Carson occupied the chair.

The report was read by the Rev. W. Groser, and stated that in Canada, to which the labours of the society were at present restricted, 12 ministers had been aided in their labours; 2 new churches had been formed, 3 chapels had been built, and others were in contemplation. The college under the care of the Rev. Dr. Davies, was in a prosperous condition, having 8 students. The receipts of the year were 75*l.* 9*s.* 6*d.*, and the expenditure 50*l.* 9*s.* 1*d.*

The speakers were the Rev. Drs. Cox and

Hoby; the Rev. Messrs. Russell, Fuller, Winter, Overbury, Tinson, and Aldis; and H. Kelsall, Esq.

BAPTIST IRISH SOCIETY.

Twenty-eighth Anniversary, April 26.

The chair was occupied by the Rev. Dr. Cox, and after prayer, by the Rev. T. Winter,

The Rev. S. Green read an abstract of the report, which stated, that the committee had to record indications that the blessing of God had not been withheld from them. Almost uninterruptedly, during the year, their esteemed brethren, eleven in number, had been indefatigably employed: and they had not laboured in vain. The committee were not in possession of accounts of the present condition of the whole of the schools under their care; but they had returns from 25 up to the end of December last, which gave a total of 1,752 pupils, somewhere about 1,600 of whom were the children of Roman Catholic parents. The agency of Scripture Readers, it stated, though by no means exempt from the vigilant suspicion which, unhappily, did much towards lessening the apparent usefulness of Evangelical effort in Ireland, was not diminished in importance and value. Intercourse with them was absolutely often forbidden; but they were doing great good. The least satisfactory portion of the report was that which related to funds. The committee commenced the year with loans amounting to 550*l.*; of which, however, they had at their banker's, 114*l.* 18*s.* 4*d.*; so that the balance against the society was 435*l.* 1*s.* 8*d.* It had been necessary, during the year, to repay those loans; and, for that purpose, fresh sums had been borrowed. The society was now 720*l.* in debt.

The meeting was addressed by the Rev. Dr. Carson and the Rev. Messrs. Carlike, Dobney, Boyd, Daniell, and Mulhern.

BIBLE TRANSLATION SOCIETY.

Second Anniversary, April 29.

The chair was occupied by J. H. Allen, Esq.

The Rev. E. Steane, read the report, which, after detailing the general proceedings of the society, stated that the correspondence which the Committee had carried on with the missionary brethren in Calcutta, had been, in all points of view, highly interesting, and, in some, of considerable importance. The Bengalee Bible, with marginal references, had been printed to 2 Kings vii. In the same language, an edition of Isaiah and Daniel, intended to be bound together, had been completed. The Proverbs had been reprinted. Of each of those books, 5,000 copies had been struck off. To those,

AGED PILGRIM'S FRIEND SOCIETY.

Thirty-fifth Anniversary, April 25.

Chairman, T. Challis, Esq.

The report read by Mr. J. Box, the secretary, stated, that the funds of the society had considerably diminished, occasioned by the death of some of the subscribers, and the withdrawal of others, on account of the depression of trade. There were 330 recipients of the society's charity, amongst whom were persons aged 80, 90, and 101 years. During the year, 40 died; there were 41 applicants; 28 were admitted on pensions of 4*s.* a month: four on pensions of 10 guineas a year, and 12 were under visitation. There were on the Institution 39 life-pensioners, at 10 guineas a year; 95 at 5 guineas; 189 at 4*s.* a month, and 7 pensioners in workhouses, at 2*s.* a month each; making a total of 330. The receipts amounted to 1,600*l.* 6*s.* 6*d.*, and the expenditure including 1,413*l.* 16*s.* paid to pensioners, to 1,519*l.* 3*s.*

The meeting was addressed by the Rev. Messrs. Gilbert, Gowing, Irons, M. Daniell, Dickerson, and Hyatt; also by R. Pope, D. W. Wire, and J. Payne, Esqs.

BAPTIST HOME MISSIONARY SOCIETY.

Forty-fifth Anniversary, April 25.

The chair was occupied by J. L. Phillips, Esq.

The Rev. S. J. Davis read the report, which commenced by stating, that Mr. Roe had retired from the office of secretary. The committee felt, that his was the retirement, not of a secretary merely, but of a most efficient evangelist. In no previous year, however, of the society's history, had its other agents been so generally, and in some instances, so signally blessed. It then proceeded to detail the society's operations, which it represented as in a highly flourishing condition. There had been great numbers of conversions, marked instances of the outpouring of the Holy Spirit, the revival of old, and the formation of new, congregations.

From the treasurer's accounts, it appeared that the total receipts during the year amounted to 5,153*l.* 15*s.* 5*d.*; the expenditure to 5,174*l.* 11*s.* 7*d.* The increase of the income during the year, had been about 1,000*l.*

The Rev. Messrs. Tinson, Godwin, Pryce, Giles, Dowson, Evans, Tyso, and Belcher, addressed the meeting.

must be added 5,000 copies of the New Testament; 2,500 of the Gospels and Acts; 3,000 Luke and Acts; and 3,000 Acts. In Sanscrit, the Proverbs had been rendered into verse, and an edition of 2,000 copies printed. In Persian, the New Testament, 1,000 copies. In Hindui and Hindustani, the printing of the New Testament had proceeded to the middle of Luke. This last-mentioned version, according to the testimony of friend and foe, was unparalleled. Besides these several works completed, various editions of the Scriptures, or parts of the Scriptures, were in progress in the Sanscrit, the Hindui, the Bengali, and the Hindustani languages. The testimony of the missionaries from all the stations, united in representing the desire of the natives, both Hindus and Mussulmen, for our sacred books. From the 1st of January, 1840, to the 18th of February of the present year, there had been issued from the Depository at the Baptist Mission Press in Calcutta, 91,256 volumes, consisting either of parts or of the whole of the Bible; and these, added to the issues of the two years preceding, gave a total of 151,000 volumes put into circulation in the course of only four years.

The meeting was addressed by the Rev. Drs. Carson and Cox; and by the Rev. Messrs. Jackson, Soule, Stephen, Burchell, Knibb, and Steane.

THE BAPTIST UNION.

Thirtieth Anniversary, April 28.

Chairman, the Rev. Dr. Carson.

After prayer by the Rev. W. Knibb, it was stated that in the 875 churches of the Baptist denomination, from which returns had been obtained, there was a clear increase of 9,336 members, giving an average annual rate of $10\frac{1}{2}$ members per church, and that the annual rate of increase had tripled itself within eight years.

The meeting was addressed by the Rev. Messrs. Hinton, A. Jones, Stovel, Webb, Stock, and Millard.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

Nineteenth Anniversary, April 29.

The president, Lord Bexley, occupied the chair, and the Rev. Mr. Hazelgrave read the report, which presented a variety of interesting details. The receipts of the year were 3,470*l.* 9*s.* 9*d.*, and the expenditure 3,447*l.* 11*s.* 7*d.* The meeting was addressed by the Rev. Messrs. Harding, Burt, Wilson, Hughes, Tyng, Baylee, and Pizey, and by Colonel Philpots.

COLONIAL CHURCH SOCIETY.

Sixth Annual Meeting, April 29.

Prayers were read by the Rev. W. Chave, and T. Lewin, Esq. was called to the chair.

Captain Cotton read the report, detailing the operations of the society in Western Australia, Swan River, Graham's Town, Cape Town, and in various parts of the continent.

The different resolutions were moved and seconded by M. Bere, Esq., Rev. T. C. Yorke, Rev. Dr. Byrth, Rev. Dr. Tyng, J. D. Paul, Esq., Hon. and Rev. B. Noel, Rev. Mr. Owen, and Rev. T. Mortimer.

CHURCH OF SCOTLAND MISSIONS.

Ninth London Anniversary, April 29.

The chair was occupied by the Lord Mayor, and after prayer had been offered by the Rev. W. Lorimer, the Rev. J. C. Burns read the report; after which the meeting was addressed by the Rev. Drs. Buchanan, Alder, and Brown; by the Rev. Messrs. Hamilton, Thelwall, and Burns, and by A. Campbell, and P. M. Stewart, Esqs.

RELIGIOUS FREEDOM SOCIETY.

Third Annual Meeting, May.

Colonel Fox, M. P. in the chair. The report, read by Josiah Conder, Esq., detailed at considerable length the proceedings of the committee in connexion with parliamentary business, associations for legal aid and advice, and organization and finance.

The meeting was addressed by the Rev. Messrs. Burnet, Hinton, Knibb, Overbury, Mirams, and Roberts; by the Hon. F. Maule, M. P., H. R. Yorke, Esq., M. P., and J. R. Mills, Esq.

BRITISH REFORMATION SOCIETY.

Annual Meeting, May 5.

T. Finch, Esq. in the chair. Prayer was offered by the Rev. D. Browne.

Dr. Stow read the report, which stated the names of the numerous places which during last year had been visited by deputations from the society, and announced the determination of the committee not merely to engage clerical missionaries to conduct discussions in the large towns where Popery was making the greatest strides, but also to raise a fund for the gratuitous or cheap circulation of tracts to neutralize the obnoxious publications of the Roman Catholic Institute, and also to establish a course of lectures to be given in the Town Hall of Oxford,

upon the errors of the Romish Church, and the tendencies of Tractarianism. The Hon. and Rev. Baptist Noel, and the Rev. R. J. M'Ghee, were announced among those who had volunteered as lecturers.

The meeting was addressed by the Hon. and Rev. B. Noel; by the Rev. Messrs. Moriarty, Goodhart, Cumming, and Thelwall; and by Captain V. Harcourt.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Thirty-seventh Anniversary, May 9.

Lord John Russell presided over this exceedingly crowded meeting.

II. Dunn, Esq. read the report, which stated, that, during the year, 53 new schools had been established, and 24 new auxiliaries to the society had been formed. 109 grants had been made to country schools. A very great reduction had also been effected in the price of school materials. The subscriptions to the Normal School, including the Government grant, now amount to 15,620*l.*, and 5,000*l.* is still needed to complete the work. In the model schools, 682 boys and 450 girls have been received, making the total number on the books 52,828. In the Normal Schools, 221 teachers have been under training. Of these, 72 have been appointed to boys' schools, and 62 to girls' schools; 18 have sailed for foreign parts. The general state of the finances is encouraging, an increase having taken place in every branch of income. The receipts and payments of the year have been 7,080*l.* 13*s.* 4*d.*; balance due to the treasurer, 808*l.* 15*s.* 9*d.*

The meeting was addressed by the Bishop of Norwich, Lord Worsley, H. Labouchere, Esq. M.P.; and by the Rev. Messrs. Stovel, Pritchard, Carlson, Knibb, Gogerly, and Burnet; and by A. Smith, and W. Tooke, Esqs.

LORD'S DAY SOCIETY.

Eleventh Anniversary, May 9.

The chair was occupied by the Bishop of Chester.

The Rev. J. Baylee, the clerical secretary, read the report, which detailed the awful prevalence of Sabbath-breaking, the plans pursued by the society to lessen the evil, and the success which had, in many instances, followed their efforts. The income during the year had been 613*l.* 4*s.* 0*d.*, and the expenditure 589*l.* 12*s.* 5*d.*

The meeting was addressed by the Bishop of Peterborough, the Rev. Dr. Byrth, the Rev. Chancellor Raikes, the Rev. Messrs. Stowell, Hoare, Harding, and Baylee; by J. P. Plumptre, Esq. M.P., J. Wilson, Esq. and Mr. Peck.

PROTESTANT ASSOCIATION.

Annual Meeting, May 11.

The Right Hon. Lord Kenyon presided, and the Rev. Dr. Holloway offered prayer.

Mr. Dalton, the secretary, read the report, which detailed at great length the operations of the society in many parts of the country, the various meetings it had convened, and the number of pamphlets it had distributed. A statement of accounts followed, from which it appeared that the receipts, as compared with those of last year, showed a decrease of 144*l.* 6*s.* 3*d.* The committee continued to promote petitions to Parliament against the annual grant to the College of Maynooth. In the session of Parliament of 1838, the petitioners against the grant were 11,000; in 1839, there were 199 petitions with 51,202 signatures; in 1840, 458 petitions and 95,108 signatures; and last year, although the session was prematurely brought to a close, and men's minds were absorbed in political matters and election proceedings, there were 306 petitions, and 70,000 signatures. Five hundred copies of Sir G. H. Smyth's pamphlet on Maynooth had been circulated amongst members of parliament. To the newly-formed American Protestant Association, the grant of publications of the value of 20*l.* had been voted. The publications issued last year, exclusive of the Protestant Magazine, and the Penny Protestant Operative, were 149,573 in number.

Addresses in support of the resolutions were delivered by the Rev. Dr. Tyng, the Rev. Messrs. Goodhart, Cox, Stowell, and Thelwall; and by J. P. Plumptre, Esq. M.P., and Mr. Lord.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Ninth Anniversary, May 9.

The Hon. W. F. Cowper, M.P. occupied the chair.

The Rev. R. Ferguson, the secretary, read the report, which, after adverting to the commercial advantages derived by Britain from her naval power and the moral character of seamen, stated, that the reports from the various stations of the society, both foreign and domestic, were truly encouraging. Thousands of vessels had been boarded in the River Thames, and the missionaries had met with much to cheer them. The Bethel services were highly estimated by the sailors. Among the Welsh seamen, there was a marked attention to the claims of religion. At least 150 vessels had been added to the Bethel list, and about 40 flags had been furnished to captains bound to various parts of the world, and to associations both at home

and abroad. Tens of thousands of tracts had been put into circulation, and gratefully received. Loan libraries had been supplied to ships bound to almost every part of the world. Applications for the Holy Scriptures had been more numerous than before. The cause of temperance was advancing. The day and Sunday-schools were undergoing a thorough review. In the success of the provincial agencies, the committee were called to rejoice. The continental and foreign operations of the society were proceeding with satisfaction.

The meeting was addressed by the Rev. Drs. Bennett, Vaughan, and Campbell, and the Rev. Messrs. G. Clayton, Pritchard, Burnet, Sibree, Haswell, and Hill.

IRISH EVANGELICAL SOCIETY.

Twenty-eighth Anniversary, May 10.

Thomas Challis, Esq. occupied the chair. The Rev. George Rose, the secretary, read an abstract of the report, which gave an interesting account of the labours of the society's agents, and of the success with which God had been pleased to crown them during the past year. These agents are 36 in number, pastors, preachers, and Scripture readers. Many additions have been made to the churches during the year, and about 600 members are now connected with them. The home missionary operations of the Irish Congregational Union, now connected with the society, were also described in the report; which likewise stated, that £257. had been contributed by the committee, towards the funds of that mission, during the last year. This, together with the great depression of trade throughout the country, had occasioned a great pressure upon the society; which, having sold and expended all its available property in the public funds, was now above 700*l.* in debt, the expenditure last year having exceeded the income by 1,300*l.* The report concluded with a powerful appeal to Congregational pastors and churches, to sustain the society, and prevent the necessity of their agents being diminished and their congregations scattered.

In support of the resolutions adopted, the meeting was addressed by the Rev. Drs. Russell and Halley, and the Rev. Messrs. Godkin, Burnet, Roaf, and Carlile.

COLONIAL MISSIONARY SOCIETY.

Sixth Anniversary, May 13.

J. R. Mills, Esq., the treasurer, occupied the chair.

The secretary read the report. After stating generally the present position and prospects of the society, it stated, that, in

Upper Canada, the Rev. John Roaf had continued his ministry at Toronto, in the past year, with undiminished vigour and success, and with the full approbation of all his brethren. Several other ministers were also referred to in the same manner. The pastors and churches of Canada had formed themselves into a Missionary Society, for the special purpose of promoting the religious welfare of the native Indians, the Roman Catholics, and the fugitive negroes from the Slave States of America. There are nine students in the Academical Institution. The result of the operations in Upper Canada was stated to be as follows:—Fifteen ministers labouring, in Upper Canada, in connexion with the Congregational Union; 9 students in the course of education; 17 chapels reared, and 3 in the course of erection; schools, itinerant labours, Bible and Tract distribution, proceeding vigorously; whilst temperance is advocated, and moral influence is growing, where, eight years ago, scarcely a vestige of Congregationalism was to be found. In Lower Canada, the cause had not been stationary. There were, on the average, 3,000 hearers. The places of worship were 12 in number, all of which had been built within the last eight years; affording accommodation for 4,000 persons. In the Australian Colonies, the Rev. Mr. Stow continued to labour at Adelaide, and the Rev. Dr. Ross at Sydney, with great success. The Rev. Alexander Morrison was pursuing his itinerant labours in Van Diemen's Land. The labours of the other missionaries were also crowned with success. The report concluded by stating, that, in order to enable the society to conduct its operations successfully during the next year, it was necessary that 3,000*l.* at least, should be subscribed, and by calling upon its friends to exert themselves, in order to raise that amount.

The treasurer then read the cash account, from which it appeared that the receipts for the past year had been 2,200*l.*, and the expenditure, 2,573*l.*

The meeting was addressed by the Rev. Drs. Russell, Vaughan, Leifchild, Morison, and Redford; and by the Rev. Messrs. Roaf (from Canada), Freeman, Nisbett (from Van Diemen's Land), Binney, and Wells.

TRINITARIAN BIBLE SOCIETY.

Eleventh Anniversary, May 29.

General Orde occupied the chair. The report stated, that the society was engaged in the printing of a Portuguese Bible; that the free receipts for last year amounted to 1,216*l.* 0*s.* 11*d.*, being only 33*l.* 9*s.* 1*d.* less than the preceding year. The number of subscribers and the amount of the subscrip-

tions to the parent society continued much the same. The amount received for Bibles and Testaments during the year amounted to 985*l.* 13*s.* 1*d.*, and the grant made by the society to 284*l.* 4*s.* 4*d.*

The meeting was addressed by Captain V. Harcourt, Rev. Messrs. Gowing, Burns, Cole, Cumming, and Thelwall; and by J. J. Cummins, and M. Wylie, Esqs.

CONGREGATIONAL UNION.

Twelfth Anniversary.

The first meeting connected with this anniversary, was held at the Congregational

Library, May 10, the Rev. J. Leifchild D. D., in the chair.

The Rev. A. Wells read the annual report, after which, brief accounts were read from the committees of the Irish Evangelical, Home Missionary, and Colonial Missionary Societies. The meeting was addressed, in moving and seconding various resolutions, by the Rev. Drs. Russell and Fletcher; the Rev. Messrs. Blackburn, T. James, T. Stratten, S. Roberts, J. Roaf, J. Nisbet, and J. A. James. The annual letter to the churches was read by the Rev. Dr. Burder.

On Friday morning, May 13, the adjourned meeting was held, at which some important matters were fully discussed.

Home Chronicle.

NOTICE TO WIDOWS.

Applications of Widows, entitled to assistance at the Midsummer Distribution of Profits, must be forwarded to the Editor of the Evangelical Magazine, on or before the 25th of the present month.

TESTIMONIAL TO THE REV. H. S. SEABORN, *Late of Crown-street Chapel, Soho.*

The Rev. H. S. Seaborn having resigned his pastoral charge over the church of Christ assembling in Crown-street Chapel, Soho, in consequence of unexpected difficulties connected with the chapel, which neither he nor the congregation could control, a public meeting of the church and congregation was held on Monday evening, March 21, to present a testimonial of esteem and affection to the late pastor. The proceedings were commenced by the Rev. W. P. Lyon, of Albany Chapel, who gave out the hymn, "God moves in a mysterious way." The Rev. R. Redpath, M.A., then implored the Divine blessing; after which Thomas Challis, Esq., took the chair, and explained the circumstances which led to the minister's resignation and the closing of the chapel. Resolutions expressive of attachment to the late pastor, and approval of the steps taken by him, together with sympathy with the church and congregation about to be scattered, were moved and seconded by the following ministers:—Rev. Dr. Leifchild; Rev. T. Jackson, of Stockwell; Rev. Dr. Morison; Rev. S. Ransom, Classical Tutor of Hackney College; and Rev. J. Robinson, of Chapel-street, Soho. The Rev. Dr. Morison was then requested by the deacons, on behalf of the church and congregation, to present the testimonial,

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which he did in a deeply-touching address to the minister. The present consisted of the sum of 100*l.*, voluntarily subscribed, together with a beautiful and valuable silver salver, bearing the following inscription:—"Presented to the Rev. Hugh Sanderson Seaborn, with the sum of 100*l.*, by the church and congregation assembling in Crown-street Chapel, Soho, as a token of their esteem and affection to his person and ministry, upon his resigning the pastoral charge, March 21, 1842." After this, Thomas Challis, Esq., presented another testimonial, from the Sunday-school teachers and the pupils of the Catechetical Seminary, under the immediate care of the minister. The present consisted of a very beautiful copy of Bagster's English Hexapla, (the New Testament, with the Greek text, and six of the principal translations,) elegantly bound in morocco, and bearing an appropriate inscription. Mr. Challis then gave a suitable address, after which the Rev. Mr. Gittens concluded with prayer. The spacious chapel was well filled, and the proceedings were of a deeply interesting character, and will not soon be forgotten by those who were present. While it is a truly painful consideration that such an important place of worship, dear to so many, old and young, should be closed, it is gratifying to know, that the minister and his attached people have used every practicable means to

avert such an unexpected and lamentable issue, although without effect, and that their conduct in this matter has met the entire approval of all who are acquainted with the peculiar circumstances of the case, and justly entitles them to the sympathies of the ministers and members of other Christian churches.

THE REV. GEORGE SMITH,

Late of Plymouth.

We hail with great satisfaction the arrival of this devoted servant of Christ, in the metropolis. And, although his acceptance of a call from the newly-formed Church at Poplar, must be a great trial to his attached flock at Plymouth, we trust that they will have grace to perceive that he has yielded to the distinctly uttered voice of Divine Providence. May they, and may he, be blessed abundantly of the Most High!

SURREY MISSION.

The Forty-fifth Anniversary of this Society was held on Wednesday, the 20th instant, at Union Chapel, (Rev. J. Hunt's,) Brixton-hill. The Rev. Dr. Vaughan preached in the morning from Acts v. 42. The Rev. J. M. Soule, of Battersea, and the Rev. J. Edwards, of Kingston, conducted the devotional services.

The public meeting was held in the evening, W. B. Gurney, Esq., in the chair. The Rev. J. Johnson, of Farnham, prayed, and addresses were delivered by the Rev. T. Jackson, J. Mirams, F. Hill, Dr. Matheson, R. Ashton, S. A. Dubourg, J. Hunt, and W. Jackson. The congregations were respectable, and the most delightful harmony and Christian feeling characterized the proceedings of the day.

The report, which was read by the Rev. J. E. Richards, announced that another missionary had been employed during the year, (making five;) that the funds had increased, and that all the stations were in a prosperous condition. At the same time it was stated as matter of regret, that there are more than thirty villages in the county ascertained to be destitute of an Evangelical ministry, but the Committee feel they would not be justified in extending the operations of the society, with its present limited resources.

It is earnestly hoped that the interesting facts detailed, and the impressive appeals made to the meeting, will lead to some prompt and vigorous effort to meet the pressing exigency, and especially that the plan, so strongly recommended by Dr. Matheson, of every congregation making an annual collection, will receive the cordial concurrence of the ministers and churches of the county.

Subscriptions and donations will be thankfully received by Mr. J. Hickson, Wandsworth, treasurer; the Rev. J. E. Richards, Wandsworth; the Rev. J. M. Soule, Battersea; and the Rev. R. Connebee, Dorking, secretaries.

PLUMSTEAD, KENT.

A large number of the inhabitants of Plumstead Common and surrounding neighbourhood assembled there on Monday afternoon, May 2, to witness a very interesting and gratifying ceremony in connexion with the dissemination of the doctrines of Christianity, viz., the laying of the foundation-stone of a new chapel about to be erected at the sole expense of a benevolent and praiseworthy gentleman, who has for a long period been mainly instrumental in providing religious instruction for his humble and indigent neighbours, Thomas Bickerdike, Esq., of Burrage House. To the Rev. D. Evans, late of Slachlane, Yorkshire, was confided the pleasing task of fixing "the corner-stone of the tabernacle," and the proceedings were appropriately commenced with prayer. The ceremony having been performed, the Rev. gentleman addressed the assemblage in forcible and eloquent terms, expatiating on the advantages that would accrue to the inhabitants of the locality, when enabled, as with the blessing of God they shortly would be, to hear the gospel preached in a commodious and comfortable building; although, with much delight, he perceived the great benefits that had resulted from his labours in the present temporary habitation which had been converted into "a temple of the Lord," where upwards of a hundred children came for instruction to the Sabbath-school, while adults thirsting for the blessings of salvation, flocked in larger numbers than could be accommodated even with standing room. At the conclusion of the address, all present joined in singing the praises of the Almighty, and then separated, much delighted with the good work.

ORDINATIONS.

Rev. Henry Davies.

On the 1st and 2nd of February, 1842, the Rev. Henry Davies, late student of Froodvale Academy, was solemnly set apart to the Christian ministry over the church and congregation meeting at Bothania, Carmarthenshire.

On Tuesday afternoon, two sermons were delivered by the Revs. J. Thomas, and D. Evans, of Nazareth.

On Tuesday evening, two sermons were delivered by the Revs. J. Williams, of Llan-gadock, and D. Evans, of Penygraig.

On Wednesday morning, the Rev. H. Evans, of Pembrey, commenced the service

by reading and prayer; the introductory discourse was delivered by the Rev. D. Davies, Theological Tutor, Carmarthen; the questions were proposed by the Rev. D. Williams, of Bethlehem; the ordination prayer was offered by the Rev. J. Evans, of Capel Zion; the charge to the minister was delivered by the Rev. D. Jones, of Gwinfe; and the sermon to the church was delivered by the Rev. W. Williams, Tabernacle, Llandillo.

All the services were profitable and interesting.

Rev. John Josiah Brain.

On Tuesday, the 8th of February, 1842, the Rev. John Josiah Brain, late of Shelton, Staffordshire, was publicly recognised as the pastor of the Congregational Church, Melksham, Wilts.

The services were commenced by the Rev. J. Russell, of Melksham, (Baptist,) who read a portion of the word of God, and supplicated the Divine presence and blessing; the Rev. G. J. Tubbs, of Warminster, delivered an eloquent address on revivals, founded on Amos vii. 2, last clause; the questions were proposed by the Rev. B. Rees, of Chippenham; the Rev. R. Harris, of Westbury, offered up the recognition prayer; a very affectionate address was delivered to the newly recognised pastor, by the Rev. R. Elliott, of Devizes, from 2 Cor. iv. 1; and in the evening, the Rev. W. Gear, of Bradford, preached an excellent sermon to the church and congregation, from Acts xiii. 36.

Other devotional services were conducted by the Rev. Messrs. Rodway, Slade, Harris, Gear, Stenner, Garrett, and Pinches.

CHAPELS.

Soham, Cambridgeshire.

The new Independent chapel erected by the church and congregation in this place, under the pastoral care of the Rev. F. R. Moore, was opened for public worship, on

Thursday, November the 18th, 1841, on which most interesting occasion, the Rev. Samuel Thodey, of Cambridge, offered the dedicatory prayer; the Rev. John Harris, D.D., of Cheshunt College, preached in the morning, from Isaiah lvii. 15, and lxvi. 1, 2; the Rev. Andrew Reed, A.B., of Norwich, preached in the afternoon from John xiv. 6; and the Rev. Joseph Sortain, A.B., of Brighton, preached in the evening, from John xvi. 25. The devotional exercises were conducted by the Rev. Messrs. Elliot, of Bury; Coleman, of Wickhambrook; Flower, of Burwell; and Cope, of Newmarket; and the overflowing congregations retired delighted and impressed with these services, and evinced the interest which they took in the erection of this house of God, by very liberal collections towards defraying its expenses.

On the Lord's-day following, November 21, the opening services were continued by the Rev. S. Thodey, of Cambridge, who delivered three most able and beautiful discourses, adapted to the interesting occasion. The attendance was very large, and the collections sustained the character of liberality which had been manifested on the previous Thursday. And while the church and congregation gratefully acknowledge the kind assistance rendered to them in the period of their own strenuous exertions, they yet appeal to the Christian public to enable them to remove what still exists as a debt.

The chapel, vested in trustees and enrolled in Chancery, for the use and on behalf of the church of the Independent and Pædobaptist persuasion, is fifty-four feet by thirty-seven four inches, built substantially in a neat and becoming style, with vestry and school-room behind, at an expense of about nine hundred pounds, towards which the congregation and friends in the neighbourhood have contributed about five hundred pounds, and in meeting the remainder it is trusted that the appeal to the friends of the Redeemer generally, will be kindly and generously responded to.

General Chronicle.

LETTER

From the son of Leang-afa, the Chinese Evangelist, to Mrs. Morrison.

Macao, November 4, 1841.

DEAR MADAM,—I think you have not forgotten me, a child of five or six years of

age, when in your house at Macao. Now I wish to mention to you that God has permitted me to grow up and become as tall as a man. I think I love God very much, and also love Jesus Christ, and I pray to God that he will send his Holy Spirit to help me to act as he commands in the Bible. Both

my father and I always remember you all in our prayers.

I have married a wife about two years ago; she is very dear to me, and I wish that she may become a Christian; she was an idol worshipper before she entered my house, but now she prays to God daily, and she used to pray when she was alone. After one or two months more, perhaps God will let me have a son or daughter,

I wish to go to England very much, and there to see you, and to become acquainted with all Christians. I have studied a long time in Mr. Bridgman's house, and he wishes to have me study more, and continue to be the same as his son.

When the Chinese officers persecuted my father, I went with him to Malacca and Singapore, and stayed in each of these places about one year, I came back three years ago. The last two years, I was in Lin's employment as translator. I used to translate the Canton Press weekly, and finished translating a copy of Fan-quis-in-China, and a part of Encyclopaedia for him. Lin gets the Canton Press from Macao, and the Encyclopaedia was sold to him by Mr. Brown; he had many other books besides these two, which he got from the Spanish ship *Bilbaino*.

Because Lin raised up troubles in Canton, therefore the emperor was very angry with him, and wished to banish him to Eli; but some of the statesmen in Peking, who were his friends, sent a memorial to the emperor; and because the banks of yellow river in Honan province have been broken down, and the capital city of Honan province all destroyed, so the emperor sent Lin there to repair them, and so to redeem his errors.

Since the persecution which my father suffered, my father, my mother, and all men of my house, believe more of the true doctrine. Now my wife wants to be baptized, but my father wishes to have her know more of the Scriptures, and then she shall be baptized. My sister Wan-Chin (*i. e.* ten thousand truth) studies Chinese books every day, and my father is her teacher. My grandparents are both very strong; they have not been baptized yet, because they are more honourable than my father, therefore he dare not to baptize them.

The agent who concealed Mr. Morrison's money is A. Gong.* When Mr. Morrison gave him the money to get the sufferers† out, he took it home, and bought a house and some fields for himself. This he told to my father when he was at Malacca. Therefore when the sufferers use their own money to get out, and then they asked A. Gong for it; but he

* An old servant of Dr. Morrison's.

† Native Christians, who were persecuted by the Government officers, after the death of Dr. Morrison.

refused to give them, so these men tell it to some men in the court; therefore the officers wished to catch him, and he fled to Malacca; so when the officers could not catch him, they took his son, A. Hi, who died in the prison more than two years back. A. Gong is yet in Malacca.

When the officers judged the men whom they caught, they did not ask about my father's business, they only asked whether my father was very rich or not. Besides, at that time, Lord Napier was here, and the officers said, that my father distributed those books, to buy the heart of Chinese for the English, so acting as a traitor.* Therefore they wished very much to catch my father at that time, and even now the business of my father distributing books is not finished; and if these officers know that my father is in Canton, perhaps they will yet trouble him.

Please to tell Robert and your other sons that I will like very much to have them write to me, and tell me what they are doing now.

With my father, my mother, my wife, and my sister's best regards to you, and to all who live in your house, and may the peace and blessings of our Heavenly Father be with you all, and for ever. Amen.

I remain, dear Madam,

Yours in the bond of Christian affection,

T. T. LEANG.

To Mrs. Morrison.

BAPTIST MISSION CHURCHES IN JAMAICA.

A note has been received from the Rev. Samuel Green, of Walworth, in which he assures the editor, that the first time the Committee of the Baptist Missionary Society saw the letter of Mr. Reid, referred to in the April and May numbers of our Magazine, was in a copy of the Jamaica Morning Journal, accidentally discovered by him at the house of a friend. Now, as the editor was fully aware, that Mr. Reid's letter had thus been published in Jamaica, what could he less conclude than that that document had, in the first instance, been forwarded to the Committee of the Baptist Missionary Society, to whom it is formally addressed? The editor still firmly believes that some satisfactory explanation of this mysterious circumstance will yet be afforded to the Christian public. Meanwhile, he attaches full credit to the assurance of Mr. Green, that the letter was never seen by the Committee of the Baptist Missionary Society, till it was laid before them in print in the Jamaica Morning Journal.

* This was said to extort money from Afa; they knew he had nothing to do with politics.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

FORTY-EIGHTH GENERAL ANNUAL MEETING
OF THE
London Missionary Society.

THE Annual Services of the Society for the present year have afforded the devout multitudes by whom they were attended unusual satisfaction and delight. The collections on the preceding Sabbath realised upwards of 900*l.*; and the Directors are induced to hope, that on the next annual occasion the number and amount will be greatly increased. The public meeting at Exeter Hall was one of *the very best* which it has ever been the happiness of the Society to hold. The speeches were characterised by sound judgment, holy fervour, and christian benevolence, and the presence and blessing of God hallowed the numerous assembly.

The adjourned meeting in the evening, at Finsbury Chapel, was crowded, and the deep and universal interest manifested leaves no doubt of the propriety of holding this second Service. The Sacramental Services were, as usual, numerously attended; and, in the review of the varied solemnities of the week, we are constrained to thank God and take courage.

MONDAY, MAY 9th.

• ST. JOHN'S CHAPEL, BEDFORD ROW.

The Prayers were read by the Rev. Mr. GARRARD; and the Rev. T. BYRTH, D.D., Rector of Wallasey, Liverpool, preached from John xx. 23.

WEDNESDAY, MAY 11th.

SURREY CHAPEL.

The Rev. E. BATES, of Leamington, read the Prayers of the Church of England, after which the Rev. T. HAYNES offered prayer.

The Rev. JOSEPH SORTAIN, A.B., of Brighton, preached from 1 John iv. 7—11 and the Rev. R. ALIOTT, D.D., of Nottingham, concluded with prayer.

TABERNACLE.

The Rev. W. LUCY, of Bristol, read the Scriptures, and offered Prayer.

The Rev. W. BUYERS, from Benares, preached from Joshua xiii. 1.

The Rev. C. BARRY, of Hatfield Heath, concluded with prayer.

THURSDAY, MAY 12th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-Eighth Annual Meeting was held at Exeter Hall, on Thursday, the 12th of May; and notwithstanding the extreme unfavourableness of the weather, the attendance was very numerous. The Chair was taken at ten o'clock, by the Hon. W. F. COWPER, M. P.

The services commenced by singing the 80th hymn, Missionary Collection, and the Rev. Dr. RUSSELL, of Dundee, implored the Divine presence and blessing.

The CHAIRMAN then rose and said,—There are no persons actuated by an earnest desire to behold the kingdom of the Gospel extending into every nation of the world, who can possibly be ignorant of the existence and operations of this Society; nor can there be any who do not rejoice to see such a vast number of Christian men united together, not to consider differences of opinion about the mode of building up the Church of Christ, but, with one heart and one mind, earnestly and sincerely continuing their efforts to lay, in the barren soil of heathenism, the great foundation-stone of repentance and faith, upon which every true spiritual edifice must be built. I feel that, so long as *that* forms the key-stone of the whole building, the edifice, whatever may be its deficiencies, is a portion of the true temple of the living God. Such temples have been reared, by the instrumentality of this Society, in countries which were covered over with the deepest darkness, ignorance, and vice. When I contemplate the vast assemblage before me, comprehending, as it does, so much of the excellence, and so much of the intelligence, of the Christian church, I cannot but feel great emotion, particularly when I consider that this meeting is the great centre from which the rays of Missionary effort emanate all over the habitable globe. One of the chief purposes for which we are assembled, is to express our sympathy for those great and good men who labour in distant lands;—men who, placed as they are in solitary deserts, without the face of a friend to cheer them, do require the consciousness that they are supported by the sympathy, affection, and interest of their friends; do require to know that they are not forgotten, but that they have the good wishes, the esteem, the admiration, and the prayers, of their Christian friends in this country. And we should indeed be slow and backward if we did not give, not our admiration merely, but our assistance and support, to men such as those whom this Society employs. The whole world is ready enough to render tributes of honour and respect to the con-

querors of foreign countries, and to those who add colonies to this kingdom. But how insignificant are such persons to men who have made great conquests over heathenism; who by means of truth have overcome evil, and have added to the vast realm of Christendom, colonies and countries, which were hitherto placed beyond its pale. These are conquests more enduring, more glorious, and more to be admired, than any military, or naval, or political conquests. We should, therefore, boldly and openly declare our admiration and sympathy for those men who labour in the Missionary work in distant lands; and I trust we shall give this day, such a demonstration of feeling to those of them who address us, that they will be induced to spend and to be spent, and to labour more earnestly, and if possible, more assiduously than ever, and be willing to undergo more privations, to display more of that fervent zeal, that apostolic spirit, and that simple-minded humility and earnestness, which have already obtained for them the admiration and respect of the Christian world, and the gratitude of so many of those amongst whom they have been placed.

The Rev. A. TIDMAN then read an abstract of the Report, which contained numerous facts showing that the state and progress of the Society both at home and abroad, had, during the past year, been most encouraging, and the substance of which is embodied in the first resolution. The total amount of income for the year, had been 80,874*l.* 0*s.* 2*d.*; the total expenditure, 87,551*l.* 9*s.* 11*d.*; leaving a deficiency, as compared with the outlay, of 6,677*l.* 9*s.* 9*d.*

The Right Hon. Sir GEORGE GRAY, Bart, M. P., said,—I have been requested to move a resolution which, I am sure, will be cordially acquiesced in by the meeting which I have now the pleasure to address. It is:—

“That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting reviews, with hallowed joy, the progress of the Missionary cause, through the agency of the London Missionary Society, during the past year. In the advancement of civilization and social happiness, among tribes and nations once the victims of gross ignorance and hateful passions; in the extended education of the young, both in useful and in sacred knowledge; in the translation

and circulation, of the Holy Scriptures in the dialects of Polynesia, India, and Africa; in the numerous striking conversions of the heathen to the faith of Christ; and in the general purity, order, and activity of the Mission-churches. But this meeting, deeply sensible that such glorious results of an agency, feeble and imperfect, must be attributed, exclusively, to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribe to Him the honour and the praise."

The resolution will be responded to by all who have heard the abstract of the Report, and who can, from its interesting and gratifying contents, gather what the more extended Report must be. I avail myself of this opportunity of giving renewed expression, not only to my cordial approbation of the general aim and object of this Society—the noblest aim and object which we, as servants of the living God, can set before us—but also of that great principle which this Society embodies, on which it has acted from the first, and on which, I trust, it will act, to the last day of its operations;—a principle which induces us to recognise the inspired word of God, as the only sure and unerring rule of faith and practice; which invites all who recognise that principle, to join with them in sending to nations that have long sat in darkness and the shadow of death, that light which has been graciously vouchsafed to us, drawn from the pure stream of God's revelation, and not from any streams of mere human production. This Society has lived to see the opposition of governments fade away, suspicion unworthily entertained of dangerous political results from Missionary enterprise scattered to the wind; and, thank God, we live in a day in which no man is bold enough, be the sphere of labour in the East or the West Indies, to say, that the Missionary is a dangerous character. All men are now willing, more or less, to recognise the beneficial results of Missionary enterprise, even when they cannot fully appreciate the holy influence and high objects which Missionaries have in view. They recognise these beneficial results, as this resolution states, in the increasing civilization and social happiness of those millions of our fellow-creatures who have been brought under the influence of British rule, and who now are improving under the influence of the Gospel, preached as it is by the British Missionary, who, wherever he goes, will be sure of obtaining British protection. There is now no part of the world where the British flag flies in which a Missionary may not meet with a cordial reception, and look to the functionaries of his own Government for cordial support. We have heard that there are Missionaries now fully armed with the Gospel, and prepared by an intimate knowledge of the language, acquired through many years of discouragement and dark-

ness, to enter upon the vast field of China, and, following the guidance of God's providence, are ready to plant the standard of the Gospel wherever the British standard flies. If we look to the West Indies, I must say, that, connected as I was from official duties, for a considerable period, with that part of the empire, I am happy publicly to confirm the testimony borne by your Report to the inexpressible benefits derived from the labours of Missionaries, under circumstances of the greatest trial, the greatest discouragement, and even of bitter persecution—to the immense benefits derived from those labours to that long-neglected, degraded, and oppressed race, whom, thank God, we have lived to see raised from slavery, and restored to the honours of men. I do not hesitate to say, that the successful results of that great act by which this nation struck off the fetters of the slave, has, under God, been due to those preparations which were made by the Missionaries, while labouring under the circumstances I have stated; and it is to the continued labours of those Missionaries that we must look for the future prosperity, the increasing civilization, and all those happy results which I, for one, do not hesitate to anticipate amongst that vast portion of our fellow-subjects who are rising so rapidly in every thing to a level with ourselves. These are circumstances which cannot but be most sincerely gratifying to those who, having felt and appreciated the blessings of the Gospel themselves, are anxious to see that happy time arrive, when we know, from the sure word of prophecy, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The Rev. Dr. BRYAN, on rising to second the resolution, spoke as follows:—I heard in this room, not many days ago, the month of May called "the holy festival of British Christians," and I could not but think that that title was justly due to it. Among the circumstances which have gladdened the heart during the proceedings of this month, there has been none more gratifying to me than the sound, which I have heard repeated again this day, coming, as if from the heart of this large assembly, in denunciation of what has been justly called the modern heresy. A system, so contrary, as Puseyism, to the spirit, if not altogether inconsistent with the letter of the New Testament; so groundless, as far as it would seek a foundation even in ecclesiastical history; so withering to the best sympathies and charities of Christianity; so contradicted by fact, even in the face of day,—I believe was never yet attempted to be palmed upon the Christian church; and I trust that the proceedings of this day will but add to the vigorous opposition which almost every

meeting that I have attended has displayed to this monstrous perversion of the truth. I should be false to the very purpose for which I am here, if I did not say that, as a Churchman, I feel it an honour to be present at this meeting. It appears to me that it is impossible to behold such a meeting as this, keeping in view its past proceedings and successes, looking at the spirit which now animates it, regarding the glorious object which it has in view, and not to feel that it is a benefit to the spiritual character to withdraw one's self occasionally from the circle in which commonly our best affections are engaged, in order to contemplate the beauty and the grandeur of Christianity when looked at alone. I have rejoiced to recognise in the Report which has been read, the native dignity, if I may so speak, of our common religion. I bless myself, not that I am a Churchman, but I bless myself, that I am a Christian; and really it appears to me, even if one's own heart had never been touched by divine grace, a most strange thing, that contemplating the triumphant achievements of Christianity, our homage—the homage of our intellects, the homage of our best feelings—should not be surrendered to these triumphs. It appears to me that there are many things besides the conversion of the heathen, which should call forth our acclamations; yea, should win the suffrages of all who feel themselves to be men. Why, is it nothing that we can speak in terms which cannot be gainsayed, of the progress of social happiness and of civilization? Were it anything but the cross of Christ, which was lifted up to shed this benign influence, we should have philosophers, as well as Christians, crowding our meetings. But, blessed be God, we can do without them. It shall be the province of future historians—not of those who call themselves the exclusive successors of the apostles—but it shall be the province of future historians of the progress of the human mind, to tell what was done by the simple experiment of bringing the great truths of the Gospel to bear upon all that was degraded, and upon all that was destitute of light and truth, and to show what this simple experiment had done for its renovation. But there is another point to which I would advert. There is upon the face of the resolution, I am glad to say, a holy sentiment. There seems to have been poured out upon it something of the spirit of the sanctuary. It tells of your triumphs; it traces them very admirably from step to step; but it calls upon you at last to remember, that all praise is due unto Him who has given you strength for the work, that not your arm has wrought the victory, but that it has been wrought by the sword of the Spirit, wielded by the arm which He himself has nerved

for the conflict; and it calls upon you to offer your praise and thanksgiving to that Almighty agent. Let this be done, and then the question which is put to you in the Report, may confidently be answered. It was an affecting question, "Are you prepared for future triumphs?" It has often happened in the church of Christ, as it has happened with individuals and with families, that unexpected success, instead of producing renewed energy, has actually brought on a state of apathy, relaxation, and collapse. Now, members of the Christian church Catholic, let me beg you not to allow this to be the influence of the prosperity which the Great Head of the church has evidently conferred upon you. Be it your determination, that while there remains anything to do, you will be doing. Let the Christian church adopt the sentiment of the ancient conqueror, who said that while there was one nation to be subdued, he would still rush into the field, for that his empire should be the world.

The Rev. H. TOWNLEY, having been requested to introduce the next speaker to the meeting, said, he felt great pleasure in introducing to their kind notice a beloved brother, who was formerly his fellow-labourer in India, and for whom he felt the highest esteem and veneration, the Rev. Francis Lacroix, of Calcutta.

The Rev. A. F. LACROIX then came forward, and was received with loud plaudits. After thanking the meeting for this cordial reception, he thus proceeded to describe the general state of India. Idolatry, with all its superstitions and all its revolting practices, is still the religion of that land. Pantheists still insult the Deity by ascribing to him almost every evil action that can be committed; the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin. Brahminical tyranny is still enslaving the native mind, and, what I am sure will excite a deep and painful interest in a very large portion of this audience, the entire female population, (one half, that is, of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste still exercises its most baneful influence in restraining charity, in preventing incentives to personal exertion, and in engendering pride. The practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands; falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. Yes, all these lamentable things are found existing in India to this day. Ah! is not the state of a country in which these things

are to be found, well calculated to awaken the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians; while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to one thousand; that is, one Christian to eighty thousand heathen. Oh, what a disproportion yet between the adherents of truth and the adherents of error! How much, how very much, yet requires to be done, ere this part of the world can be called the Lord's. I must here state, however, that the comparatively unfavourable state of things in India is not to be wondered at, when you consider the scantiness of the means, and the paucity of the labourers employed. In Bengal and Agra, there is only one efficient missionary to one million and a half of idolaters. But while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil from which no promising harvest for the Lord can be expected. Oh no, oh no! far, far from it. On the contrary, I am very happy to state, that wherever a sufficient quantity of labour has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced, leading to the certain conclusion, that, if the same means which have locally proved so successful were more extensively used, the most happy effects throughout the whole country might be confidently anticipated. Amongst the gratifying results accomplished, I would mention the less degree of veneration which is now shown to idolatrous priests and to idolatry; the falling off—and it is very considerable—in the pomp and the expenses connected with the religious festivals; the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and on the engines of idolatry; the fact that very few new temples are now being built, whilst many of the old ones are permitted to fall into decay;—the partial, and in some instances total desertion of native theological colleges;—the reluctance of many Brahmins to temple employments, owing to the gains of idolatry being no longer sufficient to support them;—the fetters of caste gradually loosening;—the extraordinary anxiety of numbers to obtain a liberal education;—the far better attendance of the people on the preaching of the gospel,

and especially where it is preached most frequently;—the far fewer objections made to it, and the giving up, in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. Now, all these facts, coupled with the still more pleasing fact of the establishment of little Christian communities in almost all the missionary stations, which are operating as the salt of the earth, and, more or less, spreading their beneficial influence among the surrounding population, will convince you that the soil from which all those effects have been produced, cannot be called barren; and that the efforts which have caused these effects, have not been in vain. While these statements of what has been done afford an incentive to perseverance in the good work, there is, in my opinion, a far greater incentive in the fact, that India, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the gospel. And if this be true, as I hope to be able to prove, is it not clearly the duty of the Christian church to direct its efforts, primarily, to the promotion of the missionary cause, in that country? The Israelites travelled only when they saw the cloud and the pillar, and halted only when they were directed to do so by the pillar; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. And I am afraid that the omission of this clear duty has been the temporary cause, at least, of the failure of many a mission. How could it be otherwise, when men have wished to be wiser than God—when they have gone where he has not called them, and neglected the doors which he has opened? The apostles paid very great attention to the leading of the Lord, in this respect. The Apostle Paul, for instance, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Bithynia, because he was directed to more important fields, immediately relinquished the plan of his own devising, and went to Macedonia, where he found a people ready to receive the truths of the gospel. And though we have no supernatural intimations to guide our conduct, still I maintain that we have, in the dealings of God's providence, equally clear intimations as to what we should do with respect to the missionary work. It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events that affected the social, the moral, and the political interests of mankind. And it is

also, I believe, granted that these had been produced by God's immediate interposition. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the gospel there? We surely never can err, when we are imitators of God. If God thought a certain state of preparedness the most suited for the introduction of the gospel of his Son into the world, surely when the same features are now to be found in any pagan country, we must acknowledge that God has prepared that country for the gospel, and that He wishes it to be introduced there. All the requisite features are to be found in India now. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and thus had been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. Well, the same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and polity, innumerable tribes of nations which were formerly at war with each other—a rule so far professedly a Christian one, that it affords full and entire liberty—I acknowledge it with gratitude—to the missionaries to go wherever they wish in the land, and enables them to prosecute their labours with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things,—which expectation was accompanied by a presentiment of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting, in the age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression that a new order of things is at hand. It is owing to this, that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his

revealed will, and other things,—the same state of preparation is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; everything is prepared for the spread of some kind of knowledge; there are churches and chapels where the natives see a purer worship; there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favourably operating upon the people, and very probably far more favourably than the same causes formerly operated upon the Roman empire. But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India. There are many learned Brahmins, and amongst them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and, according to which system, its adherents are to worship only the god of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India; there they actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. Take, again, another great national and moral revolution, the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There are the study of European science, literature, the efforts of the press, the intercourse with Europeans, and the labours of the missionaries; and there is the fact, that many leading men amongst the natives have already shown a want of confidence in their own system of

religion. Indeed, so much does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of obloquy and of persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labours, though without neglecting other lands? There is one other consideration, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed towards India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt, and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. Every event happening in India, the rapid march of intellect, every thing, in short, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that the latter should be the case; yet I fear that it will be so, unless great exertions are made to prevent that calamity. Oh! that the Christian world would arise, and be doing, at this critical juncture, and prevent infidelity from overspreading the land. And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. What responsibility, then, rests upon Missionary Societies to prosecute and extend the work which they have begun in India! They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathen, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them; to disturb the present, but not to establish and give stability to a better system. But how can Missionary Societies provide means, unless powerfully supported by the British public, which has so frequently pledged itself at meetings like this, to aid the cause to the utmost extent of their power, but who have not suffi-

ciently redeemed the pledge? Oh, that you would determine, in the strength of the Lord, that, having once planted the standard of the Cross in India, nothing shall ever induce you again to lower it in the smallest hamlet where it has already waved, and that you will not relax in your endeavours, till that standard of peace and good-will to man has been erected in every city and town and village from the Indus to Berrampore, and from the Himalaya mountains to Cape Comorin.

The Resolution was then put from the Chair and carried.

WILLIAM EVANS, Esq., M.P., moved the second resolution—

"That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the Society's income with unusual satisfaction. It marks with pleasure and with hope, the liberal offerings of the young, especially of those in Sabbath-schools; and, above all, it is gratified and encouraged by the zeal and liberality of the Mission churches, from which nearly a fourth of the Society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of un instructed heathen; regarding, also, the wonderful facilities afforded by Divine Providence for enlarged Christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the Society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion."

The Rev. Dr. FLETCHER, in seconding the resolution, said,—The subject of India is, at this moment, so prodigiously absorbing, that I am almost disposed to forget all the other topics to which the Report has referred, and to wish we had met for no other purpose than to think and talk about the claims of India. May we not fear that, if infidelity takes possession of the native mind, that the vices, the wrongs, and the pollutions of idolatry, with all the superadded enormities of more cultured lands, will aggravate the wretchedness and degradation of India? Oh! that our prayers and efforts, by God's blessing, may prevent this awful result! I know there are reasons for congratulation, and this motion brings them before us. There is the increase of your funds, even in times of the deepest commercial distress and of universal depression. This makes the Society itself, and all its affiliated associations, more like the primitive church, who, in the abundance of poverty and tribulation, caused the riches of their liberality to abound. It is matter of congratulation, that we have found so large an accession to our funds, both relatively and positively, in the contributions of the young. I find a special reference to this in the Resolution, and that more than 1000*l.* have been sent from Sabbath-schools to the treasury of this institution. With regard to the pro-

gress of Missions among the young, I would advise that Missionaries should meet our Sabbath-schools and thus try to work on the public mind, through the influence of children gathered together in the schools. I look upon it as essential to the conservation of truth, and as deeply connected with the purity and progress of religion. I regard the cause of Missions as the most important branch of operation in the cause of God, because it is the best practical refutation of infidelity, and the most complete antagonism of the modern heresy of Puseyism. We see the God of Missions directly proving the origin of Missions to be from himself. If the Puseyites were scriptural, in the notion that there is no Divine authority—I mean no proper validity—in ministers of a certain order, not sanctioned by episcopal power; if this were true, here is God himself proving that wherever the Gospel of the kingdom is preached, wherever the spirit of the Gospel is maintained, wherever the character of the Gospel is exemplified, there is true apostolic succession—there is the sanction of Omnipotence itself; and I care not where they have received ordination, or from whom they have received it, if the truth is exhibited, if holiness is displayed, if sinners are saved. Every Missionary on this platform is an apostolic man—every Missionary brings before you the best signs of apostleship, and, blessed be God, every minister can look around upon the seals and signs of such an apostleship, in the ignorant instructed, in the sinner converted, in the wretched made happy, and the victims of delusion and sin raised to the high dignity of sons and daughters of the Lord God Almighty. We wish no other proofs, but would ever recognise this principle and cherish this spirit. I rejoice in the establishment, and still more in the power and prevalence of this great Society. I am now approaching the rank of the seniors; and I can recollect, nearly forty years ago, when the venerated band of devoted men occupied the platform of this Society in a very different place from this. The cause was then frowned upon by lettered men, and was laughed at as the folly of fanaticism, by the higher classes of the land; while to mention the missionary name, even so recently as the time of the Demerara martyr, was to call forth sneers and ridicule. But now, blessed be God, we see senators and distinguished men, in the highest ranks of life, supporting the cause of Missions. We see literature now devoted to the support and advancement of that cause; and poets think it not beneath their dignity to strike their lyre to set forth its praise and honour. Adverting to this point, let me say that the year that has just closed has

been one of the most distinguished and important years of our Society. I would not undervalue the Missionary literature of our own Institution and of other societies. I bless God for what has been done by the "Polynesian Researches" of Ellis, and the valuable work of Dr. Philip on South Africa, and all the interesting volumes published by other Missionaries. But look at the accessions to the literature of the last year. See what volumes, rich in the treasures of learning and research, important in argument, and delightful in spirit and in temper, have issued from the press, and others are still in progress. I conceive this simple fact presents a very delightful aspect of the Missionary cause. When I think of the "Martyr of Erromanga," and the "Great Commission," and the "Defence of Missions," by the Hon. and Rev. Baptist Noel, and the not less valued work of our brother Hamilton, of Leeds, and other friends of Missions, brought forward in one year, to affect the public mind, to direct inquiry, to confirm impression, and to animate exertion, I feel that God has not left the cause of Missions without abundant witness, that hearts are still turned to feel the claims and talent to defend the interests, of this rising cause. Amid commercial depressions and political convulsions, it is an omen for good that there are hearts, and that there are heads, anointed with the Spirit of God. And will he leave us? No; deep as are our reasons for humiliation, he will not leave us, nor forsake us. If God had intended to destroy us, he would not have shown us such things as these. My beloved friends in the Christian ministry, my beloved friends in Christian societies of all orders and names, I would say, Onward must be your motto. Never must you despair. Onward, onward, must be your cry; you must raise up the Gospel standard, till every mind is enlightened, and every heart is brought to bow to the authority, and love the name of the Son of God.

The resolution was then put, and agreed to.

The Rev. W. G. BARRETT rose and said, —I wish to invite your attention to the West India Islands, particularly to the island of Jamaica. You, Sir, have been pleased, and so was Sir George Grey, to make some reference to the happy change which has lately taken place in the social condition of the inhabitants of that island. I count it a distinguished honour, that I witnessed that great and glorious change in the condition of this people, in passing out of a state of slavery, bitter and cruel, and entering into one of entire and unrestricted freedom, with safety to all and injury to none. You have justly said, that we owe this mainly, if not entirely, to the influence

of the Gospel, as preached by ministers of various denominations. I feel happy to bear my humble testimony to the value of the labours of ministers of every denomination, throughout the islands of the West, in bringing about that happy change, which has so recently taken place, and without whose labours that transition must have been attended by violence, and bloodshed, and retaliation, for those unnumbered wrongs which the negro population had so long suffered. We have now in the island of Jamaica eleven principal stations, and, connected with them, we have upwards of 6,000 persons in attendance upon our ministry; 1,500 catechumens, or inquirers, persons desirous of uniting with the church; and 500 communicants; a people not gathered from the ranks of other churches, but a people who, civilly and religiously considered, were not a people, who have now, however, with ourselves, obtained a filial spirit, whereby they cry, "Abba, Father." We have been obliged in the island of Jamaica to exercise the greatest caution and vigilance in the admission of members to the church; and suffer me for a moment to dwell upon this topic. Since the formation of our churches, we have not had to exclude, in all parts of the island, more than twenty-five members. In alluding to the vigilance we are obliged to exercise, I speak as the representative of my beloved brethren there, with whom I hope to spend my last days on earth. We have never sought high attainments in learning, large biblical knowledge, or anything of the kind; but we have simply sought credible, satisfactory evidence of their conversion to God, and, wherever we have seen persons display this, where their light has so shone, that others seeing their good works, have glorified God, we have held out the right hand of fellowship, and said, "Come in with us, and we will do you good." But I must just mention one word about schools. We have in them upwards of 1,600 children, in daily attendance; and I regard the schools among these people to be of the greatest importance. If ever we are to have a good and noble band of native teachers and preachers, it must consist of men whose minds have been trained and disciplined in our schools. If ever Africa is to be regenerated, it must be by means of its own sons and daughters deported from the islands of the West; and these men and women must have been taught the first principles of the Christian religion in our schools. Let me say a word with regard to the liberality of our people in the West Indies. I have no wish to praise them beyond their merits. I must admit that the peasantry of the West Indies are far happier and better off, and have more means at their disposal, than

the peasantry of our own country; and I would also say, that, while they receive wages for their labour, they can, without denying themselves, afford to give a large amount of that money to the Gospel of Christ. This, however, does not detract from their liberality; there are plenty of rum shops in the island, at which they might spend their wages: and, therefore we must admire the Christian liberality of a people who devote the surplus of their wages, to so large an amount, to the promotion of the Gospel of Christ. A man who had formerly been notoriously wicked, and of whose conversion I had once almost despaired, this man having been brought low upon a bed of sickness, was visited by us. Our conversation made some impression on his mind; and the first thing he did after his recovery, was to come to the house of God. He attended regularly, and, in the course of time, gave evidence most satisfactory, that he had become a converted character. I said to him on this occasion, "When I have done, do you address the people." "My friends," said he, "you recollect what a wicked man I once was, but now I am a new creature; no man can tell me that I am not, for I know it. What I once hated I now love, and what I once loved I now hate. I feel that I ought to give as much to the cause of God, as I used to give to the cause of Satan when I was a wicked man. I never find, when I do any thing for the cause of Christ, I am a bit the poorer. I have been thinking when minister was reading, I might do something more than I had ever done. I mean to put down my name for 6*l.* per week, my wife's name for 6*l.*, my eldest son 6*l.*, and my eight children 3*d.* each. Let us all do what we can, and the Society will soon be helped out of its difficulties." Let me tell you about that man's wife, and son, and daughter. The first of August last, a day to be remembered by that people in all generations; (that day is one of their joyous festivals, and the negroes now call it their Christmas.)—happened on a Sabbath-day. We have always been accustomed to have a dinner in the open air; but, this being the Sabbath, we determined to have a prayer-meeting on behalf of the slaves throughout the world. The men whose fetters were but yesterday knocked off, were united in asking God that he would say in every part of the world, "Let my people go that they may serve me." It was a thrilling sight to see these sons of Ethiopia on their knees, pouring out their souls to God that he would break every yoke, and let the oppressed go free. I had been reading from an American work, titled, "The Testimony of a Thousand Witnesses," some striking and horrifying details regarding American slavery. I

called upon this man, now a deacon of my church, to engage in prayer. There were about five hundred present, and he rose for the purpose. I was expecting to hear him begin in prayer; he turned round, and, with a voice choked with sobs, said, "Minister, I cannot pray; excuse me sitting down; what you have been reading, about what they are doing in heathen America,—how they sell the wife from the husband, and the husband from the wife, and how they tear children from families, is a heart-burning to me. I recollect, Minister, as if it was only yesterday, when my master owed taxes, and my wife and children were taken to be sold to pay them. I saw the constable come and take my wife and children, to be put up by auction, to pay the debts my master owed. I went to the auction, and bid for them. I paid 77*l.* for my wife, and 45*l.* for my eldest boy, and 37*l.* for my eldest daughter; and, unless my friends had lent me money, they would have been taken from me, and been wandering up and down the country. When I think of this, my heart is so full, I cannot pray; I beg you to excuse me." I never heard nor read in my life, such an eloquent denunciation of slavery—such a proof that slavery is only a curse, to be driven out from among men. Mr. Barrett concluded by moving:—

"That Thomas Wilson, Esq., be the Treasurer, that the Rev. Arthur Tidman and the Rev. Joseph John Freeman, be the Foreign Secretaries, and the Rev. John Arundel be the Home Secretary, for the ensuing year. That the Directors, who are eligible, be re-appointed; and that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire: and that the Directors have power to fill up vacancies."

The Rev. GEORGE PRITCHARD said,—It is with feelings I cannot describe, that I rise to address you on the subject before us. In order to ascertain what the Gospel has accomplished in the South Sea Islands, it is necessary just to glance at their condition when our Missionaries first entered that field of labour. It is a well-ascertained fact, that, while our Missionaries were labouring there without any apparent success, more than two-thirds of their infants, the moment they were born, were hurried into eternity, either by the hands of their own mothers, or by those whose trade it was to practise infanticide. Numerous were the rites connected with the pagan altars, in order to appease gods of their own making. I have seen a large extent of ground where these temples stood, literally strewn with human bones—the bones of these sacrifices. Were I to carry you back for a few years to the history of the South Sea Islands, I might point to companies of men, with fiend-like ferocity, gorging themselves with human flesh; I might show you, suspended in the air, on the point of the warrior's spear,

children writhing in the agonies of death; I might conduct you to the licentious dance, where scenes were witnessed too abominable for language to describe; I might point to another company, showing by their lacerated fingers, having chopped off one joint after another, that they were endeavouring to appease the anger of their imaginary god; I might show you a man carrying his father, professedly to bathe him in a river, but throwing him into a hole which had been already dug, that he might no longer be a trouble to the family of which he was a member; but enough has been said to show the deplorable condition of the South Sea Islanders, before they were favoured with the Gospel of Christ. What is their present condition? They are now enjoying the glorious liberty of the children of God. You may see the aged warrior sitting with the young disciple, conversing about their eternal peace. You may now see parents surrounded by their offspring, ready to minister to their wants; the wife no longer separated from her own offspring by superstitious observances; they are now, as one compact family, enjoying the blessings of civil and social life. And what is the language we hear from their lips? "Behold, what manner of love the Father has bestowed on us, that we should be called the children of God." The Tahitians no longer imbrue their hands in blood, that their altars may groan with human victims. The Friendly Islanders no longer chop off the joints of their fingers to manifest their grief for departed relatives; the Sandwich Islanders no longer carry their property to pagan priests, to avert certain evils threatened by them. No; these formerly deluded, degraded heathens, are now looking by faith to the Lamb of God; they are now resting on the great sacrifice offered on Calvary. No sooner did these Tahitians and the neighbouring islanders feel the power of vital godliness in their own hearts, than they felt an anxious solicitude for the spiritual and eternal welfare of their fellow-countrymen who are yet "in the gall of bitterness, and in the bond of iniquity." That spiritual light which has broken 'n on their minds, they were anxious to reflect on those dark places of the earth, which are full of the habitations of cruelty. Hence, many have offered their services to carry the Gospel to their fellow-men, to islands that are yet in darkness. The missionaries selected those who appeared best qualified, they chartered a vessel, and took some to the Austral isles, and others to the Dangerous Archipelago, and those teachers have been labouring up to the present time with success. I will make one remark as to the character of the natives of Tahiti. They pay great attention to the word of God. They are

now favoured with the whole of the Bible in their own language; and this they esteem an invaluable treasure. This production has cost my senior brethren at least forty years' hard labour. The people are not only thankful that they possess it, but are anxious to understand it. Hence they have got a correct knowledge of Divine truth, and are very apt in applying it. I will give an illustration. One Friday afternoon, they were holding a church meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian profession. He had given satisfactory evidence of genuine repentance, and I was just about to put the question, whether he should be received, when a man stood up in a distant part of the chapel, and said, "I think, brethren and sisters, I also have a little word to say, respecting our returning brother. While you have been asking questions, I have been thinking of Noah's ark. A bird went out, and found no rest for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand, and took it in, that it might there find rest. I think that ark resembles the church. Our brother was in the church formerly, but he went out; he has been seeking peace in the objects of the world, but he has not found it, and now he has come back to the church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the church again, that he may there find peace. I therefore propose that our brother may be received." I will only make one more remark as regards Tahiti; that is, with reference to the missionary zeal there displayed. I rejoice to find that so much was raised by the associations connected with this Society during the last year; but I do not know a church in the Pacific that has not a regular society carried on just as yours is. There are few who have money; but they cheerfully give either of the produce of the island, or the labour of the hands. A little before our Missionary meeting was held, one of Her Majesty's ships of war called at the island. The Captain stated to the Missionary that he wanted a very superior model of a Tonga canoe, which he intended as a present to Queen Victoria, and therefore requested to be introduced to one of the best mechanics in the island. The Missionary fixed on one of the sovereigns of the group, who is a very clever mechanic. This man, being a sovereign, thought that he ought to have the name of a sovereign; and as the native converts usually take foreign names, he chose that of King George: he executed his task so much to the satis-

faction of the Captain, that the latter presented him with ten sovereigns. King George never was so rich in his life before: he stowed the money away in a place no one knew but himself: at the meeting, he brought it with him, and placed it on the plate as his contribution to the Missionary Society. In fact, however, he gave eleven sovereigns; for he has given himself to the Missionary work, and his name stands on the list of village preachers. I trust that, with such an example before you, you will this day contribute liberally for the support of Christianity among the heathen. It was stated in the Report, that the heathen did not perish of necessity; and the question was asked, should they perish by neglect? It is for this meeting to give the reply.

The resolution was then put and carried.

Rev. R. MORFAT next rose, and after a few preliminary remarks, said: The most sanguine expectations of the friends of Africa have been realized in the southern part of that vast and hitherto unexplored country. When we see the degraded Hottentots, that one would scarcely have touched, raised from filth, and misery, and degradation, and became clothed, and in their right mind, our anticipations are fully realized. Again, if we look to the bold and manly Caffre, wielding the javelin in the presence of English officers, and daring the arm of England to wrest them from their native place, or drive them to the impenetrable jungles, or expel them from their strong holds in the Amatola mountains, we see him bend before the sceptre of the Prince of peace, and exchanging the war-song for the anthem of praise to the Redeemer who subdued them by his word, and poured out upon them the Spirit of his grace. When we look into the interior of the country, scenes present themselves, enough to melt our hearts, and to call forth your deepest sympathy. Men are to be found there who have gloried from time immemorial in garments rolled in blood. But they have laid down the weapons of their warfare, not only against man, but against God. When we see these changes effected, who can doubt that the African is susceptible of the highest moral cultivation? But I would call your attention to the brightening prospects of the interior of the country, arising from the employment of native agency, and the introduction of works printed in their own language. Blessed be God, the Scriptures have been translated and printed, and are now being distributed among thousands who have learned to read in their own tongue the wonderful works of God. I will refer to a single fact illustrating the importance of having the Scriptures in the native language. Travelling with a companion across the interior, we came to a heathen

village, and at that time it was heathen indeed. We had travelled the whole of the day and the preceding night without having eaten any food; before sunset, we came within sight of the village, but we approached it with caution, because we knew that the Corannas by whom it was inhabited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last, an individual came to inquire our object; he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. There we were; we dared not proceed, because we knew that, if we did, we should in all probability spend the night with the lions, and form a meal for some of them before the morning. We had tied about us the fasting girdle, an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night. We looked at each other; for we were hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered two or three buttons remaining on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed. There we sat, and, as we gazed, we saw a woman descend from the heights behind which the village lay. She approached, with a vessel in her hand and a bundle of wood. The vessel contained milk; and, having set that down and the wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand, and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and, after repeating the question three or four times, she at last replied, "I know whose servant you are, and I love Him who hath told me that he that giveth a cup of cold water to one of his children, shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow, while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed, and I asked her to tell me how she had kept the light of God alive

in her soul; how she could keep up this state of feeling and affection, without the communion of saints? She drew from her bosom a Testament, and, holding it up, she said, "That is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark, out-of-the-world place." I looked at the book, and it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the missionaries, when she left the school; and it was that book that kept her hopes alive, and brightened her prospects for the heavenly world. But I am going again to depart far hence among the Gentiles. I returned to England, some two or three years ago; but I cannot fix the time exactly, for I have not had time to calculate it. It has afforded me indescribable pleasure to go in and out among our congregations. If I had come from the snows of the north, I could say, that I had come from the regions of everlasting cold, to be warmed with Christian love. I have, however, come from the glowing plains of Africa, to be watered with the dews of that love. I never can forget all the kindness I have received, and all the sympathies with which, from time to time, you have heard me. I have been enabled, since I came to England, to publish, through the munificence of the British and Foreign Bible Society, a large edition of the New Testament and Book of Psalms. They have been sent forth to those who are thirsting for knowledge. By the kindness of a number of the Society of Friends, 6,000 copies of the Scripture Lessons, used in the Borough School, have also been prepared and sent forth to that people. I would now say, farewell to all; it may be a long farewell. It is not likely, indeed, that I shall ever behold you all again: I do not at all expect it, till we meet before the great white throne, where the book shall be opened, and where we shall have to give an account of all that we have done for the heathen, either in Africa or in India. Let me entreat you to pray for us. I anticipate dangers, perhaps more than dangers; but I repeat what I have said before, "Woe be unto me, if I go not again, and preach the Gospel to the heathen." I would say, lastly, let us keep in view our high calling; let us not forget our own souls. Let us ever remember, that the prize is before us, and it is for you to win it as well as for me. You can be Missionaries as well as I; you remain at home, and I go abroad; but let us look forward to that period, when we shall hear the welcome, "Well done." Oh! what an inexpressible delight it will be to mingle with Hindoos, with South Sea Islanders, and Africans, in that ransomed band, to sing

the praises of the Redeemer, for ever and ever. In conclusion I have to move—

"That the most respectful and cordial acknowledgments of this meeting be presented to the Hon. William Francis Cowper, M.P., for his obliging services, in presiding on this occasion, and conducting the business of the day."

F. E. SMITH, Esq., briefly seconded the resolution, which was put and carried by acclamation.

The CHAIRMAN, having acknowledged

the vote of thanks, assured Mr. Moffat, that he would carry with him the hearts of the friends of Missions, who wished him every prosperity which it was possible for him to enjoy.

"Praise God, from whom all blessings flow," &c.

was then sung; and, the Benediction having been pronounced by the Rev. J. ARUNDL, the meeting separated.

ADJOURNED MEETING.

According to previous arrangement, an adjourned meeting of the members and friends of the London Missionary Society, was held in the evening at Finsbury Chapel, and was one of the most numerous convened in that spacious edifice during the present season. W. A. HANKEY, Esq., presided.

The proceedings were commenced by singing the 36th Hymn, Missionary Collection, and prayer.

The CHAIRMAN having explained the circumstances under which the adjourned meeting was held, and after expressing his continued and unalterable attachment to the Society, the

Rev. J. J. FREEMAN read an abstract of the Annual Report.

Rev. G. GOGGERLY then rose to move—

"That this meeting solemnly recognises the imperative claims for enlarged Missionary efforts, presented in the absurd and abominable idolatry of the East, and more particularly by the various tribes and natives of British India, where multitudes of our fellow-subjects have long been suffered to remain in the lowest depths of intellectual and moral degradation."

Notwithstanding all the discouragements connected with India, the Missionaries had abundant reason to say, God had been with them. For twelve years the Missionaries had laboured in Calcutta and its vicinity, without any apparent success; but times and circumstances had since changed. Every day was now revealing, that the work in which they had been engaged was not in vain in the Lord. They had been acting as pioneers in that land, and their successors would reap an abundant and rich harvest. The dew-drops had come down from above; and wherever they had fallen, they had seen a little verdant spot springing up in the moral wilderness, cheering and animating their hearts. Superstition every where prevailed throughout that vast country, and appeared to defy the puny efforts which the little band of Missionaries had been able to bring against it; but that which man could not effect, the power of God accomplished. They had been undermining the systems prevailing in India, and he was fully persuaded the time was not far distant when Hindooism, in all its ramifications, must fall to the ground.

The Rev. W. BUCKAS, from Benares, in

seconding the resolution, said, that every one who had been to India must feel a deep interest in its welfare. He would specially direct their attention to Benares. In that great city there were 5000 heathen and 300 Mohammedan places of worship. Its wealthy shrines were crowded with votaries. He had seen millions flocking to that city in two days to worship their heathen gods. It was not to be supposed, that in a place like that, the first efforts of the Missionaries would be attended with great success; in fact, in the outset, the heathen laughed them to scorn, and said that they would soon be tired, for they would not get one Brahmin to believe in the Gospel of Christ. The Missionaries, however, had persevered, and God had begun to bless their labours. He held in his hand a New Testament, which he had just finished carrying through the press. That work had occupied himself and his brethren several years; and it was now in such a state of perfection, that it would require little alteration for many years. The Committee of the British and Foreign Bible Society had kindly supplied the means of printing 5000 copies. He had also had the pleasure of translating into that language "James's Anxious Inquirer," 5000 copies of which are now ready to be sent to India. He had also prepared a small Hymn-book used in most of the native churches; and he hoped to have 5000 copies of that, which, he trusted, would prove a boon to the native Christians. Thus, while the Missionaries were in this country, they were still labouring on behalf of India. There was not a Missionary who had once set his foot on those shores, who would not be willing to exert himself on behalf of its teeming population as long as he lived. The people were interesting and intelligent, and when once Christianized would make excellent Missionaries to spread the Gospel in all parts of the country around them. Benares might be considered as the religious

capital of India. It was frequented by Hindoos and Buddhists, by people from Burmah and Ceylon; from the west of the Indus, and from the east of the Ganges; so that it was a place of most extraordinary resort. It was calculated that there were 50,000 Brahmins alone, an immense number of whom resided in the principal temple. At the shrine of one temple 200,000 rupees, (20,000*l.* sterling,) had been presented in one day. More money was sometimes given to the Brahmins, than the income of all the religious societies in this country put together. One individual presented at once to the shrines in Benares, upwards of 300,000*l.* for the support of heathenism in that city. He (Mr. B.) saw the money carried through the streets; there were from thirty to forty cart loads. A system that had such means at its command, was not easily to be overturned. The Brahmins knew that their gains would be lost, when idolatry was subverted; and it was not, therefore, a matter of surprise that they should be the bitter opponents of the Missionaries. He hoped, therefore, that the Society would strengthen its mission at Benares, and then they would soon see the complete disorganization of Hindooism, however formidable the aspect which it then presented.

The Resolution was then put and agreed to.

The Rev. W. G. BARRETT rose to move—

"That this meeting is truly gratified by the success of Missionary labours in the West Indies; it renders thanks to God who has favoured the devoted agents of the Society with a share in these triumphs; and it is greatly cheered and encouraged by the zeal and liberality of the negro churches, as affording strong grounds of hope that they will speedily be, not only able to discharge their own expenses, but will also become effective auxiliaries in efforts to extend the Gospel throughout the world."

Mr. Barrett detailed, at some length, the progress of Divine truth in the island of Jamaica, and gave several illustrations of the happy change which, since the period of freedom, had been wrought among its inhabitants.

The Rev. Dr. HALLEY, in seconding the resolution, said—As I am the only minister in town from the county of Lancaster, it may be expected that I should say a few words this evening. Possibly you may be ready to ask what that county, in its present commercial distress, poor and crippled, broken and bleeding as it is, with thousands of its population living upon a basin of soup given away every day, and but lately clamouring for bread, with a voice that seemed as if it would convulse the empire—what that county is still doing for the cause of Missions? Is its heart still right, while its hands are enfeebled? Does it long for your welfare, and sympathize in your sor-

rows, in the midst of its own distresses? I speak for Manchester and the towns around it; and I say with confidence, there never was a warmer and a mightier Missionary feeling than now prevails there. Never was there greater confidence than at the present moment in this Society; for I have not heard a whisper, a surmise, against it. Nor does a feeling of uneasiness exist regarding its officers or its Missionaries. And why should we not be confident? When our confidence is wounded we will tell you. We will have no ambiguous expressions—we will tell you plainly what we mean. But till that time, though we are poor, we will labour for you. I will venture to say, that Manchester must be impoverished indeed, before she will consent to present you with a list of individuals giving a guinea a-year subscription for the conversion of the world. I hope that I shall never live to see that day. I believe that the cotton-spinner must be poor indeed, before he can come to that. Manchester, in the palmy days of her prosperity, loved you; and, in the days of her adversity, she loves you still. Flourishing with wealth, or depressed with poverty, the Missionary spirit still glows in her bosom, and her heart is with you. She has, at any rate, done one good thing—she has given you a Moffat. For though born in Scotland, it was Manchester that made him a Missionary—it was Manchester that devoted him to the great and noble work of saving immortal souls—the greatest and the noblest work in which men or angels can be engaged—the work which the blessed Redeemer himself came to accomplish—a work for which he became incarnate in the flesh of a brother—in the flesh of a Hottentot's brother, and the Caffre's brother, and the Hindoo's brother, and the Chinaman's brother—for Christ is brother to them all, and his heart is fraternal to them all; and the blood which flowed from his veins on the cross, was kindred to them all. He shed his blood for you. To him, personally, you can offer nothing as a requital; but there are his brethren in the east and the west, the north and the south; and, in reference to your labours for them, methinks I hear him saying, "Inasmuch as ye have done it unto them, ye have done it unto me." Where Moffat is, there will be the heart of Manchester; and the Society that patronizes him will always be sustained by that town, and many prayers will cluster around him. On the general objects of the Society, what can I say after the statements made this morning? At one part of the speech which we heard from Mr. Lacroix this morning, I was almost led to pray, "God preserve the car of Juggernaut!" Oh, the thought of India becoming a land of infidels! The scenes of the French Revolu-

tion polluting its cities—India, with such leaders as Voltaire, Rousseau, Robespierre, and others—India, having nothing to fear, nothing to hope—cold, heartless infidelity—when thinking of this, I was almost ready to say, “God preserve the car of Juggernaut!” But for him no prayers can be offered, and none can avail. He must go, as you have heard; his reign is drawing to a close; his days are numbered; his doom is fixed! He must follow his elder brother, “Moloch, horrid king, besmeared with blood!”

The idol Juggernaut must follow the gods of Mesopotamia, and those around the shores of the Mediterranean. But shall he pass away, and leave nothing but smooth waters behind? Shall his sun set in the evening, and another more frightful meteor arise in the morning, forming another era upon the plains of India? Shall Hindooism pass away, and there arise in its stead an incredulity, a scepticism, an unbelief, that would frown upon all virtue and every good motive? No, no! If you will be faithful, and send out men who shall plant the cross on the plains of India, then let philosophy do her utmost, and then let all the flags of Europe float over the car of Juggernaut, what care I? Give the cross, the blessed gospel, Christ the crucified, preached by men baptised with the spirit of Christ, preached by men whose hearts glow with genuine love to Christ, and who with the arm of faith raise the sword of the Spirit, and our work is done. Great shall be our joy; our children, if not ourselves, may live to see it: heathenism shall pass away, Juggernaut shall fall. The pure rays of the Sun of Righteousness shall shine upon India, and China, and Africa, and Australia. If we are faithful, if we have done what we can at home, in our humble way, we shall be present with these Missionaries from the east and the west, in the day of congratulation, and by the exertions of this and kindred societies rejoice, that we have caused the thrill of delight and gratitude to pass through the mind of England and the world, and to reach the heart of the human nature of our blessed Lord and elder brother. God hasten it in his own time!

The Resolution was then put and carried.

The Rev. G. PRITCHARD rose to move,—

“That this meeting cherishes devout thankfulness to the God of all grace, for the eminent success with which he has blessed the labours of our Missionaries in many of the islands of the South Pacific Ocean; and they earnestly entreat the friends of the London Missionary Society to adopt every practicable effort to increase its resources, so as to enable the Directors to avail themselves of the new and widely-extended fields which Divine Providence is opening in Polynesia, for the introduction of the Gospel.”

Mr. PRITCHARD referred at some length to the success which God had granted to the Missionaries labouring in the Great Pa-

cific, in the benefits arising to foreigners visiting those shores; in the rapid advance of the blessings of civilized life among the natives, and especially in the spiritual advantages now enjoyed by the people.

WM. ALERS HANKEY, Esq. having vacated the Chair, it was taken, by F. A. SMITH, Esq.

The Rev. Dr. CAMPBELL then rose, and, in reference to the speech of Mr. Lacroix in the morning, said:—In the East Indies, we have an abundance of encouragement to animate the heart in the fact that the gospel of Christ has begun to operate, and to subvert that stupendous system of idolatry and superstition which has endured for so many ages. From the west we have similar testimony, and also from Africa. The results of many experiments in the South Seas, have reached us; and from all classes and all nations, we have it everywhere proved that the Gospel of Christ is the power of God to salvation. We have settled the points of lawfulness, of duty, and of practicability. What do we want now? Just more men and more money. The resolution speaks to this point. We are improving, these are improving times, and this meeting is itself an improvement. The Missionary spirit is growing; and it is my conviction, that next year the evening meeting must be held in Exeter-hall and that the hall will be full. There is another improvement, and we should not lose sight of it, the numerous collections we had last Lord's-day. These collections enable a multitude of good people to help forward the object, and, far better than that, they tend to cultivate the spirit of Missions. These occasions, with the exchange of pulpits, delightfully promote good feeling and good fellowship, both among pastors and churches; they bring us all together. But for the Missionary Society, I do not know what we should do. It has done much to make friends of Missionaries, friends of churches, to bind us together, and to make us happy.

The Rev. Dr. MORISON then rose, and moved the following resolution—

“That this meeting contemplates, with hallowed pleasure, the triumphs of the Gospel in Southern Africa, in the advancement among savage tribes and nations of the blessings of civilization and social happiness; and especially in the harmony, order, and piety, evinced by those who have been converted by the Gospel, and who are united in the fellowship of Christ.”

The Rev. R. MOFFAT having seconded the resolution, it was put and agreed to.

The Rev. Mr. LACROIX moved, and Mr. ALEXANDER, of Norwich, seconded—

“That the most cordial thanks of this meeting be presented to William Alers Hankey, Esq., for his able conduct in the chair.”

The resolution having been put and carried by acclamation, the Chairman briefly returned thanks, and the Meeting separated.

FRIDAY EVENING, MAY 13. SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Dr. FLETCHER presided.
Prayers and addresses by Revs. Mr. Bar-
fit, Luke, A. Fletcher, and G. Evans.

ORANGE-STREET CHAPEL.

Rev. Dr. LEITCHILD presided.
Prayers and addresses by Rev. Messrs.
Hill, Gornal; Elliot, Bury; and Fletcher,
Hanley.

POULTRY CHAPEL.

Rev. Dr. HARRIS presided.
Prayers and addresses by Revs. E. F.
Bodley, R. Davies, G. Wilkins, and S.
Roberts.

YORK-STREET, WALWORTH.

Rev. J. ALEXANDER presided.
Prayers and addresses by Rev. Messrs.
Castleden, G. Clayton, J. A. Miller, Neller,
Soule, and J. Sortain.

CLAREMONT CHAPEL.

Rev. H. TOWNLEY presided.
Prayers and addresses by Revs. J. Black-
burn, W. Buyers, W. Lucy, S. Martin, J.
Robinson, and W. Spencer.

STOCKWELL CHAPEL.

Rev. J. CLAYTON, jun., presided.
Prayers and addresses by Revs. S. Eld-
ridge, — Rook, S. E. Richards, J. Cobbin,
J. Hunt, T. Jackson, and W. Jackson.

MABERLY CHAPEL.

Rev. W. CHAPLIN presided.
Prayers and addresses by Revs. C. Dukes,
J. Jefferson, R. Philip, and J. Wigner, of
Lynn.

TOTTENHAM COURT-ROAD.

Rev. T. ADKINS presided.
Prayers and addresses by Revs. Dr. Camp-
bell, J. Robinson, J. S. Pearsall, J. Elrick,
G. C. Stevens.

ST. THOMAS'S-SQUARE, HACKNEY.

Rev. JOHN REYNOLDS presided.
Prayers and addresses by Revs. Dr. Bur-
der, J. J. Freeman, H. J. Bevis, J. Ross,
Micaiah Hill, G. Gogerly, and E. Scully-
brass.

HANOVER CHAPEL, PECKHAM.

Rev. Dr. JENKYN presided.
Prayers and addresses by Revs. J. Bur-
net, Barrett, Hope, Jeula, Timpson, Tre-
vor, Viney, and Wilson.

JAMAICA-ROW, BERMONDSEY.

Rev. Dr. VAUGHAN presided.
Prayers and addresses by Rev. Messrs.
Adey, Aston, Austin, Berry, Blood, Bod-
ington, Dubourg, Mirams, Morris, Newth,
Rogers, Rose, and West.

TREVOR CHAPEL, CHELSEA.

Rev. Dr. REED presided.
Prayers and addresses by Revs. Dr. Rus-
sell and Morison; Revs. A. F. Lacroix, R.
Moffat, Christie, and Buyers.

ANNIVERSARY COLLECTIONS.

	£	s.	d.		£	s.	d.
AGGREGATE OF CONGREGA- TIONAL COLLECTIONS, LORD'S DAY, MAY 8th.....	*933	15	10	ST. THOMAS'S-SQ., HACKNEY	22	13	0
ST. JOHN'S CHAPEL.....	27	7	1	STOCKWELL CHAPEL.....	22	6	9
SURREY CHAPEL.....	188	10	5	MABERLY CHAPEL.....	10	2	1
TABERNACLE.....	54	12	7	TOTTENHAM COURT ROAD...	15	15	0
EXETER HALL.....	386	10	5	HANOVER CHAPEL, PECKHAM	30		6
FINSBURY CHAPEL.....	72	5	1	JAMAICA-ROW, BERMONDSEY.	12		9
SION CHAPEL.....	25	9	0	TREVOR CHAPEL, CHELSEA..	31		0
ORANGE-STREET CHAPEL...	14	4	0				
POULTRY CHAPEL.....	36	13	2				
YORK-STREET, WALWORTH..	30	0	0				
CLAREMONT CHAPEL.....	30	0	0				
				Total....	£1,944	10	

* The sums collected at the respective
places of worship will be separately ac-
knowledgeed in due course.

ARRIVAL OF MRS. JOHNS AT MAURITIUS.

We are happy to state that intelligence has
been received of the safe arrival of Mrs.
Johns and our Malagasy friends at Port

Louis, Mauritius, about the middle of Ja-
nuary last.

*Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and
Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G.
Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cuchran-street, Glasgow, and at 7, Lower Abbey-
street, Dublin.*



Rev. Thomas Mann?
West Cores

THE
EVANGELICAL MAGAZINE,
MISSIONARY CHRONICLE.

FOR JULY, 1842.

M E M O I R

THE LATE MRS. MARGARET ARUNDEL,

WIFE OF THE REV. JOHN ARUNDEL,

*Pastor of the Congregational Church, Union-street, Borough; and Home Secretary
of the London Missionary Society.*

THE humility of this amiable and excellent lady was such, that, more than once, she expressed a wish that no notice might be taken of her after her decease; and when it was delicately urged by one whose counsel she was wont to regard, that the riches of Divine grace might be magnified by some careful reference to the way in which the Lord had led her in the wilderness, she replied, with the patriarch of old: "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth." So marked was the spirit of self-abasement evinced by her, on this and other occasions, that it was deemed proper to select these words as the basis of her funeral discourse, and to avoid any such eulogy of her Christian character as would have been likely to give pain to a mind ever oppressed with a sense of its remaining corruption in the sight of God. In the same spirit it is intended to draw up the following sketch, which it is hoped will stimulate not a few to follow our deceased friend as she followed Christ.

Mrs. Margaret Arundel was the
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eldest daughter of Richard Lockwood, Esq., of Whitby, in Yorkshire. Her natal day was the 2nd of November, 1787. She was born of religious parents, who took much pains to instil into her mind the principles of Divine truth, by fixing her attention on the word of God, by catechetical exercises, and by an exemplary regard to the ordinances of the Christian sanctuary. But though she was thus restrained from habits which, alas! are but too common among the young in families where the fear of God exerts but little control, her childhood exhibited but few symptoms of that piety which was destined to shed lustre on her early years.

At the tender age of twelve, she sustained an irreparable loss, in the removal, by death, of her beloved mother; an event which devolved upon her inexperienced youth the domestic management of her father's house, and the care of six children younger than herself. This was a severe test of the strength and excellence of her character; but it served

only to develop those lovely female virtues, which, at a later period, so pre-eminently adorned her character, both as a wife and a mother.

When she had reached her seventeenth year, we find her joining herself in Christian fellowship with the church at Whitby, then under the pastoral care of that faithful minister of Christ, to whom she was afterwards united in the tenderest of all earthly ties; and the written statement she then tendered to the church, of her religious sentiments and feelings, partook largely of those simple and realizing views of Divine truth, which characterised the piety of her subsequent years.

In that document she speaks of her early and deep convictions of sin, and of the efforts she made to stifle them; till, under two sermons preached by the late Rev. Mr. Thomson, of Whitby, afterwards of Leeds, when she was about fourteen years of age, it pleased God, more effectually, to convince her of the vanity of worldly pursuits, and to impart to her an earnest desire after those more refined pleasures which she believed to be the portion of all true Christians.

After this, however, she had many severe conflicts, and was often in danger of losing her powerful impressions of eternal things. But, in 1802, a sermon was preached by Mr. Thomson, from Acts xi. 26, "And the disciples were called Christians first at Antioch," which led her to perceive more of the beauty of holiness than she had ever beheld before.

"I returned home," said she, "with a determination to seek and serve the Lord. About the same time, by another sermon, from some part of Romans, in which were explained the nature and extent of the ten commandments, my self-righteous hopes were annihilated. I was convinced that I had broken every one of them; was led to seek to win Christ, as the only way of salvation, and was enabled by faith to cast myself upon him. He applied the healing balm of his atoning blood, to my guilty conscience, and infused celestial peace into my mind. The delight which I experienced in attending the prayer-meetings, at this period, is indescribable. My heart was indeed fixed, trusting in God."

In these and other suitable words did our deceased friend witness a good confession before many witnesses—a confession which she was enabled, through Divine grace, to sustain to the close of her earthly pilgrimage.

The solemn step of union to the Christian church is noticed by her with great tenderness and pathos in a diary which she was wont to keep at this early period of her spiritual history.

"In the strength of Jesus," she observes, "I have professed before many witnesses my attachment to his cause, and my dedication to his service. I know not how by words to express the gratitude I have felt, in reviewing all the way in which the Lord hath led me in the wilderness, and thus far brought me on the spiritual journey. How unworthy I feel of the privileges I have this night been made to partake. O, my God, may the leaf of my profession be ever green! Forbid it, gracious Father, that I should ever bring a reproach on thy cause! Let me never live to dishonour thee, or draw the impious breath that would deny my Lord and Master! I have, in private, renewed my covenant with thee; and am now thine by a double tie. May the solemn resolutions I have made in thy strength, to fulfil the engagements into which I have entered, be kept most sacred! I commit my way unto thee, O Lord! Hold thou me up, and I shall be safe; and shall have respect unto thy statutes continually. Thou hast been better to me than my fears, and caused me to rejoice in thee.

'O happy day that fix'd my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

'Tis done; the great transaction's done:
I am my Lord's, and he is mine:
He drew me, and I follow'd on,
Charm'd to confess the voice divine.

'High heaven, that heard the solemn vow,
That vow renew'd shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

We need not wonder that a Christian profession, thus deliberately and solemnly entered upon, should be distinguished by a large measure of Christian fruitfulness. For the space of fifteen years, our lamented friend honourably and usefully sustained the Christian character, in the midst of her kindred and early associates; and was esteemed by all who knew her, as a disciple of no ordinary degree of intelligence, consistency, and zeal. She

was an active promoter of the cause of Christ; and conducting her own affairs and those which pertained to the interests of religion in her native place, with marked wisdom, discretion, and piety, she drew towards herself a degree of honour and esteem, which her own modesty shrunk from accepting. She was eminently diligent in the pursuit of mental culture and spiritual prosperity; observing, as appears from her diary, repeated seasons for self-examination, earnest secret prayer, fasting, humiliation, and other acts of personal and intimate communion with God.

About twenty-three years ago, those events took place in the history of the London Missionary Society, which led to the removal of her husband to the Metropolis; but she quitted the scenes of her early years, amidst the regrets, the prayers, and best wishes of a numerous circle of attached friends. On her arrival, however, in the Metropolis, she found herself surrounded by those who discovered her worth, and received her to their warm confidence and love. To those who knew her, nothing need be said of the attraction and loveliness of her Christian graces. She lived for the good of others, and ever sought to adorn the doctrine of God her Saviour. Without a particle of ostentation, she was "ready to every good word and work;" and many years will have rolled away, ere the acts of her devoted zeal are forgotten in the circle of her friends.

To sketch the outline of her "work of faith and labour of love," would be to trace the history of most of the religious and benevolent institutions connected with her husband's place of worship. At a very early period of her relation to the church in Union-street, she commenced, in connexion with two young friends, (one of whom has fallen asleep, the other yet survives,) the Sunday-school attached to that sanctuary; and the Ladies' Missionary Association, of which she was the zealous and devoted secretary, to the hour of her death, and which has

paid into the treasury of the Parent Society, since its commencement, the sum of nearly 2,000*l*.

Having, one year, attended the annual meeting of the Christian Instruction Society, and hearing the blessed results of direct personal efforts among the uninstructed poor, she, in walking home with one of the deacons of the church urged the necessity of attempting something of the same kind in the densely peopled district of the Borough of Southwark; and never did she rest till an association was formed, in which, for several years, she was a constant visitor. This institution has been greatly blessed, in the conversion of not a few of the humble but neglected classes to the faith of Christ.

The poor will long and gratefully remember her acts of sympathy and kindness towards them. Not only did she employ a considerable portion of her time in making garments for them, in connexion with Union-street Dorcas Society, which she was the instrument in forming; but also in ministering to their necessities, from house to house, and in instructing them in the things pertaining to the kingdom of God.

Officially, too, and by a large measure of voluntary effort, she laboured to promote the interests both of the British and Foreign Bible Society, and the British and Foreign School Society; having been fervently desirous of the increased circulation of the word of God, and of the religious education of the children of the poor. With habits unusually feminine and retiring, she possessed a large share of that public spirit which led her "to spend and be spent for Christ."

In the midst of these works of usefulness, ever proving herself to be the delight and solace of her own domestic circle, it pleased God to arrest her in her bright and blessed career. About a year and a half ago, symptoms of declining health began but too plainly to indicate themselves; and, notwithstanding all that change of air and scene, attentive nursing, and eminent medical aid could effect, it became too

apparent, that her constitution was sinking under the pressure of insidious disease. It was not, however, till the month of February last, that her anxious and deeply-attached family had begun seriously to apprehend the calamity which has now befallen them, although the beloved sufferer herself had frequently expressed a conviction, that her sickness was unto death. But the prospect to her mind, though solemn, was by no means distressing. She was not reluctant to die; seeing, as she herself expressed it, "It is only going a little before, and 'departing to be with Christ, which is far better.'"

It would, indeed, be delightful to trace the sweet action of Christian graces through the whole of her painful and tedious sickness. The scene where she met her summons was privileged beyond what is common even among Christians of the highest standing; and those who stood as ministering spirits around her dying couch, will never forget the thrilling accents of holy love and piety which fell so repeatedly upon their ears, and sunk so deeply into their hearts. The last month in which she lingered on the confines of immortality, was a period of human destiny never to be forgotten. It would be difficult to conceive of a single sentiment or feeling peculiar to a child of God, in the dying hour, to which the deceased did not give distinct and emphatic utterance. But there was a watchful, self-jealousy, which never forsook her in her most enraptured moments. She feared to trust a heart, which she knew to be "deceitful above all things, and desperately wicked." When most she realized her interest in the love and sympathy of God her Saviour, she still dwelt with profound humility on the thought of her own vileness and unworthiness.

How grateful were all her recollections of the Christian sanctuary! On Sabbath morning, the 18th of March, her afflicted husband entered her room, to take leave of her before repairing to his official duties, when she evinced

considerable emotion, and said to him, "I *have* loved the habitation of his house, and the place where his honour dwelleth.

'Beneath his smile my heart *has* lived,
And part of heaven possess'd;
I'll praise his name for grace receiv'd,
And trust him for the rest.'"

How inestimable were the counsels ministered by her to her beloved and weeping children! On Tuesday morning, the 15th of March, as her two daughters were standing by her bedside; she said most tenderly and pathetically, "Oh, my dear children, seek holiness,—aim at a high standard of piety."

She evinced an admirable talent for the improvement of passing events! On Thursday, the 17th of March, the gardener came to prepare the garden for some seeds; and when she was told that they were all sown according to her directions, she said to one of her daughters, "Ah, my dear! it is very unlikely I shall ever see the *flowers*; but you must look at them, and think of me." Then, lifting up her hands and eyes, in her own expressive manner, she said,—

'There everlasting spring abides,
And *never*-withering flowers,
Death, like a narrow sea, divides
This heavenly land from ours.'"

How eagerly did she guard against all mistake as to her real state before God! Having first said to one of her beloved children, "My dear child! I hope you will be enabled to cleave closely to God;" she afterwards exclaimed, with deep emotion, "I trust, I am not deceived. Blessed Jesus, be thou my helper. I trust I have given my heart to thee when in health."

How touching were her appeals to the filial affections of her children! On Monday, the 21st of March, she entreated that they would not leave her a moment, as she believed that her change would be very sudden. On assuring her, that they would remain with her, she added: "My dear children! you can go with me to the

brink of the river, but I must die alone!" This was said with much agony of feeling. A little after, she requested the 7th chapter of John's gospel to be read. On hearing the 20th verse, she wished that it might be read a second time. "It is I; be not afraid." Then, lifting up her eyes to heaven, she said: "O blessed Jesus! do thou come on the water to me, and take hold of my hand.

'When I tread the verge of Jordan,
Bid my anxious fears subside.'

Her faith was vigorous in the Divine promise. On Tuesday, the 22nd of March, she said to her sorrowing husband, "This is the mortal strife, but—

'If sin be pardon'd, I'm secure,
Death hath no sting beside.
'The law gives sin its damning power,
But Christ my ransom died.'

I rest upon that ransom, and Jesus will not deceive me, will he?"

How much did she value the prayers of God's people! It appears that the church at Union-street met for special prayer, twice in the week, for several weeks, in behalf of their beloved pastor and his suffering family. On being informed by one of her sons, of the first of these meetings, Mrs. A. said, "God is a prayer-hearing and a prayer-answering God. Continue to pray for me, my dear children." On being asked, "What would you wish us to pray for?" She said, "That I may be resigned to the will of God, whatever that will may be, and that I may have a safe and easy dismission." And, surely, never was prayer more signally answered, than in her state of mind during the whole period of her deep affliction, in which, from the report of a *post mortem* examination, her sufferings were inconceivably intense; yet a murmur never escaped her lips, but, sweetly acquiescent in the will of her heavenly Father, she would say, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

How fervent was her desire of love

to Christ! "Blessed Jesus," said she, on the 23rd of March, "fill my heart with love to thee! I want to love thee more,—to cleave to thee with full purpose of heart." It was remarked, "It is very refreshing to see you resting on the sure foundation." She replied, "It is a mercy to be enabled to look up to Christ; we owe all our salvation to him, from first to last; and none but Christ will do when we come to this. He has said, 'Fear not, for I am with thee,' and though I cannot trust him so strongly as I would, yet I lean here—I lean. He knoweth our frame,

'And with no heavy loads impose,
Beyond the strength which he bestows.'

How calm was her hope! On being asked by her affectionate husband, on the morning of the 25th of March, how she felt? She said, sweetly, "I'm waiting. All the days of my appointed time *will* I wait, till my change come. In *waiting*, sometimes the act seems tedious. Gracious Saviour! cast me not away. Oh! what a mercy! He will not. 'The Lord is my shepherd.'

On one occasion, when suffering from severe thirst, she said, "I often think of that passage, 'They shall hunger no more, neither thirst any more,' " repeating the text to the close.

Her humility was at all times truly conspicuous. "I don't want," observed she, "any thing to be said about me: mind that, my dear, (addressing herself to her husband.) I'm sure there's nothing that can be said." Then, with unutterable emotion, she repeated, "I'm sure there's nothing *can* be said, but that I deserve the wrath"—here her voice faltered. Mentioning what a near relative had said in a letter about the eleventh chapter of St. John, respecting those words, "I am the resurrection and the life," she said,

'These lively hopes we owe,
To Jesu's dying love.'

How firm was her trust even to the last! After a season of great bodily weakness and mental prostration, which

it was feared would never be removed, her husband entered the room, when she exclaimed, with surprising energy, "O my dear, dear John! *It is all right: it is all right!* God is dealing with me as a child; he is chastening me for my good. He is preparing me for heaven. Some may say it is enthusiasm—rhapsody! But it is long since you and I, my dear love, surrendered ourselves to Christ, in the entire possession of our faculties; and 'we have not followed cunningly devised fables;' we 'know in whom we have believed.'"

We must now part; you can accompany me to the brink of Jortlan, but you can go no further. I must enter the flood alone. I shall leave you on the wilderness side of the river, but I shall depart to be with Christ, which is far better." Her husband said, "Yes, you go to the land of rest; we shall be left in the wilderness." She replied, "It is a wilderness, where I have been beset with snares and temptations." Her partner observed, "It is a mercy you have not been permitted to fall into outward sins, and thereby to bring dishonour upon the cause of Christ." She replied, with great feeling, "Oh, but I *have* dishonoured my Saviour; I am a poor, vile, wretched creature." "But," said he, "the grace of God has sustained you, and enabled you to serve him. "Oh," she said, "not I, but the grace of God. 'Him that cometh unto me I will in no wise cast out;' that text has been my sheet anchor. How often have I been supported and encouraged by that gracious word."

Soon after this, she said to her dear husband, with a sweet smile of love and serenity upon her countenance, "Oh, my dear, dear, DEAR John! we have enjoyed many an hour of sweet communion—spiritual intercourse; but it *will* be renewed. 'Beloved, *now* are we the sons of God; but it doth not yet appear what we *shall* be; but'—(Will you repeat it, Margaret?)" On her beloved child doing so, when she reached the words, "We shall be like him, for we shall see him as he is,"

she exclaimed, "'Like *Him*!' Oh! to be 'like Him!' and what will it be to 'see Him as he is!'" Then, with great energy, she added,—

"'Jesus, the vision of thy face,
Doth sweet endearment bring,'" &c.,

repeating two verses and then requesting one of her daughters to read the whole, adding, "I have often sung that in the house of God;" lifting her hand gently at every line, and proving that she entered into every word. She concluded this conversation by repeating two passages from the writings of St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed," &c., and, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," &c.

Never can the members of her family forget the heavenly expression of peace which beamed in her pale, emaciated countenance, at this moment, as she went on to repeat,—

"The men of grace have found,
Glory begun below;
Celestial fruit on earthly ground,
From faith and hope may grow."

"Faith and hope," said she, "those are the principles!" She then asked for the whole Hymn to be repeated. On one of her children doing so, she took up the verses which struck her most saying,—

"This awful God is ours,
Our Father and our love,
He shall send down his heavenly powers,
To carry us above.

"There we shall see his face,
And never never sin."

It was thus, and in many other forms, that this excellent and devoted Christian was enabled to bear her dying testimony to the love and faithfulness of her divine Redeemer. It was thus, too, that she was strengthened to minister unwonted consolation to those who were about to be deprived of her inestimable intercourse.

It is a pleasing circumstance, that one of the last sentences she was heard distinctly to utter was, "I've no fear." As she had always expressed through life, some trembling anxiety in prospect of the mortal conflict, it was cheering beyond expression, to her sorrowing family, to see the king of terrors thus vanquished in his own dominions. Having expressed her humble trust in God her Saviour, the last sentiment which breathed from her lips, was an epithet of endearment, addressed to her beloved husband, thus proving, in the hour of dissolution, that sanctified human affections are in no way incompatible with the loftiest aspirations of devotion, and the most seraphic flights of faith and hope.

"About one o'clock," observes one of her beloved children, "on the morning of the 11th, her breathing becoming more easy and regular, my dear father said, 'She is in a sweet sleep;' but, in coming nearer with the candle, about ten minutes after, we found her eyes were open, and moving. Dear papa begged her to raise her hand, if she knew us, and felt happy; but there was no sign—she was quite unconscious. From this time, the breathing was more and more gentle,—fainter and fainter; till, with the most heavenly smile, she closed her eyes, meekly bending her head on one side, as she lay resting on her right elbow, and breathed no more. Thus was the prayer of the loved one answered; for God, indeed, gave her a safe and easy dismissal."

"What an unutterable loss," said Dr. Morison, in her funeral discourse, "is the removal of such a wife, and such a mother! I am distressed for thee, my brother, when I think of the rich treasure God has taken from you. But, oh! forget not, that He who gave her and recalled her, possesses all things, and is able to fill up this sad blank in your domestic circle, by opening upon your smitten and withered heart such streams of heavenly consolation, as have never before been enjoyed, in your happiest moments. Be thankful that such a sweet counsellor and companion was vouchsafed to you; that she was so long spared to you in this dying world; that she was not taken from you before your children had passed through the stages of infancy and childhood; that she was enabled to exhibit so fair an example of faith and holiness; and that her dying hour was so sweetly irradiated by the bright shining of the Sun of righteousness. Bless God that she has left behind her a memorial of Christian excellence, not speedily to be obliterated; that the church and the world have been the better that she lived; and that though the pang of separation has been severe, it is greatly alleviated by

the thought, that 'we are not ignorant concerning them that sleep;' and that the period of reunion is fast approaching, when we shall meet in a world 'where they neither marry nor are given in marriage, but are as the angels of God.'

"But I can never forget how dutiful and affectionate children are acted upon by the death of a most tender and confiding mother. It is, indeed, an overwhelming bereavement that has overtaken the children of our deceased friend. The tie to such a mother is powerful and tender beyond expression. You cannot be reconciled to the event that has happened, but as you recognise in it God's awful sovereignty, and bow to his unerring will. Seek, O seek, in this hour of dread visitation, to catch the spirit of her you loved, and to follow her, as she followed Christ. Cherish the remembrance of her prayers, her oft-repeated counsels, her lovely graces, her holy and consistent walk, and the anxious solicitude she was wont to express that you might all be found, at last, among the friends of Jesus. Be sure to meet her in heaven. Let the voice which issues from her tomb, speak to you with undying pathos of those interests which belong to your everlasting peace; and while you feel it an honour to have had such a parent, 'be followers of' her 'who, through faith and patience, now inherits the promises.' "

On Wednesday, April 20th, the mortal remains of the deceased were conveyed to the South Metropolitan Cemetery at Norwood, which had been selected a short time before as a place of sepulture.* The funeral service was conducted by the early and warmly attached friend of the family, the Rev. George Collison, of Hackney, aided by the Rev. Thomas Lewis, of Islington, in the presence of a large number of the congregation at Union-street Chapel, and especially the poor members of the church, who, though about six miles distant, attended the burial, and made lamentations over her who lived in their sacred affections.

On the following Sabbath, the Rev. Dr. John Morison, whom the deceased highly esteemed, and who was well acquainted with her constitution of mind and general character, was invited to preach on the interesting occasion, not to eulogise the dead, but to benefit the living, that, by contemplating the standard of Christian excellence which she was enabled to exhibit, they might be excited to aim, not at the minimum, but at the maximum, of

Christian excellence, and thus to glorify God for the grace that was in her. The foundation of the discourse was Job xl. 4, delivered to a numerous, attentive, and deeply impressed audience. In the discussion of the subject, the preacher most suitably described the elements of her religious character; while the essential doctrines of our holy religion were zealously maintained and forcibly set forth.

It would have been easy to have fixed upon other subjects more appropriate to the general character, and mental and moral attainments of the deceased; but her sorrowing husband felt himself sacredly shut up to this portion of holy Scripture by her own positive and solemn and dying charge, that, if anything was said, that was to be the subject.

THOUGHTS ON INFANT SALVATION.

ARISING out of the great controversy of the day, we have seen a grave question propounded, which we think requires to be well considered and answered, as it will open the argument on the general subject of infant salvation, and enable us to place the doctrine on a scriptural basis, and thus rescue it from the arrogant assumptions of bigotry, and the ignorant misrepresentations of fanaticism. By this, too, we may administer consolation to bereaved and sorrowing parents; to many a Rachel, mourning for her children, and refusing to be comforted because they are not, because, perhaps, they are lost in perdition. The question is, If baptism, administered by a certain description of priesthood, constitutes an infant "a child of God and an inheritor of the kingdom of heaven," what is the future fate of all children who die without having undergone this ceremony, according to the prescribed order?

The assumption that baptism is an *opus operatum*, and that, under any circumstances, it works any real or spiritual change in the individual baptized, has not the least shadow of support in the word of God; and the consequences resulting from entertaining it are equally revolting to piety and religion, to reason and common sense. Baptism is a sign of things without us, and not of things within us; a seal of privileges and immunities which are received, neither through

it nor by it, and which are, in multitudes of instances, bestowed where it has not been applied to the subject or annexed to the deed. The baptism of the Spirit is indispensable, because it is invariable and certain in its operation, and is, in fact, the Divine power which makes every man, so baptized, a Christian, a child of God, and an inheritor of the kingdom of heaven. But the baptism by water, though an ordinance of God, is a thing of human application. It may be omitted, without affecting the spiritual salvation of any, and may be administered where the blessings of this salvation are not imparted. In myriads of cases, this has happened. The doctrine of baptismal regeneration is contradicted by as many facts as there are worldly and irreligious persons visible members of the church, where the miracle is said to be performed, perhaps, five hundred times a day; and in every case a failure. For not a single instance of regeneration has ever been traced to priestly or to any other mere human baptism. 't is a gross assumption, on the part of any priesthood, and involves the following consequences. According to them, baptism is the turning point of acceptance with God, or rejection from his presence; and therefore, the argument of consequences may be thus constructed.

1. If infants, by baptism, are made children of God and inheritors of the kingdom of heaven, then it follows,

that before baptism, they were destitute both of the relation and the reversion: they were neither children of God, nor had they right or title to the kingdom of heaven.

2. That God has thus given men power to make infants inheritors of the kingdom of heaven.

3. The myriads of infants which die unbaptized, or, which is the same thing, have been baptized by unauthorized persons, die without having a right to inherit the kingdom of heaven, and not being the children of God, they must, of necessity, be children of wrath, and thus, not from any fault of their own, but because their parents or their priests have cruelly left them to perish.

Many other consequences, equally monstrous in their character, might be deduced from this Popish dogma of the Anglican church; a dogma which puts the keys of heaven and of the bottomless pit into the hands of the clergy; which transfers the omnipotence of the Head of the church, which is always swayed by consummate wisdom and infinite goodness, to be the possession of weak and, not unfrequently, haughty, unregenerated men, that they may wield it, not for the benefit of the catholic universal church, but for their own exclusive aggrandisement and the augmentation of their sacerdotal power. In a very scarce volume of tracts, the writer of one of them, who is treating this particular subject, after observing that it is a matter of great concernment, whether infants, at death, shall be admitted to the kingdom of heaven or excluded from it, remarks: "If it be a matter of great concernment, we may be assured that the merciful and all-wise Being has not, nor ever will, entail the kingdom of heaven on such dying infants, only as men have been pleased to baptize. By the matter being left thus, many thousands of infants will never have a proper right to heaven, not because they are guilty of any evil, but by reason men are ignorant and careless and do not convey to them that right;

which, I think, upon a serious consideration, differs but little from affirming, that though God is perfect in wisdom, yet sometimes he acts or orders things unwisely. And as it is impossible for an all-wise Being to act or order any thing unwisely, without becoming, therefore, imperfect and unwise; it follows, by a plain and clear demonstration, that God, who is perfect in wisdom, has not, nor ever will, order things in such a manner, that infants, dying in infancy, will have or will not have a right to inherit the kingdom of heaven, according as they have or have not, been baptized by men."

Those great men, the fathers of the English Reformation, repudiate this vile assumption on the part of the Church of Rome; it had been well, if, by their influence, they could have kept it out of the Church of England. It is humiliating to see well-informed persons, whose sincere piety we cannot for a moment doubt, acting under the terror of this pernicious invention of priestcraft; an infant falls sick; it has not been christened, as the term is; a messenger is instantly despatched to the clergyman, who comes with breathless haste, to do a very mysterious, at least a very inexplicable thing, to half-baptize the expiring baby, and send it to heaven with half a sacrament.

This is sufficiently absurd; nay, it is worse—it is impious; the relic of a bigoted and barbarous superstition. One of Rome's subtle expedients, it ought to have no place in a Protestant community.

But there are many not at all infected with the heresy of baptismal regeneration, who, on other grounds, entertain the notion, that infant salvation is far more circumscribed than infant mortality; that there may be numerous instances in which the death of infants is not their departure to heaven, but their dismission to a state of suffering. For ourselves, no such gloomy views ever beclouded our

minds. It is our happiness to believe that all the children who have died, from the foundation of the world, previous to the commission of actual sin, have, by virtue of the blood of the everlasting covenant, irrespective of all sacraments, entered into joy and felicity.

Unscriptural ideas on the subject of that depravity, which the sin of Adam entailed upon his posterity, have induced some to restrict the salvation of infants to a pious descent. The character of their parents is considered as insuring happiness to the children of believers, because many promises are made to them, while we are told that severe denunciations are uttered against the offspring of the wicked, and, therefore, that only those of the former who die in infancy are saved.

Among the privileges promised to the faith of parents, they have to show that eternal life is comprehended. If these promises, however, extended so far as to assure the salvation of such infants, they would only prove what we most readily admit, that there are, besides the general arguments in favour of the salvation of all children, some other additional ones in favour of those of believers. But to repel our general conclusion, these reasoners turn round upon us and tell us that it was a distinguishing character of the God of Israel, that he visited the iniquity of the fathers upon the children, even unto the third and fourth generation. It is obvious, however, that this refers to those only who walked in the ways of their fathers, and is an evidence of justice perfectly compatible with goodness, and not of a severity equally opposed to both. When, therefore, the Jews abused this maxim to a reflection on the moral character of the Deity, and said, "The fathers have eaten sour grapes, and the children's teeth are set on edge," the Lord repels the imputation. "No," says Jehovah, "it shall no more be thus said. Behold, all souls are mine; as the soul of the father, so also the soul of the

son is mine; the soul that sinneth, it shall die: the son shall not bear the iniquity of the father; every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge."

In opposition to this plain axiom of the divine government, the cases of the antediluvian world; the destruction of Sodom and Gomorrah; of Korah, Dathan, and Abiram; of the Canaanites; and of the rebellious Jews, are triumphantly quoted. But does temporal destruction necessarily involve the loss of the soul? Public calamity sweeps away the evil and the good; the infant of days and the sinner of a hundred years old; but is their eternal destiny the same? Who will be hardy enough to maintain that all the infants that have died by earthquakes, tempests, war, pestilence, and famine, have perished? But this statement is self-refuted. It takes for granted that all the holy persons who have fallen in such calamities are lost.

But why should the doctrine of universal depravity involve this consequence—that only the children of devout parents are saved, and that all others dying in infancy, are doomed to perdition? Is not this making children suffer not only for the sin of their first, but also of their immediate parents?

It may, likewise, be affirmed, that the children of pagans or profane persons are no further gone from original righteousness than those of the most religious parents. And what is it, we may ask, that the sin of Adam has entailed upon his posterity? Infants do not enter heaven, because they have not participated in a sinful nature: their death proves this lamentable truth. It should, however, be remembered, that the depravity which they receive in virtue of their federal relation to the progenitor of our fallen race, is rather of a negative than of a positive kind. President Edwards observes, "In order to account for a sinful corruption of nature, there is not the least need of supposing any evil quality infused,

implanted, or wrought into the nature of man, by any positive cause or influence whatever. The absence of positive good principles, and so the withholding of a special divine influence to maintain these good principles, leaving the common natural principles of self-love, natural appetites, &c., (which were in man in innocence,) leaving these, I say, to themselves, will certainly be followed by the total corruption of the heart, without any positive influence at all; and it was thus, indeed, that corruption of nature came on Adam immediately on his fall, and came on all his posterity as sinning in him and falling with him." The death of infancy may be considered as rescuing those who suffer it from a threatening evil, and placing them for ever beyond the reach of that evil, and all its tremendous consequences.

"Weep not for those whom the veil of the tomb,
 In life's happy morning bath hid from your eyes,
 Ere sin threw a blight o'er the spirit's young bloom,
 Or earth had profaned what was meant for the skies."

Without noticing the various passages of Scripture, which have been perverted, to sustain the horrible hypothesis against which we are contending, we shall just glance at one which has often been adduced to prove that inherent depravity is a just cause of condemnation, even where no actual guilt has been contracted. We refer to Romans v. 14, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." This is supposed to be decisive. The persons here intended are agreed to be infants; and the death here referred to, in order to prove the destruction of infants, is assumed to be eternal death. Admitting this, it does not follow that infants actually perished; but only that they came under the sentence of condemnation, which is not disputed; for

the apostle adds, "that if death reigned by one (Adam) much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." The reign of death, in whatever sense it be understood, does not exclude the reign of grace. Death reigned universally; but are all, therefore, lost? God forbid. "Where sin abounded unto death, even there hath grace superabounded unto eternal life."

There is a class of religionists, whose hyper views on the mysterious subjects of divine sovereignty and election, have carried them to the extreme of shutting the gates of the celestial kingdom against those, concerning whom our Lord affirms, "It is not the will of your Father which is in heaven, that one of these little ones shall perish."

These theological infanticides forget that divine sovereignty is only exercised in mercy. It is totally excluded from every act of judicial condemnation. It is not sovereignty that sentences the children of wrath, and inflicts upon them their dreadful doom. This is justice. Election is not reprobation; it is the election of grace. It is strange that many who believe the doctrine of election, always associate with it all that is gloomy and terrible in the exclusion of myriads from happiness; whereas its aspect is always in the opposite direction. It does not follow, because a certain number will be saved, that that certainty does not comprehend the two-thirds of the human race who die in infancy, as well as an infinite multitude gathered out of all nations, kindreds, and tongues. Arminianism and Calvinism, are often represented as grand antagonists on this point. But the antagonism is not with the Calvinistic system, but with those who maintain that electing sovereignty limits the divine mercy and circumscribes the number of the redeemed. Calvinism, so far from sanctioning this notion, is directly opposed to it. There are as

many saved on the one system as on the other.

Let Arminianism open wide the doors of heaven ; let it give entrance to its willing multitudes, who believe in Jesus, are justified by his merits, and sanctified by his grace ; its proud boast that it is more liberal than the system to which it is opposed, amounts to nothing. *The results are the same in both systems* ; only, when the mighty throng take their various stations around the throne, Calvinism, in the language of an inspired apostle, exclaims,—“ For, whom he did foreknow, he also did predestinate ; whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.” We contend that the salvation of all infants is part of the election of grace ; they are included in that decree, and interested in all its blessings. Their not being included in it, would form, in our mind, an irresistible objection against the doctrine. But, in this view of it, we perceive that it is arrayed in all the grandeur which is worthy of the infinite Majesty, when he condescends to exercise clemency.

But it is said, there are recorded instances, that reprobation has cast infants into Tophet ; but this arises from a strange misapprehension of the meaning of the Scriptures. That infants were not comprehended in “ the old world,” which Peter declares was not spared, is evident ; for, the persons he speaks of as lost, were preached to by the Spirit, in Noah’s ministry, and were also *disobedient* to that preaching ;—nor among those cities of the plain, which Jude describes as “ suffering the vengeance of eternal fire ;” for they were only those “ who gave themselves over to fornication, and went after strange flesh.”

Those who think they find an objection to our view of this subject, as if it set at nought the merits of Christ and the work of the Holy Spirit, do not prove that we are mistaken, but

that they are very culpably ignorant. Our doctrine, so far from militating against either the merits of the Saviour, or the influences of the Spirit, is founded on both. Christ is the federal head of all who die in infancy ; as in Adam they died, so in Christ they are made alive ; the whole of his obedience is imputed to them for righteousness ; and that holy influence which alone can make them meet for the inheritance of the saints in light, is infused into them as they take their departure to the world of glory. Regeneration in the hearts of adults, is an incipient seminal principle ; it is sown in the heart as seed is sown in the ground ; it is not procured by any act of our own, and it manifests itself by expansion, by breaking forth in faith, in love, and holiness. Thus it is imparted to infants, and thus are they prepared for its joyful development in heaven.

“ Innocent souls ! thus set so early free
From sin, and sorrow, and mortality ;
Their spotless spirits all-creating Love
Receives into its universal breast.”

Nay, but say the objectors still, the work of the Holy Spirit includes faith and repentance, and is it not said, that “ without faith it is impossible to please God ?” If passages asserting this, were applicable to those who die in infancy, they would go the whole length of proving that *all* who thus die, must inevitably perish ; that the death of every infant is the seal of his reprobation, because it is not in his power to repent or to believe. Dreadful perversion of the charter of mercy to mankind ! Though infants are not capable of rational acts, they have the capacity of happiness and misery. Introduced into a world of vision and enjoyment, where their faculties are matured, they could well appreciate salvation, and pour their sublime hosannahs to the Son of David in strains as warm and elevated as those of the loftiest seraphim.

The divine perfections, more especially the goodness and justice of God, support this interesting and heart-

cheering doctrine. Goodness always asks for the increase of happiness to all who have the capacity of enjoyment, if there be no moral or judicial reason against it. This divine goodness looks with tenderness and pity on the infants of our race. In Jeremiah, they are not only designated "innocents," but "poor innocents." Justice takes part with goodness, and throws its shield over them. "Will the Lord destroy the innocent with the wicked? That be far from thee. Shall not the Judge of all the earth do right?" Let us imagine this Judge upon his throne; the dead, both small and great, standing before him. In what form of words can we frame a sentence condemnatory of helpless, unsinning infants? what have been their deeds done in the body? what the works of iniquity which they perpetrated? Can the eye of the Omniscient detect a stain upon their consciences? Why are they to depart accursed? What remorse can they ever feel? Memory can form no part of their hell. The undying worm would not dare to touch them, for all heaven would be outraged at the deed. There would be no hallelujahs among the blessed, if innocent beings that never thought a sin, are to be weltering in eternal fire. But he that is to be Judge of quick and dead, takes the form of humanity, appears in the character of a divine instructor. He denounces all sin; warns sinners; and frowns hypocrisy, guilt, and crime far from his presence; threatening all that refuse to believe in him and to repent, with that dreadful Ghehenna, "where the worm dieth not and the fire is not quenched." But what is his conduct to infants? Does he merely pass them by as not yet possessed of the awful prerogative of man—the solemn trust of moral agency? In the view of his disciples, they were far too insignificant to attract his regard, and

they would have kept them from him; they even rebuked those who were pressing near him with children in their arms, lest they should be an annoyance to him. But what means the gathering displeasure on that meek brow of love? He is offended; and, in the tone of censure, he addresses them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This is the infant's charter for both worlds. He that, on this occasion, took them in his arms, will never, never say unto them, Depart. The babe of Bethlehem still lives, and smiles, and sleeps in the bosom of that Divinity, which cradled it in the manger. The Incarnate One cannot but remember his infancy; nor fail to connect with it the happiness of all the infants of our race.

Bereaved parents, who are partakers of the grace of Christianity, must, in the views which we have deduced from the word of God, enjoy a two-fold consolation. They have the divine support of religion, which cannot fail to produce in them submission to the will of God; and they have, also, in the fact of the child's felicity, a sympathetic joy.

Bereaved parents, who have themselves no hope, and who live without God in the world, ought to feel the visitation of mercy to their dwelling as an impressive call from heaven, to seek the abode of bliss, to which their beloved offspring is removed. "Not only the Spirit and the Bride say, Come;" but the angel that was once their child, beckons them to come; and as they possess the consolation which the gospel affords them, by the assurance that little children are the Saviour's special care, and that they constitute the greatest portion of his reward, ought they not to open their hearts to all its life-giving, purifying and cheering influences?

THE DUTY OF SUBURBAN CHRISTIANS.

IN nearly all our large towns, there are congregations made up, in part, of people who live in the neighbourhoods of smaller congregations with which they ought to be connected. Every Sabbath-day, vehicles are to be seen rolling in the direction of some fashionable ecclesiastical resort, which contain rich Christians, who have left or passed other sanctuaries in which the same truths are proclaimed, the same worship conducted. This is a great and crying evil, which demands the most earnest condemnation of all God's true and faithful people. It exists, not in connexion with any particular denomination only, but as far as we know, there is no sect which does not exhibit and suffer from it.

The motives which lead to this practice are, doubtless, of various kinds, but it may be no very great breach of charity to imagine, that they are nearly all so many different forms of *religious selfishness*. The plea is often made of *greater spiritual edification*. We do not dispute its existence, however disposed to deny its validity, and although we well know that a desire to profit is often used as a cloak for the desire to sin. It is granted that the ministry preferred may be of a higher order and greater force than the ministry that is neglected. Truth may be stated in a more perspicuous and graceful style, may be reasoned more logically, and delivered more eloquently—all this is admitted. But there are other motives besides desire for edification—there is a good measure of what may be called congregational pride operating in the breasts of many. There is a feeling of gratification in belonging to a large and respectable congregation, assembling in a splendid sanctuary, presided over by a peculiar preacher, which is not easily foregone for the thinner audience, and less comely edifice, and humbler minister. Sometimes it is confessed that this is

the cause of the conduct which we reprobate, but more frequently it is the hidden cause, while something else serves as an excuse.

There cannot be a more palpable violation of the principles of Christian obligation than this practice involves. We do not refer now to the depression and distress which are caused by it to many a holy man of God, whose ministry is thus slighted and virtually proclaimed, by the rich and the respectable in his own neighbourhood, unworthy of attention. Much might be said upon that, but we forbear; nor do we insist on the great undesirableness, not to say wickedness, of that unnecessary travelling on the Sabbath-day, which the practice occasions, although, let our conceptions of the Sabbath be of Jewish severity or Christian liberality, such travelling must be utterly without excuse. We take our stand upon the broad principle, that each Christian is bound, by all that is awful or gracious in the gospel, to live not unto himself, to consecrate all his powers to the promotion of Christ's cause, to sacrifice, if need be, his individual profit, to the profit of many, that they may be saved. This is our plea. In the suburbs of many a city and town, besides the great metropolis, there are fine spheres of Christian labour, population enough and likelihood enough of bringing that population, by proper means, under the influence of Christianity; but the duty of doing this is left, or rather the work, for the duty cannot be left, to a few people who have neither the agency nor the property necessary to its accomplishment, while those who have influence, and station, and pecuniary substance, go to a distant sanctuary. The very cost of Sabbath journeyings in this way, would often, in a particular locality, be sufficient to support a whole interest. But this is a trifle. The moral mischief is in-

calculable ; for men should go where they may do the greatest good. Christians have no right to consult their own pleasure or advantage in hearing the gospel. They are bound to seek, by all means, to bring others to hear it too. Now, a man's influence is best exerted in his own immediate neighbourhood. If God, indeed, does ordain our localities, if he fixes the bounds of individual as well as national habitations, it is with a view to the spiritual influence of Christians. He places them where they should act and labour ; but, by belonging to a church not in the locality of their dwellings, and especially by belonging to one farther off than some others, they entirely frustrate that design, so far as their church character and relations are concerned. They withhold their personal and palpable sanction from the church they ought to support and strengthen. Nor is this all ; for here it is most strictly true, that he that is not with, is against Christ and his people. The local influence is made to tell against the church ; for what does the systematic passing of a sanctuary say to the people living in its neighbourhood but, Do not go to it ? There is another consideration of some importance : the practice we are condemning, prevents that personal devotedness to the cause of Christ, which is the imperative obligation of every Christian. To hear the gospel is but a small part of religious duty. There is a claim for active service. The teaching of the young, the visitation of the ungodly inhabitants of the district ; these and other things devolve upon all Christians, according to their means. But they cannot be attended to, or at least efficiently, except by those who identify themselves with a church within a reasonable distance of their own dwellings. We need scarcely add, that the above remarks apply as much to cases in which there might be, though there is not, a church near at hand, as to those in which there is one.

We make our appeal to the parties who pursue the practice which we now rebuke. Have you no scruples as to the thorough innocency of your conduct ? Is there not a feeling which you cannot always suppress, that you are wrongfully looking on your own things instead of those of others ? that you are preferring personal gratification to the cause and glory of Christ ? Are you "occupying" according to his purpose ? Are you doing the utmost good you can ? Oh, my brethren ! think, that, for all your means and powers of usefulness, you are responsible ; responsible to Christ, who redeemed you, who renewed you, and did it all that you might give yourselves entirely to the salvation of your fellow-men. Do not trifle with the claims of your immediate neighbourhoods any longer. You must answer for the souls that live therein—the immortal souls that live therein. Give yourselves to the working out of their redemption. Testify for Christ in their midst. "Show forth his death" where they may see it. Support the ministry which they should attend. Bring your influence to tell, where it can tell most. Use your personal service, where alone you can use it at all. The time is short ; too short to be spent in excuses and apologies. Purge yourselves of selfishness, and "work while it is day."

One word more. Is it not sometimes the case, that ministers encourage this practice, or, at least, do not sufficiently reprove it, through indefensible, however natural feelings ? It may not be pleasant to lose regular and respectable hearers, but should not personal feelings and even interests be ever considered secondary to Christ's cause ? Oh, for more of the spirit of John, who, when he saw his disciples leave him for Christ, could say, "He must increase, but I must decrease." If ministers preached the duty of ecclesiastical colonization, people would be more ready to exemplify it.

A. J. M.

POETRY.

FOR THE QUEEN,

On her late Providential Preservation.

ETERNAL Judge of right,
 Before whose piercing sight,
 Lie things terrene,
 In safety and renown,
 Maintain the British crown,
 Blight treason with thy frown—
 God save the Queen!

Rich in her peoples' love,
 Protect her from above,
 From danger screen—
 Defend her from all harm,
 Preserve her from alarm,
 And shield her with thine arm—
 God save the Queen!

Thine interposing power,
 In danger's threatening hour,
 Again was seen—
 Thine aid we still implore,
 Thy Providence adore,
 Uphold her evermore,
 God save the Queen!

But while we strive to praise,
 The anthem that we raise
 Is all too mean
 Our feelings to express—
 Our noblest strains are less,
 Than is our thankfulness—
 God save the Queen!

ON THE DEATH OF MRS. AFUNDEL.

WHEN taken from us at a stroke,
 The saint, the friend, the wife, the mother,
 In one, such tender ties are broke,
 Not life can furnish such another.

To a wide circle it appears
 How she fulfill'd her Christian calling—
 Her husband's and her children's tears,
 On home's 'rest charities are falling!

To nature 'tis a stern command,
 Earth's dearest confidences shaking—
 But faith regards a Father's hand,
 His offspring to his bosom taking.

Meanwhile the great High Priest above,
 Touch'd with a sympathetic feeling,
 Pours on the wounded heart his love,
 Than Gilead's balm more surely healing.

He who dissolv'd, will soon restore
 The union he was pleas'd to sever—
 And form'd anew, the chain no more
 Shall lose a single link for ever.

PEACE IS NOT HERE.

I MUST not look for peace
 Upon life's ocean;
 For who could be at ease,
 In constant motion?
 Where ev'ry wave that swells
 Awakens fear—
 And every tempest tells,
 Peace is not here!

I must not seek for peace
 Upon time's shore—
 Where, woke by every breeze,
 The billows roar—
 There, gathering dangers rise,
 From far and near,
 And thunder from the skies—
 "Peace is not here."

And yet I sail for peace
 Across life's ocean,
 In search of endless ease
 Without commotion—
 Now many a league o'erpast,
 My heart to cheer,
 O may a voice at last,
 Say, "Peace is here!"

Yes, o'er life's ocean-flow
 I seek a home,
 Where wild winds never blow,
 Nor tempests come—
 I leave time's rugged strand
 Of woe and care,
 And hail the heavenly land—
 For peace is there!

REVIEW OF RELIGIOUS PUBLICATIONS.

MISSIONARY LABOURS and SCENES in SOUTHERN AFRICA. By ROBERT MOFFAT, twenty-three years an agent of the London Missionary Society in that country. 8vo. pp. 640.

John Snow.

THE benefit accruing to the cause of missions, from the writings of those devoted men who have borne the burden and the heat of the missionary day, has been much greater than could have been anticipated by the most sanguine friends of the gospel. The amount of talent, observation, and general knowledge, evinced in those writings, has compelled statesmen and philosophers to examine the claims of Christian missions, and to do justice to an undertaking, which, forty years ago, they were disposed, either to denounce or to treat with ridicule and contempt. The fact is, that, at the present moment, no species of literature is more eagerly sought, or more generously dealt with, than the narratives and journals of those very men who, but a few years ago, were looked upon as mere visionaries, and as a class of persons drawing largely on the credulity of mankind.

While this state of things may be attributable, in some measure, to an improved feeling on the part of those who conduct the literary press of this country, it is mainly to be traced to the palpable success of our missionary institutions, and to the profoundly interesting details which their agents, from all parts of the heathen world, have been enabled to present to the notice and inspection of the Christian public. A new sentiment, on the subject of Christian missions, has, in this way, been created; vulgar prejudice has been well nigh looked out of countenance; the philanthropy of the missionary enterprise has been tardily admitted; and missionaries have been acknowledged to be among the best friends of their species. The literary scribbler, who should venture, in our day, to pour contempt upon the labours of such men as Martyn, Carey, Vanderkemp, Williams, and Moffat, would expose himself to the indignant frown of thousands who have yet to learn the real secret of the missionary's success, and who view him rather as the promoter of the arts of civilised life, than as the herald of Heaven's mercy to a dying world.

We look upon the rapid multiplication of works devoted to missionary detail as one
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of the happiest omens of the present age. The reception which some of those works have realised, has been gratifying in the highest degree. They have surpassed in circulation some of the best productions of the secular press, and, in a few instances, have been more eagerly sought after than even the popular novels of the day. When the real tendency of this species of literature is taken into account, we cannot but augur the best results from its still wider diffusion. Nor can we doubt for a moment, that a still wider diffusion is reserved for it. The missionary field is every day presenting new aspects of interest; and a conviction is rapidly insinuating itself into the public mind, that if barbarous tribes are ever to be raised to the condition of civilised men, it must be by the labours of those devoted servants of Christ, whose primary aim is the salvation of the benighted heathen, but in whose train are seen following the blessings of civilisation, the arts of peace, and the comforts of domestic life.

Of all the missionary works that have hitherto seen the light, there is no one so likely to strengthen and confirm all these impressions as that which we now introduce to our readers. It is, in every respect, a unique production; rich in historical details, in the narration of the most remarkable facts, in the inductions of a sound and penetrating philosophy, in the most exquisite beauties of a poetic fancy, and in the well-authenticated records of the triumphs of the gospel of Christ.

The South African branch of the London Missionary Society's operations has long been an object of profound interest both to the Christian and the philanthropist. It dates backward as far as the year 1799, when the venerable Vanderkemp, attended by Messrs. Kicherer and Edmonds, landed at Cape Town, then in possession of the Dutch. Through many and strange vicissitudes, it has struggled, beneath the smile of Heaven, to its present position of achievement and hope. The researches of Dr. Philip, and the travels of the late Mr. Campbell, have invested it with an extraordinary interest in the eye of the Christian public; but never, perhaps, till the judgment of the great day, will it be fully known how vast has been the amount of good,—social, political, and moral,—conferred upon the oppressed tribes of the African desert, by the direct labours of Christian missionaries, or by the influence which they

have exerted upon the legislation of Great Britain, in reference to this long-injured, but still interesting colony.

To the wisdom, zeal, and piety of the missionaries of various communities, far more than to mere political agencies, we must look for the destined amelioration of this victimised and horribly afflicted land. True to themselves, to the Master whom they serve, and to the people whom they have undertaken to enlighten and bless, the missionaries have every thing to hope in their future efforts. Including the Moravian, the Wesleyan, the Church of England, the Baptist, the French, and the London Missionary Society brethren, they are a noble band, now fully equipped for their work; and looking forward with animated hope to the evangelization of vast multitudes of human beings, who have been hunted like partridges upon the mountains, by men calling themselves by the name of Christian. Most fervently do we wish them success in the name of the Lord. There is room enough, and more than room, for them all, if they were multiplied a thousand-fold; and, walking together in love and friendship, as the servants of the same heavenly Master, they may expect to see "the wilderness and the solitary place" made glad for them, and "the desert" blossoming "as the rose."

That Mr. Moffat's work will eminently contribute to the advancement of the South African Mission, is a point upon which we entertain no shadow of doubt. His public appearances in this country, no less than his personal intercourse, have thrown around the scene of his toils a character of undying interest; which the details of his volume will tend materially to deepen and confirm. It is, indeed, matter of surprise, that a missionary, who has been shut up to the society of savage tribes for the space of nearly a quarter of a century, with but few opportunities of conversing freely in his native tongue, should have been able to produce a volume so remarkable for its perspicuity, its accuracy of English composition, the eloquence of its diction, and, above all, the copiousness and beauty of its imagery. With all the sternness of historic statement, it combines the best features of romance: not that the author has substituted fiction for fact; but that he possesses the happy art of seizing on those features in every scene that passed in review before him, which tend most to rouse the imagination and to affect the heart. Those circumstances, which a less graphic writer would altogether overlook, are by him regarded as essential to the completeness of his sketch; and as he never overlooks minute incidents, but carefully groups them in the order in which

they actually occurred, he carries his readers along with him into all the scenes of peril or delight through which he passed. We have never read a narrative which so completely realised the persons, events, and vicissitudes which it describes; nor have we ever seen a detail of missionary proceedings more eminently fitted to impress upon British Christians the duty of more vigorous efforts for the evangelization of the heathen world.

No thoughtful Christian can rise from the perusal of these "Missionary Labours and Scenes" without being struck with the tokens of providential guidance which have been vouchsafed during the entire history of the South African Mission. Truly the hand of the Lord has been with his servants, and has wrought mightily by the simple preaching of the word. If any are doubtful as to the efficiency of the missionary undertaking, let them carefully peruse this volume, and they will be constrained to admit, that the gospel has done that for Africa, which no other agency could ever have effected.

We thank Mr. Moffat for his admirable narrative, and conclude our brief notice by placing before our readers a glowing passage, which occurs in the last chapter of his important volume.

"I leave," observes the author, "these details of missionary labour to the judgment of the reader, who must now be, in some measure, acquainted with the character and extent of the operations of the London Missionary Society, as well as those of others, on behalf of the greatly injured and still suffering tribes of Southern Africa. From what has been stated, it must be evident, that if the tribes which still survive the devastations to which they have been exposed, are to be saved from annihilation, it must be by the diffusion of the gospel. It is omnipotent; and if we had only a tithe of the money which is expended on the defence of our colonies against incursions of barbarous nations, we could adopt those means which, under the promised blessing of Him who holdeth the reins of universal sway, and who willeth that all should come to the knowledge of the truth and be saved, would bring them under the reign of the Prince of Peace. And, melancholy as is the past history of Africa, we are fully warranted to anticipate that the warlike and savage tribes of that immense continent will ere long present a scene, in the intelligence, holiness, and happiness of its regenerated nations, which will far exceed the most sanguine expectations of those who have laboured, and are still labouring, in behalf of her afflicted children. If we bring within the mind's view, the history of that vast portion of our earth,—to only one speak

on the surface of which the author has been directing the attention of the reader,—can we refrain from exclaiming, O Africa! how vast, how overwhelming thy burden! How numberless thy wrongs! the prey of fiendish men; the world's great mart of rapine, bondage, blood, and murder! On no part of earth's surface, in no state or condition of mankind, can we find a parallel to thy woes! Thy skies have been obscured with the smoke of towns in flames! thy lovely landscapes and sunny groves transformed to lions' dens! thy burning deserts bedewed with the agonising tears of bereaved mothers! and thy winds have re-echoed back to thy blood-stained soil the orphan's cry, the widow's wail!

"There is yet hope for Africa. The deep groan of her untold sorrows has been responded to by the sympathies of the British heart. Her almost boundless plains have invited the enterprise of nations; a vast amount of property has been expended, and a still greater sacrifice of life and talent has been made, to heal her bleeding wounds; but are these to suffice, or have we paid the debt we owe? Are we, on slight discouragement, to abandon the noble project of Africa's salvation? Have all the energies which have been employed, been spent in vain? Surely not. They have been the developments of moral worth, the results of Christian philanthropy. We have thereby become better acquainted with her real condition, more conversant with her wrongs, and more convinced that it is to the everlasting gospel we must look, as the instrument to chase away the mass of darkness brooding on her bosom. Yes, her unknown regions must be explored by the messengers of the churches, and her vast moral wastes must be watered by the streams of life. The truth of God is the grand engine by which the demons of slavery will be repelled from her shores, and her sable sons and daughters made to sit under their own vine and fig tree, when her ransomed millions shall reiterate, from shore to shore, her jubilee.

'Yes: even now thy beams
Suffuse the twilight of the nations. Light
Wakes in the region where gross darkness veiled
The people. They who in death's shadow sat
Shall hail that glorious rising; for the shade
Prophetic shrinks before the dawning ray
That cast it: forms of earth that interposed
Shall vanish, scattered like the dusty clouds
Before the exultant morn; and central day,
All shadowless, even to the poles shall reign.
Volume of God! thou art the eastern star
Which leads to Christ: soon shall thy circuit reach
Round earth's circumference, in every tongue,
Revealing to all nations—what the heavens
But shadow forth—the glory of the Lord.'

MINISTERIAL RECORD; or, a brief account of the great progress of religion, under the ministry of the Rev. D. JONES, Rector of Llangan, Glamorganshire. By the Rev. E. MORGAN, A.M., Vicar of Syston, Leicestershire. 12mo. pp. 203.

H. Hughes, St. Martin's-le-grand.

This is the second of those lives of evangelical Welsh ministers, promised by the worthy vicar of Syston, under the title of Ministerial Records. The first was that of the famous Rowlands, of Llangelitho, noticed, with approbation, in our number for January, 1841. The present memoir is equally excellent, and calculated for general usefulness. Had our venerable friend, the late Rev. Matthew Wilks, been still living, he would have received this piece of biography with peculiar pleasure, as we know that he was anxious to obtain a memoir of Jones for the Evangelical Magazine, and requested a minister in Wales to write one, saying, "If you can do this for us, we shall all be very much obliged." The task which Mr. Wilks proposed to his correspondent, was attempted, but never executed, in consequence of the difficulty experienced in procuring the requisite materials. We cannot, therefore, but admire the persevering diligence and labour of Mr. Morgan, as displayed in this publication, which contains the substance of many interesting letters, and refers to ten bishops, five other doctors in divinity, forty-five ministers, and eighty different places. We have been particularly pleased with the ninth, tenth, eleventh, and twelfth chapters of the work, describing Jones's ministerial qualifications; as his judgment, memory, voice, appearance, love, zeal, wisdom, humility, benevolence, and consistency; together with the success of his labours. On account of these chapters alone, the book would be a valuable present to young ministers; and we know not that the small sum of two shillings could be better spent than in presenting so suitable a token of esteem, that may be of incalculable benefit to the receiver. Mr. Morgan discovers an amiable spirit of charity and moderation in the whole performance, united with a sincere love of truth, and a deep sense of the importance of ministerial piety. We, therefore, wish him much success, and hope that he will not only be spared, but encouraged to complete the whole series of biographical records which he has in contemplation.

It appears that Mr. Jones was converted, when serving Trefethin and Calidcot, in the county of Monmouth. He was made acquainted with the truth by reading the works of the Rev. John Flavel; and the leadings of Providence were very manifest in bringing him to Llangan. Lady Char.

lotte Edwin having become favourable to evangelical preaching, through her intercourse with the Countess of Huntingdon, was happy to promote true ministers of the gospel to the vacant benefices in her gift. The name of Jones being mentioned to her, as a man whose piety and talents promised much usefulness, and the rectory of Langan having become vacant, she, therefore, presented him to it. He found it in a wretched state; but, after his arrival, that state of things became very different. The paths to the house of God, grown over with grass and nettles, soon became trodden by the multitudes that crowded to hear him declare the wonderful things of God. He had seen, in the course of his ministry, the necessity of a private society, which he soon established for his people. They assembled together once a week, as a church, in different districts; when Mr. Jones and others, after reading the word of God, singing, and prayer, would converse freely with a few, in order to instruct, comfort, or admonish them, as their different cases required.

There was a notable revel or feast held in Mr. Jones's neighbourhood on the sabbath-day. It was a common thing to see crowds returning thence, more like beasts than rational creatures. It was not enough for one man to fight single-handed with another, but families were engaged against families, and parish against parish. Satan had the public service of that neighbourhood on the Lord's-day; but, by the energetic and indefatigable labours of Jones, under the Divine blessing, his kingdom was subverted, and that place became the happy spot where grace was communicated to many. The revel was completely put down, and converted into a yearly evangelical festival, to which the people flocked to hear the word of God and to magnify his holy name. Another remarkable instance of Divine power attending his ministry, is thus related. On returning from preaching at some church, he met with a crowd of people preparing for a cock-fight. He addressed them in his usual pleasant manner, telling them that he had a delightful message to communicate to them, and would be glad to speak with them for a few minutes, after which they might go on, if they liked. It was said, "The gentleman shall do as he wishes." He began, therefore, to speak, and the Spirit of the Lord was upon him. His heart being full of compassion for perishing souls, he instantly directed their attention to the Lamb of God, who bled for them; and the effect was most astonishing. They actually cast away the works of darkness, and dropped the instruments of cruelty. There was no longer any idea of cock-fighting, and all the people went home, as persons who had

been to some place of worship. These, however, were but the beginnings of greater things, effected by the Divine blessing on the ministry of this devoted servant of Christ.

The happy effects produced by Jones's preaching, in extending the kingdom of Christ, and destroying the works of Satan, instigated evil-minded persons to frame accusations against him, and forward them to his diocesan. The charges were, that he preached without a book; that people went from various parishes to hear him at Langan; and that he preached irregularly over the whole country. The bishop, the Hon. Shute Barrington, after some ineffectual attempts, in person and by his rural dean, to dissuade him from itinerating, kindly suffered him to remain unmolested in his living. Upon Dr. Watson's succeeding to the bishopric, a fresh attempt was made, by prejudicing the new bishop against him. His lordship having heard complaints of his itinerating through the country, pressed him to confine himself to his own parish, adding that he ought to satisfy himself of the safe state of every individual within that sphere, before he intruded into any other ground. Jones replied that he could not think himself justified in refusing to comply with pressing solicitations to preach the gospel in parishes where the clergymen neglected their duty, and the people were perishing for want of spiritual instruction. The bishop, dissatisfied with this declaration, intimated his determination to proceed to vigorous measures to compel him to submission; but Jones respectfully, though firmly, maintained his resolution. His lordship asked him if he had a family. "Yes, my Lord," replied he, "I have a wife and three children." The bishop then softened his tone, and added, "Mr. Jones, I cannot think of injuring you, and I trust you will concede thus much to me, that you will refrain from interfering with two parishes, whose ministers are peculiarly inimical to you, F. and P." Jones, much affected in turn with the kindness of the bishop, engaged to comply with his request, and faithfully kept his promise. It is said, that, when Jones was to preach a visitation sermon, his enemies hoped and expected that he would give great offence to the bishop. He preached a pure gospel sermon, with great freedom, and without respect of persons, in which his aim was, as usual, to humble man, and exalt the Saviour; and it is said that the very important and weighty truths set forth, together with his pathetic and becoming manner of delivering them, so much affected his lordship, that he publicly thanked him for his excellent discourse.

It was quite a treat to be present at Mr. Jones's family devotions. One of his friends,

who had paid him a visit, writes thus :—“Mr. Jones read a chapter slowly, and often paused, dropping a few observations, and looked on us, to observe, I thought, what attention we paid to the word of God. After singing, he prayed, and that fervently and earnestly, to his heavenly Father, through the Saviour, for blessings suitable for every case, and every want, and then for us individually. Indeed, the whole was most affecting and deeply impressive. He was very careful that every one should be present at the family altar, and that no noise should be in the house at that sacred hour.”

To a minister who was with him on the day of his death, Mr. Jones read these words : “Surely, shall one say, in the Lord have I righteousness and strength ;” adding, “This I have, and it is enough, to enable me to enter eternity with serenity of mind.” Then, looking into the lawn before the window, he said, “Do you see that little tree yonder ?” The minister said, “Yes.” Mr. Jones then gave him the following charge : “Remember, that, whilst you are little, and of no reputation in your own esteem, you will be useful ; but, if you should be puffed up, and become self-important, you will not be worth any thing.”

SIX SERMONS ON INTERESTING SUBJECTS ; including the Conversion of the Jews, and their Restoration to their own land. By the Rev. JOHN ROBERTSON, Dunse. pp. 192.

Edinburgh · M. Paterson.

These are truly interesting sermons. They are interesting from their subjects, which are of unspeakable importance to all men ; from the manner of their treatment, which will be pleasing to every man of taste and of piety ; and from the personal circumstances of the author, who, in a brief but affecting notice, says, that “they were prepared for the press, while laid aside for a season, by ill health, from his public duties.” We should hope this season will be short, and that, ere long, he may again be restored to his “lov’d employ,” the public duties of which, this elegant little volume shows, he is so well fitted to discharge, with credit to himself, with honour to the cause of Christianity, and with advantage to the numerous congregation committed to his charge. Such a congregation are highly privileged in having such a man for their public instructor, and in having such sermons delivered in their hearing ; and we trust they will make a proper improvement of their privileges, of the interesting legacy bequeathed them, and of the afflicting dispensation to their minister directly, and indirectly to themselves.

The sermons are six in number, and on

the following subjects :—The Captain of Salvation made perfect through sufferings ; Moses commanded to go up to Mount Abarrim ; the three Marys at the foot of the cross ; Pharaoh’s question and Jacob’s answer ; on Christian duty ; and the restoration of Judah and Israel to their own land.

The writer is a man thoroughly evangelical in sentiment, catholic in spirit, and of devotion feeling ; the divisions are such as naturally arise out of the texts, simple in their announcement, and comprehensive of their subject, without being cumbersome for their minuteness ; the illustrations are full, without being redundant,—varied, without being extraneous,—scriptural, without being common-place,—and interspersed with appeals, warm, practical, and pointed ; and the style is sometimes impassioned, often eloquent, and always distinguished for its chastened elegance and polished smoothness. The last sermon in the volume is the only one which is likely to produce diversity of sentiment among Christians, in regard to the side taken, but not in regard to the ability with which it is maintained. For clearness of conception, correctness of sentiment, lucid arrangement, classical elegance and scriptural illustration, these sermons will bear a comparison with many of those that are written by men of much longer standing in the ministry, and of far greater name in the church.

We cordially recommend them to the attention of our readers, and especially to the many sons and daughters of affliction, who will find the author a “son of consolation,” well qualified, from personal distress, “to comfort them which are in any trouble by the comfort wherewith he himself is comforted of God.” We have only to add, that the volume is handsomely got up, is sold at a very moderate price, and does no less credit to the spirited publisher than to the talented author.

PRACTICAL SERMONS on the CHARACTER and WORK of the HOLY SPIRIT. By WILLIAM MUIR, D.D., Minister of St. Stephens, Edinburgh. Post 8vo. pp. 356.

Longman and Co.

The OFFICE and WORK of the HOLY SPIRIT. By the Rev. JAMES BUCHANAN, one of the Ministers of the High Church, Edinburgh. 12mo. pp. 520.

R. Groombridge.

It is, perhaps, a defect in the theology of the age, that, while it abounds in clear and faithful announcements of the divine method of reconciliation, and of the obligation of all who hear the gospel, to believe its precious and life-giving truths, it does not equally insist on the work of the Holy Spirit in the renewal of the human heart,

in the production of a vital faith, and in the formation of all the graces and habits of the Christian life. We think we perceive, in some quarters, a disposition to substitute discussions upon human responsibility, all excellent in their place, for stirring exhibitions of the sinner's helplessness, and that omnipotent energy by which alone he can rise to the exercise and enjoyment of spiritual life. Indeed, we have understood that some very popular men have recently asserted, that the sinner can convert himself. The very least that can be said of such extreme statements of human responsibility, is, that they are very injudicious, and that they bespeak a mournful forgetfulness of the real condition of human nature, and of the relation of the Spirit's work to the great propitiation of the gospel.

On these accounts, we hail the appearance of the two works before us, as a valuable addition to the evangelical theology of the age. Though they treat substantially of the same theme, they widely differ from each other. Dr. Muir is a writer of great softness and persuasion; and his theology partakes largely of the gentleness and sweetness of his mental habits. He has a vast power of insinuating truth into the minds of his hearers; and his written compositions exhibit the same general character. His volume consists of sixteen sermons, all directed to the exhibition of some feature of the Spirit's work, and all eminently fitted to instruct, to warn, and to comfort the true Christian. We have the office of the Spirit in prayer; the fruit of the Spirit, in "all goodness, righteousness, and truth;" the power of the Spirit in the work of regeneration; the new creature formed by the Spirit; the in-dwelling power of the Spirit; salvation, through sanctification of the Spirit and belief of the truth; the necessity of the Spirit, in calling Jesus, Lord; the filial temper imparted by the Spirit; the witness of the Spirit; the sealing of the Spirit; the sin against the Holy Ghost; the sin of grieving the Spirit; the unction of the Spirit; the promise of the Spirit to them that ask; and the necessity of possessing the Spirit. The entire volume is eminently adapted to the exercises of the closet; and, as such, we give it our warm recommendation.

Mr. Buchanan's volume is divided into three parts. I. The Spirit's work in the conversion of sinners; II. Illustrative cases; III. The Spirit's work in the edification of his people after conversion. Each part is treated with much power, and with great theological accuracy. The second part, which treats of the Philippian gaoler, the dying malefactor, Paul, the Ethiopian treasurer, Cornelius, Lydia, Timothy, Pentecost,

and revivals, strikes us as peculiarly excellent and deeply interesting. The volume at large is calculated to be extensively useful.

TRUTH MAINTAINED; or, *the Errors of the Unconverted Examined and Exposed.* By ALEXANDER REID, Newcastle-upon-Tyne.

Religious Tract Society.

The design of this little work is one of the highest importance, and the manner of its execution is creditable alike to the intellect and the heart of the author. Its publication, by a society which has contributed so extensively to the diffusion of sound theology, as well by the reprint of the invaluable productions of the reformers and puritans as by the issue of more modern productions of sterling excellence, will be a guarantee to the purchaser, of its evangelical and unsectarian character. The plan pursued by Mr. R. is distinguished alike by comprehensiveness of outline, and minuteness of detail. The leading subtleties of the unregenerate are considered; and though the exposure of them is generally brief, yet it is pointed and forcible. The sentiments are eminently scriptural, the style is perspicuous, the spirit combines affection with faithfulness, and in every section there are pungent appeals to the conscience of the reader. We cordially recommend this small treatise to the perusal of our readers, and especially urge them to circulate it among the class for whom it is intended. No one can peruse it without perceiving that the author's aim in writing it was usefulness; and that it is admirably adapted, by the Divine blessing, to deliver from "the refuges of lies," and to direct to "the hope set before us in the gospel." It will form a suitable companion to Baxter's *Call to the Unconverted*, and James's *Anxious Inquirer Directed and Encouraged*.

LESSONS on the GLOBES, on a plan entirely new, in which they are taken together in illustration of Terrestrial and Celestial Phenomena. With original familiar explanations of the ever-varying circumstances of our planet and the solar system generally, and extended notices of several departments of natural science, interspersed with numerous quotations from the best popular authors. Also, an Appendix, containing memoranda in verse, rhymes on the constellations, &c. By T. H. HOWE.

London: Cradock and Co.

This ample bill of fare speaks for the fullness, variety, and importance of the contents of the volume; and it would seem only to demand the testimony of some competent

judge, who has carefully read the work, that it fully answers to the title. This testimony we very willingly offer. But our sense of duty prompts us to do more. For the sake of that laborious class who are employed in the work of tuition, and who, in teaching what is called the use of the globes, have been accustomed to pursue the old method, we would especially recommend Mr. Howe's ingenious volume. To their pupils it would prove an acquisition of great value. The author tells us that its arrangements differ widely from those of other treatises on the use of the globes, and that it will facilitate the attainment of this branch of knowledge. It proceeds on the principle, that the two globes should be studied together, that the use of the celestial globe should accompany lessons on the terrestrial globe. The most satisfactory reason for this he has assigned, and its practicability he has shown. The Memoranda in Verse furnish a sort of scientific Memoria Technica. The familiar illustrations by wood cuts, will greatly assist the pupil to understand the planes of the ecliptic, the moon's motions, tides, and precessions of the equinoxes. The quotations from celebrated writers are apt and beautiful. We hope the reception of the work will prove to its author that the "school-master is abroad," and that his improvement keeps pace with the increased enlightenment of the times.

OXFORD TRACTARIANISM.—*The Scottish Episcopal College, and the Scottish Episcopal Church,—being the substance of a speech delivered before the Presbytery of Perth, on the 30th of March, 1842. By the Rev. ANDREW GRAY, A.M.; with an Appendix.* pp. 91.

Nisbet and Co.

It is a cause of thankfulness to God, and of grateful contemplation to the Christian, that, from so many quarters, and from different portions of the Church of Christ, faithful testimonies are being raised to the simplicity and unity of Gospel truth and warnings lifted up against the insidious advances of the man of sin, and the soul destroying doctrines of the popish party in the Church of England. Notwithstanding the efforts which have already been made, and the existence among us of many useful and valuable works on this subject, we are persuaded that there is still a most inadequate conception of the kind and amount of danger with which we are threatened in the spread of these principles. Many of our friends and members of our churches satisfy themselves with the general, undefined, and imperfectly understood conviction that Puseyism is but popery, or something like it; and as they have always been taught to hate

popery, so they think they cannot look with any favour on Puseyism. We warn our readers against this mode of estimating the great question which now agitates the professing church; we entreat them to study well the grounds of their faith, and to acquaint themselves also with the means which the great enemy of souls is now employing to sap the foundations of our faith, and bring back the times of priestcraft, darkness and death.

Our readers are already aware that a great effort is now making to forward the cause of prelacy in Scotland, by giving it a local habitation, a sort of Maynooth establishment, and the neighbourhood of Perth is fixed on for the proposed building; but few, we believe, will be prepared to expect the exposure of popish intolerance and exclusiveness, ignorance and bigotry, which Mr. Gray's speech contains; it is chiefly valuable for its documentary evidence on the question of the apostolical succession, as held by the Episcopalians of Scotland, and Puseyites in the Church of England; and as it is very important that we should have a clear understanding of what these parties mean by apostolical succession, we extract the following from Mr. Gray's pamphlet, assuring our readers that the extracts adduced in support of the definition, fully warrant and establish its correctness:—"The doctrine is that which relates to the apostolical succession, and which affirms the necessity of that succession, according to a particular and exclusive definition of it, not merely to the well-being, but to the being and essence of a Christian church. The doctrine is, that an apostolical succession, coming down the line of an uninterrupted prelacy, is so indispensable, that the body of professing Christians which cannot lay claim to it, is not a true church. In other words, the doctrine is, that there can be no church, no ministry, and no sacraments, where there is no diocesan episcopacy. The doctrine is not that episcopacy is better, more scriptural than any other form of government, or that it is the only form that can warrantably be used; but that episcopacy is that grand elemental principle in the constitution of any church, which makes it a church, which alone conveys to it the vital powers and privileges of a church, and connects it with Christ, and with the benefits of his mediation and sovereignty; and consequently that the Scottish establishment, and such other communions as are non-episcopal in the diocesan sense, are not churches of Christ; that the powers and privileges of a church belong to none of them, and for lack of episcopacy they are not a part of the mystical body of Christ." p. 8.

As Mr. Gray's object is not to confute, but to establish the truthfulness of his defi-

nition above given, the value of his pamphlet consists in the documentary evidence he brings forward; and we beg to recommend it to the attentive perusal of our readers.

There is also a curious appendix, which will amply repay perusal; it affords an amusing illustration of the *argumentum ad hominem*.

WORKS RECENTLY PUBLISHED.

1. *Annotations on the Pentateuch*; or, the Five Books of Moses; the Psalms of David; and the Song of Solomon. Wherein, by comparing Greek, Hebrew, and Chaldee Versions; and also, by information derived from the Talmud, and many Jewish writers, but especially, by verifying the various passages of Scripture by each other, the sacred record is fully explained and faithfully interpreted. By HENRY AINSWORTH. To be completed in thirteen parts. Parts I. to VI. 8vo., 2s. Blackie and Son, Warwick-square.

We are truly glad to see so excellent a reprint of this invaluable commentary on a portion of God's holy word.

2. *The Imperial Family Bible*: containing the Old and New Testaments, according to the most correct copies of the authorised version, with many thousand critical, explanatory, and practical Notes; also, references, readings, chronological tables, and indexes. The whole illustrated by a superb series of engravings, from the old masters, and from original designs, by John Martin, K.L. To be completed in about thirty-six parts, 2s. 6d. each. Blackie and Son, Warwick-square.

This truly splendid edition of the Holy Bible, illustrated by valuable notes, and superior pictorial embellishments, has proceeded as far as the sixteenth part. It promises to be a very valuable, family commentary.

3. *History of Christian Missions, from the Reformation to the Present Time.* By JAMES A. HUIE, author of "The History of the Jews," and "Records of Female Piety." 12mo, pp. 346. Oliver and Boyd, Tweeddale-court, Edinburgh; and Simpkin, Marshall, and Co., London.

4. *A Commentary on the Epistle to the Hebrews.* By Dr. A. THOLUCK, Consistorial Counsellor, and Professor of Theology in the University of Halle. Translated from the German, by JAMES HAMILTON, M.A., Professor of Modern Languages in the University of Durham. With an Appendix, comprising Two Dissertations by the same Author, translated by J. E. RYLAND, Esq. Two vols., royal 18mo. Thomas Clark, Edinburgh.

These are the thirty-eighth and thirty-ninth volumes of "The Biblical Cabinet;" and exhibit vast stores of critical knowledge, in the interpretation of a most important portion of the word of God.

5. *The Biblical Cabinet.* Vol. XXXVII. 1. An Apologetical View of the Sinless Character of Jesus. By Dr. C. ULLMANN. Translated from the German, by E. A. PARK, Professor of the Theological Seminary, Andover. 2. The Doctrine of the Resurrection of the Dead, by Dr. L. J. RUCKERT; and the Resurrection of the Body, by J. P. LANGF, translated from the German, by B. B. EDWARDS, Professor of the Theological Seminary, Andover. 3. Exegetical Essays on several Words relating to Future Punishment. By MORIS SPOART, Professor of Sacred Literature in the Theological Seminary at Andover. With a *Recommendatory Preface*, by

SAMUEL DAVIDSON, LL.D., Professor of Biblical Literature in the Royal Academical Institution, Belfast, 12mo. Thomas Clark, Edinburgh.

6. *Memoir and Remains of the Rev. H. Vaughan, B.A.* late of Worcester College, Oxford; Vicar of Crickhowell, Brecknockshire; and Minister of Park Chapel, Chelsea. 12mo, pp. 426. Seeley.

7. *Narrative of a Mission of Inquiry to the Jews*, from the Church of Scotland, in 1809. 12mo, pp. 800. Hamilton and Co.

8. *Natural History of Enthusiasm.* Eighth edition, revised. 12mo, pp. 288. H. G. Bohn, York-street, Covent-garden.

9. *Letters to Various Friends.* By the late Mrs. STEVENS. Edited by her Sister. 8vo, pp. 712. Seeley.

10. *Provincial Letters from the County-Palatine of Durham*: exhibiting the nature and tendency of the principles put forth by the writers of the Tracts for the Times, and their various allies and associates. By G. STANLEY FAIRB, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury, 12mo, pp. 260. W. E. Painter.

11. *The Pictorial Catechism of Botany.* By ANNE PRATT. Author of "Flowers, and their Association," "The Field, the Garden, and the Woodland," &c. Suttaby and Co.

12. *Selected Letters of Mrs. Agnes Bulmer*, Author of "Messiah's Kingdom," &c. With *An Introduction and Notes.* By the Rev. WILLIAM M. BURNING. Royal 18mo, pp. 364. Simpkin and Marshall.

13. *Recantation. Anti-Pædobaptism found Anti-Scriptural after ten years of trial.* By ELACHISTOTEROS. 12mo, pp. 96. Simpkin and Marshall.

14. *Des Causes qui Retardent la Conversion du Monde.* On the causes which retard the conversion of the world. Translated from the French. By a Clergyman of the Church of England. 12mo, pp. 68. Seeley.

15. *The Theory and Desirableness of Revivals.* Being six sermons, by the Rev. ALBERT BARNES, of New York. With a Preface, by the Hon. and Rev. BAPTIST WRIOTHESLEY NOEL, M.A. 18mo, pp. 196. Robert B. Blackader, Duke-street, Manchester-square.

16. *Apostolical Marks of the True Church.* A Discourse, delivered at the New Road Chapel, Oxford. By the Rev. B. GODWIN, author of "Lectures on the Atheistic Controversy," &c. 8vo. Jackson and Walford.

17. *Puseyism Unmasked*; or, the Great Protestant Principle of the Right of Private Judgment defended against the arrogant assumptions of the advocates of Puseyism. A Discourse. By JOHN MORRIS, (late of Olney, Bucks,) Minister of Webb-street Chapel, Bermondsey. 8vo. Dinnis.

This is a remarkably well-written tract, fitted to do good service to the cause of Protestantism, at the present alarming juncture. The author well understands the controversy in which he is embarked.

18. *Questions on the Gospel by St. Matthew.* With Explanatory Notes, Scripture References, and Practical Lessons. By JAMES GALL, jun. 18mo, pp. 52. Gall and Son, Edinburgh.

OBITUARY.

MR. JAMES BUDGETT.

The above-named much esteemed individual was a senior deacon of the Independent Church, Bradford Wilts, and united in marriage to the widow of the late Rev. J. Sibree, of Frome, Somerset: he died on the 11th of May, 1842, in the hope of the Gospel, aged seventy-seven years, and was gathered as a shock of corn into the heavenly garner. By his diligence in business he secured for himself and family the comforts and some of the elegancies of life, for which he had a peculiar relish, and by his uniform kindness he endeared himself to a large circle of friends. His pastor, fellow-officers, and members in the Church, as well as his immediate relatives, deplore his loss. The amiableness of his manners, and unaffected humility, always rendered his society agreeable; and though the natural modesty of his temper would not allow of his taking so active and prominent a part in the public devotional services of the sanctuary, as was expected of him, he was not indifferent where the public interests of religion were really at stake. He drank deep into the spirit of reform, and often sighed and felt

just indignation when the civil and religious liberties of his country were sacrificed by unprincipled and avaricious men. It is due to his integrity and love of virtue to notice, that the highly respected vicar of the parish, whose views and principles at vestry and church-rate meetings he had so long and stedfastly opposed, paid at his funeral those marks of public and private respect to which every upright and conscientious man as a good citizen is fairly entitled, but which were especially due to him as an upright resident in the town of Bradford for nearly sixty years.

May the day be far distant when his venerated partner, again left to conflict with the world, as a lonely widow, shall follow him to the rest of the grave. Spared may she yet be, to her devoted and attached family, and, under the loss of a sincerely affectionate husband, find in the promises of the gospel, the love of the Saviour, and in the prayers and sympathies of her children and Christian friends, a constant cordial of support, and a never failing well-spring of consolation.

THE LONDON ANNIVERSARIES.

HOME MISSIONARY SOCIETY.

Annual Meeting, May 17.

Sir C. E. Smith, Bart., occupied the chair, and prayer was offered by the Rev. J. Bishop, of Bridgewater.

The Rev. Dr. Matheson, one of the secretaries, read the report, which stated that, notwithstanding the difficulties with which the society had been called to struggle, it had made greater progress than in any former year. It has now 153 principal stations, and 482 out-stations, in the whole 635; 69 missionaries are under its direction, and 80 stated pastors are assisted in village preaching, making the whole number of agents, 145; and 11 students are preparing for labour in the service of the society. 49,000 hear the gospel at the various stations, in 438 parishes; 620 chapels and rooms are occupied, and the gospel was preached last year in 635 towns, villages, and hamlets; the society has 204 Sunday-schools, 1,476 teachers, and 11,800 scholars; the mission-

aries have 80 Bible classes, including 1,150 pupils; more than 800 converts had been united during last year to Christian churches; 4000 copies of the Scriptures had been circulated, and nearly 900*l.* had been collected on 25 missionary stations. The income of the society had been 9,402*l.* 4*s.*; and its expenditure, 9,390*l.* 15*s.*

The meeting was addressed by the Rev. Drs. Russell, Campbell, Vaughan, and Halley; the Rev. Messrs. Tidman, Stoughton, and Spencer; and by T. Thompson, Esq., the Treasurer.

NAVAL AND MILITARY BIBLE SOCIETY.

Sixty-second Anniversary, May 17.

The Marquis of Cholmondeley occupied the chair, and prayer was offered by the Rev. F. Hewson.

The report was read by Colonel Le Blanc, the military secretary, from which it appeared that, during the past year, 2,408

copies of the Bible had been issued to 38 regiments and corps; 500 Bibles had also been supplied, through the depot at Chatham, to the troops of the East India Company, besides a further supply of 400 copies sent to the European troops in the Presidency of Madras, an increase of 200 over the number supplied last year. The whole number supplied to soldiers was 3,308, making a general total of 77,751 copies of the Scriptures since 1825, when the present regulations were established. The barracks, guard-rooms, hospitals, and schools at Portsmouth were supplied with 441 copies; at Chatham, 85; at Fermoy, 12; at Halifax, 12; and 31 to military convicts. 2,741 Bibles and Testaments were, during the past year, furnished for the use of the crews in 54 of her Majesty's ships. A large number of Bibles and Testaments were also given for the gratuitous use of the crews of merchant vessels and the boatmen engaged in inland navigation. Altogether, the Bibles and Testaments circulated last year, amounted to 12,620, making a total of 382,260 since the formation of the society. All the auxiliaries of the society had been in full efficiency during the past year. The income of the society was this year 2,809*l.*, and disbursements, 2,818*l.*

Captain Bazalgette, the naval secretary, announced a number of donations which had been received, and stated, that letters had been sent, among others, by the Archbishop of York and Sir E. Parry, expressive of their regret that they were unable to attend the meeting.

The meeting was addressed by Lieut.-General Orde, the Rev. D. Kelley, Rear-Admiral Hawker, Rev. F. Hewson, Major Anderson, Rev. J. Cumming, Admiral Young, Rev. A. W. H. Rose, Captain G. Hope, and Captain Harcourt.

IRISH SOCIETY OF LONDON.

Twentieth Anniversary, May 12.

The president of the society, the Earl of Galloway, occupied the chair.

The report stated that, within the last 15 years, there had been in the King's Court district 1,500 Irish schools in operation, and in these schools at least 100,000 Roman Catholics had been brought into contact with the Scriptures. Considerable hostility to the work, and persecution of Protestants, prevailed in various parts, and from one district more than 100 poor men had been compelled to emigrate to America to escape persecution. In February, 1841, there were only 5 schools connected with the Diocesan Society of Tuam, now there are 13. In Limerick, there had been 20

converts, adults and children, received last year. In Kerry, a clergyman writes, that, out of his flock of 160, gathered from two parishes, he might speak of 100 as being the fruits of the society's operations. The North-Eastern Society had imparted the knowledge of reading to 4,000 individuals. Similar details were given of the labours of the society in other districts. The issues of books for the year, were as follow:—1,052 copies of the Scriptures circulated; 112 Irish Bibles; 719 Testaments; 2,221 prayer-books and Bibles; 410 prayer-books; 4 grammars; and 7,146 primers. 5 new associations had been formed at home. The total amount of the receipts was 4,135*l.* 18*s.* 9*d.*, of which, 3,000*l.* were remitted to Dublin; which sum, together with 100*l.*, granted for the completion of the church at Ventry, exceeded the contributions of the former year, by 110*l.*

Addresses were delivered by Viscount Bernard, J. P. Plumptre, Esq., M.P.; and the Rev. Messrs. Browne, Beamish, Caulfield, and Moriarty.

PEACE SOCIETY.

Twenty-sixth Anniversary, May 17.

Joseph Brotherton, Esq., M.P., occupied the chair.

The Rev. N. M. Harry, one of the secretaries, read the report, which commenced by condemning, in strong terms, the spirit of war. It alluded to the loss which the committee had sustained in the death of William Alexander, Esq., of York, and George Bennet, Esq. The accredited agent of the society, S. Rigaud, had, since the last yearly meeting, travelled through various parts of this country and of Ireland, and held meetings of considerable interest. Mr. T. L. Chambers, one of the students at Highbury College, had delivered a lecture before his brethren upon the principles of this society; after which, a majority voted in favour of the Scriptural unlawfulness of defensive war. Mr. Pilkington, Mr. James, of Plymouth, and George Thompson, Esq., had also delivered lectures on the subject of peace. The report then referred to various publications which had emanated from the press during the year, in which the principles of the society were advocated, and especially to the "Martyr of Erromanaga," from the able pen of the Rev. Dr. Campbell. Upwards of 110,000 tracts had been distributed. Some new auxiliaries had been formed during the past year. Some officers, from Christian principles, had resigned their commissions; but the committee had to deplore the consecration of the colours of regiments by ministers of reli-

gion. The report concluded by stating, that, though discouraged by much opposition, yet upon a review of the whole, they felt cheered by the prospect before them.

Addresses were delivered by the Rev. Messrs. Hargreaves, Burnet, Stovel, and Dr. Styles; and by Messrs. Pilkington, Collins, Price, J. J. Gurney, and Macnamara; and by Lieut. Hanley.

LONDON HIBERNIAN SOCIETY.

Thirty-sixth Anniversary, May 13.

The chair was occupied by the Marquis of Cholmondeley, and, after prayer, offered by the Rev. E. J. Speck,

The Rev. H. Hughes, the secretary, read the report, from which it appeared that the objects of the society were to establish schools and circulate the Holy Scriptures in Ireland. Although many applications had

remained unanswered, yet the success which had attended the labours of the society had been most encouraging, and the cause of Scriptural education in Ireland had been effectually strengthened and promoted. The income of the society for the past year, amounted to 7,049*l.* 12*s.*, of which 4,894*l.* was derived from England, and 2,154*l.* from Ireland, showing a decrease in the former receipts of 1,386*l.*, and in the latter of 1,012*l.* These deficiencies, however, chiefly arose from the absence of legacies. The number of schools was 2,000, but the society, being 2,000*l.* in debt would be compelled to abandon some of them, unless the increased liberality of its friends should place additional resources at its command.

The meeting was addressed by Lord Teignmouth; the Rev. Messrs. Burke, Saunderson, Tottenham, Sidney, Cumming, Hughes, and Speck; and by J. Cummin, and N. Baxter, Esqs.

Home Chronicle.

THOUGHTS ON THE LATE TREASONABLE ATTEMPT ON THE QUEEN'S LIFE.

'Seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.'

JEREMIAH xlv. 5.

"The Lord's voice crieth unto the city," saith Micah, "and the man of wisdom shall see thy name, hear ye the rod, and who hath appointed it." The Lord's voice crieth unto this city, and scarcely had the cry of the blood of inferior persons died out of our ears, when lo! the most honoured life is sought by the assassin! Should we not pause and listen?

To lead us to just reflections on this most afflictive event, I have chosen the verse which forms the substance of the chapter from which it is taken. It may be said to come out of the order of time; for, as the first part of these prophecies of Jeremiah concern what came upon Israel before the captivity, and the second what followed that event; so the third consists of denunciations against the nations which surrounded Israel. But this chapter is introduced previously as a more private prophecy concerning Baruch, the friend and amanuensis of the prophet. Having been employed to write his prophecy, Baruch shared in the

odium and persecutions of him who announced the approaching judgments, as if he were a traitor to his country, and in league with the Chaldeans. The poor scribe was excessively afflicted with his employment, and overwhelmed with the thought of the calamities that were coming on himself, as well as his country; and Jeremiah is here sent with a prophecy to him: "The word which Jeremiah the prophet spake unto Baruch, the son of Neriah, when he had written these words in a book, at the mouth of Jeremiah, in the fourth year of Jehoiakim, king of Judah, saying, Thus saith the Lord, the God of Israel, unto thee, O Baruch, thou didst say, Woe is me now! for the Lord hath added grief to my sorrow." Jehovah therefore tells Jeremiah, "Thus shalt thou say to him, That which I have built, Jerusalem the holy city, I will break down, and that which I have planted, will I pluck up, even this whole nation, which is mine. And dost thou seek great things for thyself, when my inheritance is cast away? Seek them not: for lo, I am bringing evil upon all flesh; but let this assure thee, that I make a difference between my servants and my enemies; for thy life will I give thee for a prey in all places to which thou mayest come, when my people are scattered throughout the earth."

Here then, we have,

I. A prohibition of seeking great things

for ourselves, which implies a reproof of human folly, and expresses the counsels of heavenly wisdom.

1. *The implied reproof of human folly.* "Seekest thou great things for thyself?" Alas! we are all prone to this folly of seeking to be some great one. That this was the ruin of Satan is hinted, when the apostle says, "A bishop should not be a novice, lest being lifted up with pride, he fall into the condemnation of the devil." That this was the ruin of man, is clearly taught, when we hear the tempter say to our first parents, "Ye shall be as gods, knowing good and evil, if ye eat the forbidden fruit." The taint of pride runs in our blood; and is so slowly purged out, that even the apostles were found by our Lord disputing "which should be the greatest." And who can say, I have made my heart clean? I, at least, am free from this sin? Though in the church it is so out of place, that it is "the abomination that maketh desolate, standing where it ought not," being the very sin of Antichrist, that "exalteth himself in the temple of God." Wherefore Christ hath said, He that maketh himself great, shall be least of all. If some are great in the earth these may be without sin, for they sought it not for themselves, and should not excite that malignant passion of which the Preacher saith, "Who can stand before envy?" "The Scripture saith not in vain, there is a spirit in man that lusteth to envy."

That our queen is great, is no fault of hers; for she sought not the crown, but the crown sought her. By the constitution of the country, she was born to reign; and could scarcely avoid the throne, though she might prefer a private station.

2. *The expressed counsel of the wisdom of Heaven,* "seek them not."

Even a heathen could say, "In the great drama of human life, we should not choose our parts; and whether we are called to act the lord or the beggar, should take the part allotted to us; for our honour lies not in the part, but in acting it well." "The Lord shall choose my inheritance for me," is the decision of a wise and good man; for God only knows what we are fitted for, and what is best for us. But we are all prone to think that the great things are best for us. What folly! Great things are great burdens as Isaiah intimates, when he says, "I will take my servant Eliakim, the son of Hilkiah, and fasten him, as a nail in a sure place, and they shall hang upon him all vessels, great and small." Verily, he had a load to bear that might make him groan under his honours!

Yes, there are real evils in greatness, and much of upward good. The crosses, the vexations, and the trials are of so severe a cha-

racter, that one complained his crown was placed burning hot upon his head; while the pomp and pageantry and state, are such incumbrances that our queen has nobly preferred going forth in comparative privacy, as one of the people, rather than be surrounded by a host of guards. Who can bear the thought, that she should be the less safe for this? Who does not say, her confidence ought to be her best security? Should we not have said, No hand can be lifted up against a distinguished female, who preferred the consciousness of innocence to the bristling hedge of swords and spears? Alas! that it is not so! for real dangers surround the throne. When Buonaparte said on his life being attempted, "One is at the head of the government as in the field of battle." This speech might suit a soldier, who had mounted a throne by leaning on the sword. But as civil government was appointed by God for the good of man, it should not be viewed as an offence against man; and as some must rule, they to whom the lot falls by Providence, should not be viewed with an evil eye. If madmen have their heads filled with notions of their own rights and injuries, and mistake rulers for enemies, it is surely enough to be their mark; but when men that possess, or profess reason, treat a ruler as the cause of their miseries, and make the sovereign the mark of their arrows, it is horrible, and a national disgrace, especially where no cause has been given for such spite, but every thing has called for the admiration and esteem which care for the public good should inspire. In a population of millions, there will always be some in distress, if it be only by their own ignorance or profligacy; and, even when national distress is the fruit of bad government, such is the constitution of our country, that the queen cannot help it, however intense her sympathy with their woes, or her zeal for the public good. But elevated stations and great things set up their possessors as the butts for evil arrows; as the rich ship is the pirate's prize, and the lofty tower is struck by the lightning's flash. Then "seek them not;" but thankfully adore Him, who consulted his people's good, when he said, "Not many mighty, not many noble are called; but God hath chosen the poor of this world, rich in faith, and heirs of that kingdom which he hath promised to them that love him." Verily, the lines are fallen to us in the pleasantest place, and we have the best inheritance.

11. *The threatening of evil things.* "Behold, I bring evil upon all flesh, saith the Lord." Here is a sweeping sentence; but it comes from him who has a mighty hand; and says, "I will work, and who shall let?" Consider then,—

1. *The universal doom.* Evil upon all

flesh. Though this refers to the calamities coming upon all the land of Israel, it seems also to glance at those universal calamities which the prophet denounced on others. But though affliction spring not from the dust, nor trouble rise out of the ground, yet "man is born to trouble as the sparks fly upward." For as princes are mortals, their breath is in their nostrils; and they must die and turn to dust. Death knocks at the door of the palace, as well as the cottage; and those physical ills which tend to death, form a great part of the calamities of human life. If the poor man has to bear his afflictions alone, the prince is afflicted by the adversities of the nation, so that Moses, wearied with the murmurs of Israel, exclaimed, "Have I borne all this people that thou sayest to me, carry them in thy bosom as a nursing father?" &c.

The late nefarious attempt is a terrible proof that evil comes upon all flesh, and no human guards can ward it off. "All flesh" in our land would have been afflicted by the success of an assassin; for what other end could the murder of a queen ensure, but to spread horror and dismay, if not confusion and blood through the land? But "as by one man sin entered into the world, and death by sin, and so death has passed upon all men; for that all have sinned, and come short of the glory of God;" so universal physical evil has followed in the footsteps of the fall. For thus says,

2. *The almighty Disposer*, "That which I have built will I pull down, and that which I have planted will I pluck up." He that pronounced death as the wages of sin, has the power of life and death in his hands. That God is not the author of moral evil, we are sure by his own words, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust and enticed." In a certain sense it may be said, that he is not the author of physical evil; inasmuch as it arises out of the perversion of that, which, when properly improved, tends to good.

The assassin's pistol may kill, but it is by the laws of nature, which are in themselves good, and only turn to evil in the hands of a murderer. For, by the same law, the arms of the guards would defend the life of the queen. But God, as the moral governor, employs physical evil to correct moral, and to punish sin. It is a part of the sin of the nation, that it contains reckless desperadoes; and thus chastises that sin, by the insecurity and alarm they create. In this sense it is that God says, "Is there evil in the city, and I have not done it?" We should therefore "hum-

ble ourselves under the mighty hand of God," and deplore the sin of our country. Who can wonder that, under the righteous government of Him that hates sin, there should be so much misery? Evil comes upon all flesh, and we have all to bear our share of calamity: let us remember, that we have all our share in the sin of the nation. Our love of war has been a great national sin, from which few are exempt; for we find even Christians infected with the insane admiration of victory, where there ought to have been no battle. When shall the church of Christ teach the world to "beat their swords into ploughshares, and their spears into pruning hooks?"

III. *The promise of good things*, "Thy life will I give to thee for a prey in all places whither thou goest." Baruch was bewailing his loss of all the great things of the earth, and God tells him, he may be thankful to escape with his life, when so many should be slain with the sword. Consider, then, the privilege of life, and the security of it.

1. *The privilege of life*, for God sets this against all the great things that Baruch sought. "Skin for skin," says the enemy, "all that a man hath will he give for his life," and think himself well off with the loss of all else, if he save his life; for when this is gone, all else, however great, goes with it. It is, indeed, well called "the precious life."

It is the great unknown; that mysterious thing of which none, however learned, or philosophical, knows the exact nature; but we all know enough of it to decide that it is the finest gift of God; the most magnificent display of his omnipotence and goodness; so that the life of an insect surpasses the blaze of the sun; and "better is a living dog than a dead lion." It is by light that we may enjoy the fair face of nature, for dark is the shadow of death; as Hezekiah says. "In the cutting off of my days, I shall see man no more in the land of the living."

By life we taste intellectual bliss, and had there been no higher end of living than to know how glorious is that Being who is the fountain of life, it had been worth tasting life, though but for a moment. "But this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." "To become the friend of God, and taste the bliss of his forgiveness, and share his image, is so glorious, that if a moment of it would be a taste of heaven, what shall we say of an eternity of it?"

Well may we value that which may carry its holy and beneficent effects through eternity! Precious should that be which has such consequences, and horrid is the crime of depriving a fellow-creature of it; taking

away that which we cannot give; and the loss of which may entail eternal consequences unknown to the murderer!

2. *The security of it*, "I will give unto thee thy life," saith God, "for a prey in all places." The world was then convulsed with war, and men fell like the leaves of the forest, as if they were worth no more than a withered leaf. Baruch feared that when he lost his great things, he should lose his life too; but, no! God says, I will take care of that. He is the God of our lives, "in whom we live, and move, and have our being;" in his hands are our spirits and our breath. He opens and no man shuts, shuts, and no man opens the gate of life. Has he said, I will give thee thy life, who can take it away? Not "the pestilence that walketh in darkness, nor the destruction that wasteth at noon day." For,

Some military men have adopted the saying, "every bullet has its bullet," and we have to give thanks "to him that giveth salvation unto kings, who delivereth David his servant from the hurtful sword," that he has guarded the life of our queen, and that it was precious in his sight. The prayers of the church of God have been answered; for, at his command, we ever pray, "O Lord, save the queen."

For, as God has instituted civil government, if this exposes rulers to dangers from evil men, he has ordained, that princes should have the prayers of good men, which God will hear for their preservation. And we ought to see his hand in this preservation, which is so conspicuous. For this general observation, and the conviction of mankind, that the lives of princes are guarded by heaven in answer to the prayers of his church, may contribute to prevent such attempts from the despair of success.

To those who are unprepared for death we would say, remember that this promise of life, which was given to Baruch, was restricted to him, and does not belong to us, or any mortal being. For we may say with Scripture, "No man is sure of life." We may drop down dead in this place; or, on going out of it, may be shot. There is no security against a reckless man, who, to take away our life, may choose to risk his own; no defence against the attempts of secret poison. What safety or happiness is there then but in religion? What can make a happy life, but to be able to smile at death? When once you are found in Christ, there is no condemnation to you; but his Spirit dwelling in the heart prepares us for death, for judgment, for heaven. Is it not then cruelty to your own souls, to defer this great concern; and live every moment naked to the shafts of death, and exposed to the righteous judgment of God,

and the pains of hell? If it were only for the safety of religion it must be blessed; for an assurance of safety is essential to pleasure, as the tyrant showed when he exhibited a sword hanging over his head. But how much more terrible is that sword, when it is the sword of God's vengeance, that pierces the soul, and wounds for eternity! Let then the evil that comes upon all flesh, warn you to fly to that Saviour, who will keep you in his hands till the day of redemption.

To Christians, the public event which has alarmed and afflicted us, speaks loudly, calling upon us to pray, that we and our queen may be delivered from unreasonable and wicked men; that she may be abundantly blessed with the grace of God, and be prepared for every event; and that our countrymen may be saved from the power of sin, which hurries them into all madness of evil. A wicked population must always be unsafe to live in, for when their own sins have brought them into misery, they will vent their spite upon others, however great and however innocent. Christians who labour for the conversion of the wicked around them, are the best benefactors to the city; for this life is rendered safe and happy, when we are prepared for a better.

Seek, then, not high things, but good things—for "one thing is needful," and we should choose that good part, which will never be taken from us—not even with life itself. The calamities which come upon all flesh should always teach us to hate sin, the fruitful cause of all misery, and lead us to say, "I beheld the transgressors, and was grieved because they kept not thy law." To a Christian there is nothing evil, because God makes "all things work together for good, to them that love him." Christians should feel like men to whom the loss of life itself will be gain. For though you should fall by the hand of the wicked, it will not be because man chose to take your life, but because having walked with God, and obtained the testimony that you pleased him, it will be said, "He was not, because God took him."

THE PROTESTANT UNION.

The Protestant Union for the benefit of ministers' widows and children, held its Forty-fourth Annual Meeting at the Congregational Library, May 16, Rev. H. Lucy, of Bristol, in the chair. The report stated that several ministers had joined the Society in the course of the year; that a purchase of stock had been made, by which the capital of the Society is raised to 20,000*l.*, exclusive of a reversionary interest in one-third of a "of 10,000*l.*, at the demise of a lady

far advanced in age; and of 750*l.* in the hands of the treasurer. The following deaths were reported:—that of the Rev. Greville Ewing, of Glasgow, who left no widow, in consequence of which, his only child, Mrs. W. Matheson, became entitled to 160*l.*, being the amount of four year's annuity; and that of the Rev. C. N. Davies, of Brecon. Mr. D. had been a member not quite two years; but on the payment of a comparatively small sum, his widow becomes entitled to 50*l.* per annum. The deceased annuitant was Mrs. Austin, widow of the late Rev. R. Austin, Baptist Minister of Fetter-lane, and who had regularly received her annuity for twenty-five years. These instances are striking illustrations of the value of this institution; the provision which it makes for the payment of a considerable sum to children in case of there being no widow, holds out a strong inducement to those who feel desirous of making some provision for those who may survive them. We cannot close this brief notice without urging it upon the attention of our brethren; and we venture to hint to the wealthier among them, that they could not render to their less opulent brethren a more efficient service than by assisting them to become members of "The Protestant Union for the benefit of the widows and children of Protestant Ministers of all denominations."

UNIVERSITY OF LONDON.

At the late examination of the University of London, the following candidates were admitted to the degree of Master of Arts:—

Branch I. Classics.—W. A. Case, B.A., University College.

Branch II. Mathematics and Natural Philosophy.—Samuel Newth, B.A., (Coward College,) University College.

Branch III. Logic; Mental, Moral, and Political Philosophy, &c.—William Shaen, B.A., University College. To this gentleman the gold medal has been awarded.

KENSINGTON.

The Rev. Nathaniel Jennings, M.A., of Coward College, has accepted a unanimous invitation to become assistant minister to the church and congregation at Kensington, under the pastoral care of the Rev. Dr. Vaughan, and commenced his labours on the 27th of March last.

EFFICIENCY OF THE VOLUNTARY PRINCIPLE.

The church and congregation at Union Chapel, Brixton Hill, having discharged nearly 2,000*l.* of their debt, resolved this year to dispense with the accustomed services of a public anniversary, and to make

their collections for its further reduction on the Lord's-day. Two sermons were preached, (May 29th,) by the Rev. T. Lewis, and the Rev. R. Philip, when the collections amounted to 82*l.* 19*s.* 6*d.*; that of the morning and evening being nearly equal.

PROVINCIAL.

THE CHURCH OF SCOTLAND.

Patronage is the curse of all secular establishments of Christianity. It is impossible, in the nature of things, for a State to take a particular church under its protection by passing special laws in its favour, and affording exclusive support to its clergy, without interfering with its independence, and compelling it to be subservient to the power to which it owes its superiority in point of station and privileges. If any church on earth, connecting itself with the State, could have hoped to escape its domination, in things sacred and spiritual, the Scottish Kirk was entitled to indulge that hope. Foremost in maintaining and advancing the Reformation, it completely triumphed over the most revolting tyranny, both secular and spiritual, that was ever united against the liberties and rights of mankind. Purity of doctrine, simplicity of worship, a clergy purified in the furnace of persecution, with none of the attractions which, in other State churches, draw into the sacred office, ambitious and unprincipled men of the world, the Church of Scotland appeared to be surrounded by an atmosphere too hallowed to admit the intrusion of secular contamination. And to her honour it ought to be recorded, that many of her ministers have been, in every exigency, true to the ecclesiastical principles on which she is founded, and strenuous to preserve, amidst the most shameless encroachments of worldly power, the integrity of her spiritual constitution. But with such a nursing father as Charles II., who in 1661, caused himself to be acknowledged supreme governor in all causes, civil and ecclesiastical, and with such a nursing mother as Queen Anne, whose Parliament re-enacted the obnoxious law of patronage, "the sincerest kirk in all the world," as King James called it, became thoroughly corrupted. Patronage deluged the land with unqualified and unholy ministers; mere stipend lifters, who had no sympathy with the people, and towards whom the people cherished feelings of hatred bordering upon contempt. And though mighty mounds have been raised against this tide of corruption, according to the historian of the Church of Scotland, who has brought down his narrative to the General Assembly of 1841 inclusive, and who is an unflinching

non-intrusionist, the state of that church at this moment, proves by his own showing, "that a church really Erastian, but nominally Presbyterian, is, of all Protestant churches, the worst, having neither ritual to attract, nor faith and warmth to inspire and animate the people. It seems expressly calculated to produce national infidelity, by driving vital religion out of its pale, and deadening all that remain within it. If Popery has been termed the religion of fallen man, Moderatism (that is, established Church of Scotlandism) may, with equal propriety, be termed the religion of unregenerate Protestants." * For more than a century, this Moderatism maintained its ascendancy in the Scottish Church. It drove two secessions from its pale, and, long ere this, would have destroyed the establishment, but for the determined and persevering zeal of a large and increasing body of the most pious and influential ministers, who have risen up within the last thirty years, and who have at length obtained a triumphant (but we fear a transient) majority in the General Assembly. With their inconsistencies, as Churchmen, and with the equivocal position which they have assumed, we have nothing to do: our idea is, that the power that creates a church, has an undoubted right to govern it. If "Court of Session sovereignty," and "the sovereignty of the Lord Jesus Christ," are at variance, they are to blame who place themselves under the obligation of obeying both. "Court of Session sovereignty" is but the sovereignty of the State, with which the church is in alliance. We ask, what sovereign it is, whose representative, as Lord High Commissioner, presides in the General Assembly? and is that an assembly of the nation or of the church? But all this we are ready to waive; and for the noble stand they have made, and for their work's sake, we will allow the clerical non-intrusionists of the Kirk to fancy, that, in their connexion with the State, they occupy the medium between the two extremes of Popery and Erastianism; nor will we, at present, dispute with them their faithful and (as they fondly imagine) exclusive maintenance of the great truth, "that the Lord Jesus Christ is the only head and king of the church." We will ever content ourselves with a smile, while they tell us, "that this great principle Romanism cannot hold, because it constitutes the Pope its head; Prelacy cannot hold it, because it yields practically its headship to an earthly king; Voluntarism

cannot hold it, because by totally withdrawing from and denying the lawfulness of all connexion with the State, it denies Christ's right to reign, not only as king of the church, but also as King of kings. It is, therefore, the peculiar glory of the Church of Scotland to declare, maintain, and suffer, in defence of the Divine Redeemer's mediatorial crown."† In passing, we would, however, just ask, From whom does she suffer? Who gives authority to the decisions of the Court of Session? What authority has given Moderatism the reign of a hundred years, converting the church into a "mere secular institution based upon secular maxims, governed by secular regulations, and pervaded throughout by a secular spirit?" The plain answer is, the State. But this, our non-intrusion brethren cannot yet perceive; light will be forced upon them before the conflict terminates, in which they are so nobly engaged.

We hail them as the champions of true and undefiled religion, against the spirit and misrule of worldliness in the church of Christ.

Our readers, on this side the Tweed, can form very inadequate notions of what is meant by Moderatism. But they will understand us, when we refer them to a period in the history of the Church of England, when, in a spiritual sense, her clergy slept the sleep of death, and, in a worldly sense, were as ungodly and irreligious as the manners of a corrupt age would allow them to be. Such were the men who swayed the destinies of the Church of Scotland, for several successive generations. Referring to the character of Moderatism in the year 1799, Mr. Hetherington observes, "As a worldly system, it was now complete. Vital religion had been driven out of its pale, or paralysed within it. By declaiming against the propagation of the gospel, it had almost avowedly thrown off its allegiance to Christ. By prohibiting all ministerial communion with other orthodox Protestant Christian churches, it denied the doctrine of a 'church universal,' rejected 'the communion of saints,' and virtually disclaimed the all-pervading, heart-uniting, and love-breathing brotherly affection, infused into all true members of the household of faith, by the presence and energy of the Holy Spirit. Such did Moderatism prove itself to be, when it reached its full development, as a system avowedly despotic, unconstitutional, un Presbyterian, unchristian, and spiritually dead; the utter negation of every thing free, pure, lofty, and hallowed,—if, indeed, it ought not rather to be said, that its essence was antipathy to every thing holy, scriptural, and divine."‡ To wage

* History of the Church of Scotland, from the Introduction of Christianity to the Meetings of the Commission of the General Assembly, in August, 1841. By the Rev. M. Hetherington, A.M. Page 775.

† Hetherington's History, &c. Page 775.

‡ Ibid. Page 702.

war with a system like this, with its tramels thrown around them, and at every possible disadvantage, was no mean enterprise. An unequal struggle was maintained for many years. But the flame, kindled by piety, was caught by the soul of genius. Chalmers rose, and drew round him, as to a centre, men of kindred minds; their hearts glowing with evangelical fervour, and prepared to achieve the reformation of the church, or gloriously to fall in the attempt. Surely, in this they ought to command the sympathies and prayers of all good men.

In this great movement, they began by striking at the trunk of all the evil, (they have not yet dared to touch the root;) and at once imperilled their character as consistent Churchmen. The law of patronage was at once the polluting source and stronghold of Moderatism. If it could not be assailed with any hope of obtaining its repeal, the Reformers of 1834 imagined that some of its disastrous effects might be neutralized, and that, in many instances, its pernicious operation might be counteracted. They imagined, that it was only necessary to enforce their own laws respecting things sacred, to ensure the concurrence of the State: and that the Court of Session sovereignty would not be set up in opposition to the supreme sovereignty of the Lord Jesus Christ. The expedient of the veto was devised, and was carried by a large majority in the General Assembly of 1834. But this was not the tug of war: the trial of strength was afterwards; and the battle has raged at intervals. But the mighty conflict is to come. The State is resolved to maintain its position; patrons are not disposed to concede their vested rights; and all the clergy of the kirk are brought into the awkward predicament of being rebels against either the laws of the State or the laws of the church.

The proceedings of the General Assembly for 1842, which has just closed its sittings, are among some of the most astounding events of modern times. The non-intrusionist reformers are now moving in a direction which will either obtain the ecclesiastical rights they demand, and which, they allege, that the State most ungenerously wrested from them, or the church will be shaken to its foundations. Scotland will have its black Bartholomew day; and the compulsory system, as in the case of the two former secessions, will convert thousands and tens of thousands of sticklers for a State church, into enlightened and zealous Voluntaries. There is something solemn and august in the aspect which the measures of this last General Assembly bears upon the future. The provision made for increasing the piety of the people, by multiplying the seasons for administering the Lord's Supper, when we consider the manner in

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which that service is conducted in the Church of Scotland, is full of promise, and the happiest results may be expected from it, especially now the crisis is approaching, and the heart of Scotland will be stirred to its very centre. The sacrament of God will deepen and hallow their feelings, while they demand, as in the days of old, the restoration of that "liberty wherewith Christ hath made them free."

The repeal of the infamous by-law, which Mr. Hetherington so eloquently denounces, which prohibited ministerial communion with other orthodox Protestant Christian churches, and which was chiefly directed against the late Rev. Rowland Hill and the Rev. Charles Simeon, is an evidence of liberality which, we trust, will be reciprocated by all denominations of Protestants, and especially by the Congregational Dissenters. Thus to fraternize with the confessors and reformers of their own time, will be to pay homage to the principles which their forefathers espoused, defended with their lives, and sealed with their blood.

The greatest act of this Assembly, carried by so large a majority, which maintains the right of the Christian people to choose the ministers they are called upon by the State to support, and the determination to stake all upon the success of this measure; to relinquish all; to suffer, not only deposition but excision, breathes the very spirit of moral heroism, which enabled the kirk to drive "black prelacy" out of the land. They are now at work, and as we tender them our sympathy, and aid them with our prayers, we hear a voice saying, "Every plant which is not of my Father's right hand planting shall be rooted up." The prediction of the Duke of Wellington seems very near being realised. "The battle of establishments must be fought in Scotland." Whether our brethren remain in the Church or secede from it, the principles they avow, the liberality they have discovered, and the objects of all their efforts and sacrifices, entitle them to the high esteem of all who love our Lord Jesus Christ in sincerity and truth.

Thus far we had written, when the post brought us a most important and valuable document, which ought to be read and pondered by the whole empire. It is entitled, "Claim, Declaration, and Protest, by the General Assembly of the Church of Scotland."

The conclusion is very impressive. It is written by men in earnest. "The General Assembly call the Christian people of this kingdom, and all the churches of the Reformation throughout the world who hold the great doctrine of the sole headship of the Lord Jesus over his church, to witness that it is for their adherence to

that doctrine, as set forth in their Confession of Faith, and ratified by the laws of this kingdom, and for the maintenance, by them, of the jurisdiction of the office-bearers and the freedom and privileges of the members of the churches, from that doctrine flowing, that this church is subjected to hardship, and that the rights so sacredly pledged and secured to her are put in peril; and they especially invite all the office-bearers and members of this church, who are willing to suffer for their allegiance to their adorable King and Head, to stand by the church and by each other, in defence of the doctrine aforesaid, and of the liberties and privileges, whether of office-bearers or people, which rest upon it; and to unite in supplication to Almighty God that he would be pleased to turn the hearts of the rulers of this kingdom, to keep, unbroken, the faith pledged to this church, in former days, by statutes and solemn treaty, and the obligations come under to God himself, to preserve and maintain the government and discipline of this church in accordance with his word; or, otherwise that he would give strength to his church, office-bearers, and people to endure resignedly, the loss of the temporal benefits of an establishment, and the personal sufferings and sacrifices to which they may be called, and would also inspire them with zeal and energy to promote the advancement of his Son's kingdom, in whatever condition it may be his will to place them; and that, in his own good time, he would restore to them those benefits, the fruits of the sufferings and struggles of their fathers in times past in the same cause; and, thereafter, give them grace to employ them more effectually than hitherto they have done for the manifestation of his glory."

KENT ASSOCIATION.

The Fiftieth Annual Meetings of the Kent Congregational Association will (n.v.) be held at the Rev. P. Thomson's Chapel, Chatham, on Tuesday, the 5th, and Wednesday the 6th of July. The Rev. David Harrison, of Whitstable, will preach on Tuesday evening, at half-past six o'clock. The Rev. H. J. Bevis, of Ramsgate, on Wednesday morning, at eleven o'clock. The ministers and delegates will meet, in the School-rooms at nine o'clock on Wednesday morning, and the public meeting for the transaction of business, at half-past six P.M.

VENTNOR, ISLE OF WIGHT.

On Tuesday, July 12th, 1842, the sixth anniversary of the opening of Ventnor Independent Chapel will be held, when the Rev. John Clayton, jun., A.M., of the Poultry, London, has kindly consented to

preach in the morning, and the Rev. T. Guyer, of Ryde, in the evening.

Collections will be made towards the support of the cause, and we do hope, that a generous feeling will be evinced by the Christian public on behalf of this little struggling church.

REMOVAL.

The Rev. James Buckpitt, of Castle Donington, Leicestershire, has accepted the unanimous invitation of the Independent church, meeting for worship in Castle-street Chapel, Great Torrington, Devon, and entered upon his stated labours on the 22nd of May last.

ORDINATIONS.

Rev. William Dickinson.

On the 29th of June, 1841, the Rev. Wm. Dickinson was ordained a minister over the Independent church of Kirton-in-Holland, in the county of Lincoln, by the unanimous consent of the said church, formerly under the care of the Rev. E. S. Brooks, now of Sleaford.

The introductory discourse was delivered by the Rev. Isaac Watts, of Boston; the questions were asked and the answers received by the Rev. E. S. Brooks, of Sleaford; the ordination prayer and charge to the minister was delivered by the Rev. John Pain, of Horncastle, 2 Tim. iv. 2; and the sermon to the church and congregation was preached in the evening by the Rev. E. S. Brooks, of Sleaford, from Mark ix. 50.

The services were solemn and affecting. There was an ordinary at the inn for the accommodation of the ministers and friends who were present on the occasion.

Rev. Grey Evans.

On Friday, the 15th of October, 1841, the Rev. Grey Evans, educated under the tuition of the Rev. R. P. Griffith, of Pwllheli, was solemnly ordained to the pastoral office over the congregational churches at Pennal and Rhiwrgweiddyn, Merionethshire.

The services were introduced by Mr. John Owens, Talybont; the Rev. M. Jones, Llannwehllyn, gave a very lucid and scriptural view of a Christian church; the Rev. H. Lloyd, Towyn, proposed the usual questions; Rev. E. Davies, Trawsfynydd, offered the ordination prayer; Rev. R. P. Griffith, Pwllheli, delivered the charge to the minister; and the Rev. C. Jones, Dolgellau, preached to the people.

In the afternoon and evening services, the following ministers were engaged; Rev. H. Morgans, Sammah; Rev. J. Williams,

Aberhoshan ; Rev. J. Howse, Machynlleth ; Rev. H. James, Brithdir ; Rev. Messrs. Davies, Talybont ; Lloyd, Sammah ; and Pugh, Saron.

—
Rev. J. Spencer.

On Wednesday, the 11th of November, 1811, the Rev. J. Spencer, late of Newport Pagnell College, was ordained to the pastoral office, over the Independent church and congregation at Manningtree, Essex, a special prayer meeting having been held the previous evening.

In the morning, the Rev. J. Trew, of Dedham, read the Scriptures, and presented appropriate supplications ; the introductory discourse was delivered by the Rev. W. Hordle, of Harwich ; the Rev. J. Raven, of Hadleigh, asked the usual questions ; the ordination prayer was presented by the Rev. J. Whitby, of Ipswich ; the Rev. W. Spencer, of London, (brother to the ordained,) delivered an interesting charge from 2 Tim. ii. 15 ; the service was concluded by the Rev. J. C. Fairfax, of East Bergholt.

In the evening, the Rev. J. Bell, (Wesleyan minister,) commenced the service by reading the Scriptures and prayer ; and the Rev. J. Raven preached an excellent discourse to a crowded and attentive congregation.

—
Rev. D. R. Campbell.

On Tuesday, the 14th of January, 1842, the Rev. D. R. Campbell was ordained to the pastoral office over the church and congregation assembling in High-street Chapel, Lincoln.

The Rev. H. L. Adams, of Newark, commenced the service with reading the Scriptures and prayer ; the Rev. Richard Alliot, LL.D., of Nottingham, delivered the introductory discourse ; the Rev. Richard Soper, of Grantham, proposed the usual questions ; the Rev. S. B. Bergne offered the ordination prayer ; the Rev. J. Gilbert, of Nottingham, delivered the charge to the minister ; and the Rev. J. Pain, of Horncastle, preached in the evening to the people.

The Revs. G. Gladstone and J. Craps, of this city, also took parts in the service, which were deeply interesting, and we doubt not profitable to many.

•
Rev. Benjamin Cuzens.

On Wednesday, the 20th of April, the Rev. Benjamin Cuzens, late of Crick, in Northamptonshire, was ordained pastor of the Independent church, at Broadway, in Worcestershire.

The Rev. George Cole, of Evesham, introduced the services of the day, by reading the Scriptures and prayer ; the Rev. Henry Welsford, of Tewkesbury, explained the na-

ture of a Christian church ; the Rev. T. Helmore, of Stratford-on-Avon, proposed the usual questions, and offered up the ordination prayer ; the Rev. George Redford, D.D., LL.D., of Worcester, delivered a most interesting and affectionate charge ; and the Rev. — Horkins, of Evesham, concluded with prayer.

In the evening, an appropriate sermon was preached to the people, by the Rev. J. Cubit, of Burton-on-the-Water.

Collections were made after each service, towards the erection of a new and more commodious place of worship, which is become absolutely necessary to accommodate the increasing congregation. A piece of ground has been purchased on an eligible spot, and vested in the hands of trustees, under the auspices of Dr. Redford ; and it is hoped that soon a sufficient sum will be raised to justify a commencement of the building. Any assistance towards this object, will be thankfully received, and may be sent to Richard Evans, Esq., Worcester.

Rev. Mr. Kinsman.

On Tuesday, the 26th of April, 1842, Rev. Mr. Kinsman was ordained to the work of an evangelist, in Princess-street Chapel, Devonport.

The Rev. T. Willcocks commenced the solemnities, by reading the Scriptures and prayer ; a luminous statement of the nature of the evangelic office, was presented by the Rev. George Smith, now of Poplar ; the Rev. T. C. Illye proposed the questions, with some interesting allusions to the progress of dissent in this sanctuary ; the Rev. J. Pyer, in a most solemn and impressive manner, offered the ordination prayer, with imposition of hands ; an affectionate charge was delivered by the Rev. W. Spencer, (Mr. K.'s pastor,) from 2 Tim. iv. 5, "Do the work of an evangelist."

The following extract from the charge, delivered to the ordained, as containing allusions to the early history of the cause at Princess-street, may prove interesting to our readers : "It is, at least, a pleasing incident, my dear sir, in connexion with your ordination, that it is just one hundred years since your honoured grandfather, whose memory, in this town and neighbourhood, is blessed, was brought to the knowledge of the truth as it is in Jesus (1742.) Surely, if the redeemed in glory are permitted to know and feel an interest in the proceedings of the church below, the spirit of your revered ancestor cannot but rejoice in the solemnities of this hour. To ourselves, it must be highly pleasing to have laid hands on the grandson of him who was the honoured instrument of erecting some of the first places of worship for Congrega-

tional Dissenters in this and the neighbouring town of Plymouth. We look upon his monumental tablet, and we look upon yourself, and we are glad that the centenary of his spiritual birth is celebrated by your designation to the work of an evangelist." In addition to the above allusion, it may be stated, that the present sanctuary, which seats about 1200 persons, was erected in 1803. Since that time, it has passed through a variety of adverse circumstances, and for upwards of thirty years was supplied by different ministers, till the year 1841, when the church came to a unanimous agreement to elect the Rev. Wm. Spencer, of Holloway, to become their pastor, whose popularity and usefulness amongst them, far exceeds their most sanguine expectations.

Rev. Charles Bingley.

On Thursday, the 28th of April. 1842, the Rev. Charles Bingley, late a student in Airdale College, Undercliffe, near Bradford, was publicly set apart to the pastorate over the Independent church, at Middlesbro'-on-Tees, in the North Riding of Yorkshire.

The following ministers took part in the services:—The Rev. Joseph Walker, of Northallerton, read the Scriptures and prayed; the Rev. William Campbell, A.M., of Newcastle, delivered the introductory discourse; the Rev. W. Hinman, of Ayton, proposed the usual questions, and received Mr. Bingley's confession of faith; the Rev.

J. C. Potter, of Whitby, offered the ordination prayer, with imposition of hands; the charge was delivered by Mr. Bingley's former pastor, the Rev. Thomas Scales, of Leeds; also the Rev. Messrs. Hackett, Mitchell, Jameson, and W. Leng, Baptist minister, of Stockton, officiated.

The sermon to the church and congregation was delivered in the evening, by the Rev. John Ely, of Leeds.

THE LATE REV. J. V. WIDGERY.

Congregational School, Lewisham.

The Governors of the above school are most earnestly solicited to reserve their proxies at the next election in October, for John Owen Widgery, son of the Rev. J. V. Widgery, who died at Dorking, in May last, leaving a widow and eight children, three of whom are mentally afflicted, and who must be thrown upon the world, unless the friends of the Redeemer take them up. Seldom has any family been called to endure such an accumulated weight of suffering; and it is hoped that the sympathy and assistance of the governors will be extended to this case. The following gentlemen have kindly engaged to receive proxies:—The Rev. J. Adey, Trinity-square, London; the Rev. Richard Connebee, Dorking; the Rev. T. Jackson, Stockwell; the Rev. J. E. Richards, Wandsworth; Charles Foster, Esq., Guildford; and J. Palmer, Esq., Bank of England.

General Chronicle.

REV. JAMES REID AND THE BAPTIST MISSION CHURCHES IN JAMAICA.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I see that in a note in your last number, p. 296, you acknowledge having received an intimation from me that Mr. Reid's letter of Nov. 9, had not come before the Baptist Mission Committee, except by accident. I have since received a letter from that gentleman, of date April 13 last, containing the following acknowledgment, that he did not send the letter: "I certainly regret that I did not forward a copy at the time of publication, direct to Fen Court."

As to the other occasions on which Vindex supposes Mr. Reid has written to the Committee, let me add, that my correspondence with Mr. R. has induced me carefully to examine all the letters of that gentleman

from his arrival in Jamaica to the present time; and I am prepared to say there is not in any of them one line of charge against the leader and ticket system; of course there is not any thing that can be construed into an offer to substantiate such charges.

I am, dear Sir,

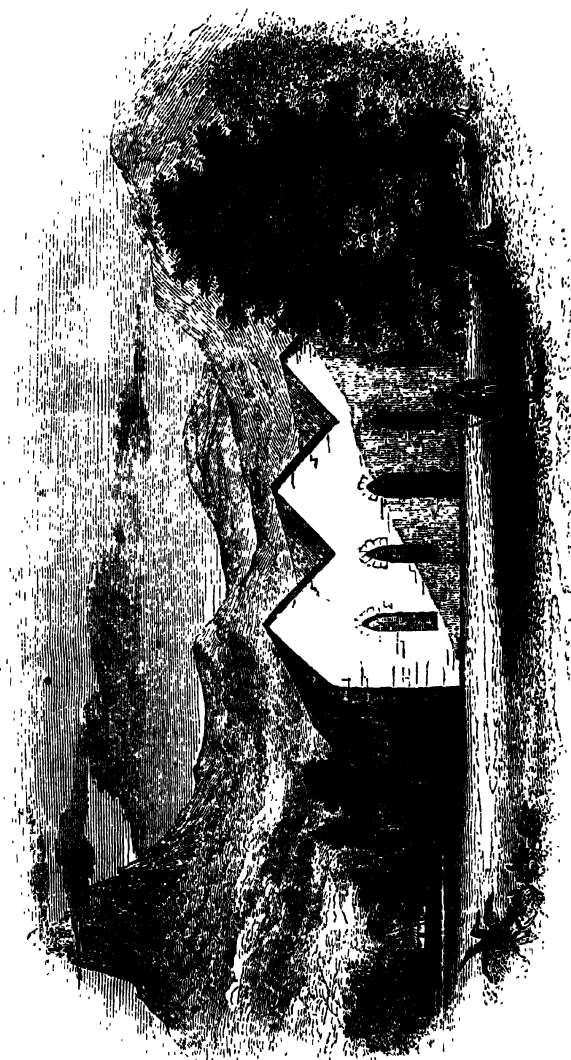
Yours, very truly,

SAMUEL GREEN.

REMARKS.

We think, in fairness to Mr. Reid, who, we suspect, is sharply enough dealt with, we ought to have been favoured with his entire letter to Mr. Green. At the same time, we must acknowledge that his conduct was objectionable in printing such a letter as his of the 9th of Nov. 1841, without first submitting it to the Board which sent him out.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



NEW CHAPEL AT TITIKAVEKA, ISLAND OF RAROTONGA.

SOUTH SEAS.

NEW CHAPEL AT RAROTONGA.

(From Rev. C. Pitman, Gnatangiia, Aug. 26, 1841.)

THE erection of edifices for the worship of God is always, to the Christian, a source of unfeigned pleasure; and, I doubt not, it will gratify the Directors to be informed that another temple has been dedicated to the service of Jehovah, in Rarotonga. The 11th of last June was the day appointed for opening the new stone chapel at Titikaveka. At an early hour the church-members belonging to the different settlements assembled. On entering the chapel, I was surprised to see every seat occupied. As two or three hours would elapse before the arrival of Mr. Buzacott, I requested the people to walk about the settlement till it was time for divine service, but they preferred sitting where they were. I had the pleasure of dedicating the building to God by prayer and reading the Scriptures. An excellent discourse was then delivered by my respected colleague, the Rev. A. Buzacott, of Avarua, from 1 Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." The hymns were read by Taunga, late superintendent of the school in that place, but now a student in the institution for preparing young men for Missionary labour. May the glory of God be here constantly manifested, and immortal souls renewed and saved for generations to come!

The Gospel was introduced into these districts in the year 1832. Pity for the wretched state of the inhabitants prompted me to the use of means for their deliverance from spiritual death; for at that time they were living "without God, and without hope in the world," abandoned to every species of vice, and many of them notorious for their violent opposition to the Gospel. At first they suspected some political design, but when at a public meeting the native teacher and myself stated the object we had in view, to instruct them in the word of God, they gave us a cordial welcome, and not long after a great change was perceptible.

Such has been the origin of the little interest at Titikaveka, and such the result, little anticipated by me, of my first visit. "The Lord has done great things for us, whereof we are glad." To Him alone be glory for ever! In this place, the Gospel has been constantly preached; and, I hope, much good done. The enemy of souls did not tamely give up his possession—his strong-hold of many generations. Various have been his attempts to regain the ascendancy, but "He, who sits in the heavens, has laughed" at him, and frustrated all his deep-laid schemes. Hitherto the Gospel has triumphed; yea, and will triumph!

The accompanying sketch is a representation of the chapel. The village in which it stands is situated on the south side of the island. In the back ground is a range of woody mountains, over which, on the left, ascends the peak of Teatukura—the highest point in the island. On the right stand two large Barringtonia trees of many ages' growth. The chapel itself is built of coral-stand-stone, which is found on the shore in beds from one to two feet thick: in some parts it is extremely hard and compact, being composed of shells and sand closely cemented together. The building is 61 feet square inside; the walls are 25 feet high and three feet thick; there are 17 windows and 3 doors, all arched with the same stone. To guard against storms, it is covered with three roofs, supported on four iron-wood columns.

To be spared to see the completion of such a fine and substantial building for the worship of God, is to me a cause of thankfulness and joy, and earnestly do I pray that, in it, hundreds of immortal souls may be born again of the Spirit, and those who have through grace believed, "be built up in their most holy faith."

SUMMARY.

THE readers of the *Missionary Magazine* will be gratified to receive, in the engraving of the present number, another proof of the zeal and industry of the christianised inhabitants of Rarotonga, in the additional *spacious and substantial Sanctuary*, (page 97,) which they have recently erected for the worship of God. How delightful thus to mark the progress of civilisation, knowledge, and piety, among a people who, until visited by the Gospel, were sunk to the lowest degree of barbarism and licentiousness!

The enlightened and reflective friends of our Society will, we are assured, derive much pleasure from the novel communication we are this month enabled to lay before them,—the *First Report* of the Seminary established at Bangalore, for training native Christians for the work of the ministry. A commencement has thus been made, on, we trust, a solid and judicious basis; and, though the new Institution may not be imposing, or calculated for popular effect, we consider it as one of the most important and promising features of Missionary operations in our own times. Similar attempts to prepare a well-instructed ministry are either commenced, or contemplated, in every principal sphere of our exertions, and we devoutly hope that the great Head of the Church will richly bestow, both on the tutors and the students, the marks of his divine favour, and the graces of the Holy Spirit.

The *Autobiographies* of two of the inmates of the Seminary at Bangalore afford proof that *personal religion is made, as it ever ought to be, an essential qualification for the work of the ministry*. For, although the modes of thought and expression employed by the *youthful writers are peculiar to their country and condition*, the Christian will recognise in them that faith and love which are the fruits of the same grace, in every country and in every age.

The *Schools of India for male and female children* respectively, in which they enjoy the advantages of domestic and religious oversight, as well as those of useful and Christian education, we regard as the beauty and the strength of our several stations; and we cherish the confident expectation that, under the divine benediction, from among the children, thus early separated from the debilitating and loathsome associations of idolatry, will be raised up a race of faithful evangelists and able ministers of the New Testament. The experience of our American brethren in Ceylon affords a striking confirmation of the efficiency of this system, while the neglect of it, in the early efforts of certain scenes of Missionary labour, is one of the chief causes of that weakness and deterioration now so painfully exhibited.

In no quarter of the globe have the triumphs of the Gospel, in modern times, been displayed in brighter glory than in *Africa*. The curse of Ham has long rested with unmitigated force upon his progeny. In darkness and misery, cruelty and bloodshed, there have been found, and still are found, the most hateful and monstrous exemplifications of iniquity; but where sin abounded, grace doth much more abound; and the Missionary churches of that dark land now present not a few breathing the tenderness of Christ, and adorning the doctrine of the Gospel, who, but for the transforming power of his Spirit, would have been guilty of each other's blood. To this, the various communications received from Dr. Philip, during his visit into the interior, (from which we make the present selection,) bear witness, affording alternately occasion for lamentation and woe, thanksgiving and praise.

The extract, from the Society's Report not yet published, will afford our readers correct views of the history and progress of our *Missions in Jamaica*, and induce them, we feel assured, to hold in high esteem and generous confidence,

our devoted brethren who labour with conscientious diligence and watchfulness to promote the intelligence and purity—the true prosperity of the churches gathered, by their labours, from among the heathen.

The liberal contributions to the cause of Christ, from the *churches in Berbice*, leave us nothing to desire, but that the same spirit may descend on the friends of Christian Missions both at home and abroad, for then their resources would be found more commensurate to the loud demands of God's gracious providence, and the urgent and affecting appeals of a perishing world.

INDIA.

FIRST REPORT OF THE THEOLOGICAL SEMINARY AT BANGALORE.

THE following has been communicated, under date, Dec. 27, by the Rev. E. Crisp, who fills the office of tutor in the Tamil department of the seminary :—

It may be known to many friends, that the Directors of the London Missionary Society, deeply impressed with the importance of not merely employing native agency, but of having that agency as efficient as possible, resolved upon attempting the formation of a Theological Seminary at this station; and it was thought that, from the peculiar locality and circumstances of the place, students might be received, and their education conducted, in three languages, Canarese, Tamil, and Telugoo. The execution of this plan was entrusted to the writer, on his return to India, in conjunction with our beloved brother, the late Rev. J. Reid, of Bellary, who, it was hoped, would bear an efficient part in forming and conducting the Institution. How soon that hope was cut off, and the church on earth deprived of his valued services, is already but too well known. The undertaking was, therefore, left to be commenced by a single tutor, after the subject had received deliberate and careful attention.

Upon inquiry, it appeared evident, that we were likely to meet with some persons fitted to become students in the Tamil branch, and that some who were designed to labour in Canarese, understood Tamil sufficiently to receive instruction through the medium of that language. A commencement was therefore made in February, with the three native teachers on this station; who were joined in May by two students from Salem and Coimbatore: one has since come from Madras, and another from Salem. Application has been made for the admission of two others from Walajahpettah, and one at Bangalore, who have been accepted, but have not yet joined. On their doing so, the class will contain ten students.

It may be hoped that Christian boarding-schools, and other institutions of a

similar kind, will, under the divine blessing, be the means of raising up young men suited to receive an appropriate theological education, with a view to their future employment as preachers of the Gospel; but it is also thought that among the Tamil Missions more especially, Christianity has obtained so firm and extended a footing, that, judging from analogy in similar cases, there will likewise be found in the various native churches, a number of adult Christians of acknowledged piety, and with gifts suited to the work of the Christian ministry, who may be received into the seminary. It must be obvious that if suitable candidates can thus be met with, the plan will have the advantage of their being brought forward without all that previous expense which the boarding-school system involves, and without the embarrassment arising from the difficulty of disposing of such as (after all their advantages) cannot properly be led forward to Missionary work, while their introduction to the ministry will bear marks of being more evidently brought about by the concurrent indications of the Spirit and Providence of God.

While the idea of an artificial ministry is to be seriously deprecated as a great evil, we consider that if none are received but those who have already given some evidence that they possess graces, gifts, and talents, which indicate that it is the will of the Lord they should be employed as his messengers of mercy, the plan will not lie open to the objection of interfering in any measure with the high prerogative of Him whose special office it is to call forth and qualify men for the ministry of reconciliation. There has, therefore, been no effort to give undue publicity to the plan, nor has there been any general invitation to those who consider themselves qualified to become candidates. Such a course would have been

likely to be productive of embarrassment, and might have been a strong temptation to unsuitable aspirants. The plan has been confided to the minds of the Missionaries, and they have been requested to look around them, and see whether they could recommend any who would meet the design of the Institution; and it is upon such recommendation they have been received.

The subjects to which the students have attended, are principally, systematic theology, careful analysis of Scripture, in which they have gone through Ephesians and Philippians, and have commenced the Acts; plans and skeletons of sermons, and essays on subjects arising generally out of the lectures, or the portion of Scripture under consideration, and written in reply to distinct questions given out for the purpose. These papers have frequently indicated a very pleasing acquaintance with divine truth, and give considerable promise of future efficiency.

Our engagements, which are conducted in Tamil, open and close with prayer, and it is my constant desire to render them seasons of practical and devotional advantage, as well as of intellectual profit; and the careful searching of Scripture forms a leading feature in all our inquiries.

The theological course of instruction is intended to include lectures on the general scope, chronology, &c., of the various books of sacred Scripture, on the national peculiarities, civil institutions, and religious observances of God's ancient people, and on the proofs of the divine authority of the New Testament, as well as other kindred subjects.

It is part of the plan, that every student shall attend to the grammatical study of his own language, or the language in which he is designed to labour. They are likewise at present paying attention to the English language, and it is hoped will gain a sufficient acquaintance with it to give them access to the stores of valuable information, on all subjects accessible in that language. Provision is also made for their attending to Sanscrit. Mr. Regel has very

kindly given them a lecture on geography once a week for some time past; the value of which it is believed they appreciate.

The plan of instruction, originally proposed, embraces other studies of a useful and important nature, and we hope that they will gradually, and successively, be introduced, as the advancement of the students and other circumstances render it practicable.

Several contributions have been received from England, for the support of a student, which we reckon may be met for about 10% or 12% a year. Thus far, the building occupied by Mr. W. Campbell for his Canarese school, has been made use of for the seminary; but, as the accommodation afforded is inadequate, and there appears a reasonable prospect that the plan will succeed, we are desirous of erecting such buildings as will afford the general accommodation needed, and a small separate study for each student. It is estimated that the cost will be about 2,600 rupees, and we shall be thankful for any contribution with which our friends will favour us for this special purpose.

In conclusion, the individual, on whom the responsibility of the Institution at present devolves, most earnestly solicits the prayers of the Church of God—for the native churches, that many may be raised up from among them “vessels of honour fitted to the Master's use,”—for himself, that he may have all the grace and wisdom needed in one who is called “to commit to faithful men, that they may teach others also,” the glorious Gospel of the blessed God—and for those who are confided to his care, that they may become “workmen that need not to be ashamed, rightly dividing the word of truth.”

[The Directors avail themselves of this opportunity to state, that they will be happy to receive special contributions, either for the support of students in the Seminary, or towards defraying the expenses connected with the erection and fitting up of the buildings required for the purposes of the Institution.]

AUTOBIOGRAPHY OF THOMAS WALKER'S STUDENT.

THE appended interesting narrative, furnished by a native youth preparing for the Christian ministry in the Seminary at Bangalore, has been transmitted by the Rev. E. Crisp, the tutor of that Institution. The means of his support have been contributed by friends in Brighton, in token of respect to the memory of the late excellent Treasurer of the Brighton Auxiliary, Thomas Walker, Esq.

I was born of heathen father and mother, at Coimbatore, in the month of December, 1819. Till the eleventh year of my age I grew up in heathenism, and was not only

accustomed by my parents to the worship of false gods, but by the endeavours of my father, I was, moreover, instructed in his school at that place for a length of time in

Tamil, and committed some things to memory from worldly books.

While it was thus, God of his exceeding grace vouchsafed that we who were lying in great darkness, and in the valley of the shadow of death, and were in some degree despised in the estimation of the world, should partake in the benefits of that precious salvation which he has ordained through his Son, and effected our introduction into Christianity by the following means.—After the Rev. Mr. Addis came to Coimbatore, he was inquiring for some days for a well-qualified Tamil schoolmaster to teach in the Mission-compound. But as Christianity was then newly introduced into that place, the fears of the people, founded on their ignorance of it, presented hindrances to the collecting of children, and engaging teachers to instruct them. Yet by means of the Rev. Mr. Addis's Moonshee, who was a friend of my father, the latter obtained the situation of schoolmaster in July, 1830. I was also taught there with other children, and as we had never before read Christian books, we were now astonished, and read them night and day very carefully.

At that time divine worship was held on the Sabbath and other week-days in Mr. Addis's house, the chapel not being yet built. As we frequently saw divine service, and had our wonder excited by it, we became accustomed to attend on it. Our regular attendance was gratifying to Mr. Addis, who observed it, and used his best endeavours that his discourses should be impressed upon us. The Holy Spirit having rendered these discourses powerfully effective on our hearts, my father saw the fearfulness of continuing in a false religion, and, rejecting it from day to day, finally embraced Christianity.

After this he not only entreated Mr. Addis to baptize him, but laboured, that all our family, and especially myself, should be converted. Accordingly, I and a few of our relatives praised Christianity, and were very zealous for it, but not according to knowledge. Mr. A., seeing these things, rejoiced greatly, and in order that my father might be engaged in the sacred work, he instructed him in divine things; and having after a few months, about the beginning of 1832, baptized him, changing, at his request, his heathen name Nimjunda Lingum,* into Vēdanāyagan,† he appointed him to labour in the sacred work, and further bestowed great pains that I should increase in Christian and useful knowledge.

While it was thus, Mr. Addis having in his sermons showed the impropriety of per-

sons, professing faith in Christ, not receiving baptism, the seal of such profession, it excited my mind very much, and I, therefore, in company with several of our relatives who were waiting to be baptised, went to Mr. A. and requested baptism. After some days' examination and instruction, Mr. Addis baptised me on the 4th of November, 1832, and at my request changed my name Parama Sundiran,‡ into Unmey Udeyān.§ Mr. A., rejoicing at the diligence I evinced for some time after my baptism, was desirous I should by all means improve in Christian knowledge, as well as in English and other useful studies; but, as from various causes, he was prevented from following out this design through other schoolmasters, he determined to receive me under his own superintendence, that I should do whatever he might direct, but especially learn; and he also provided me with food and clothing.

But when that affectionate minister observed that my diligence in spiritual things was abating day by day, and that all his endeavours to prevent the declension did not succeed, and having occasion to proceed to Madras on some business, he sent me away from under his care in 1838, and shortly after commenced his journey. Soon after it pleased God to visit me with a dangerous illness, that made me apprehensive of life, and was calculated to bring me to a right mind. And when the awfulness of sin began in some measure to appear, I read in the 1st, 2nd, and 3rd chapters of the Revelation, the solemn warnings which the Lord Jesus gave to some of the seven churches of Asia, and was greatly alarmed, and began to loathe myself on account of my sins, and had no comfort. In this state of mind I remembered that the merciful God abounded in grace to forgive, and that He who has commanded us to forgive not only till seven times, but seventy times seven, would pardon sins infinitely more than that amount, and that the merits of Christ were sufficient for that purpose; and while I prayed earnestly and besought the pardon of my sins, I received a little consolation. This, with the advice that my father gave me, tended to establish me, and I determined thenceforth to surrender myself wholly to Christ.

A short time after, Mr. Addis returned from Madras, and rejoiced to hear that I began again to manifest a serious concern, and, after giving me some further instruction in divine things, appointed me to go about with the catechists as an assistant. Thenceforth by the grace of God, I was from time to time stirred up to walk diligently.

* Polson-eating Lingum—a name of Shiven.

† The excellence of the Veda, or religious excellence.

‡ One of heavenly beauty.

§ One possessed of truth (or sincerity.)

I was next convinced that I was doing wrong in not uniting myself to the church of God, as showing that I had received the Lord Christ; remembering the cruel death he endured for my sins, and having partaken of other spiritual benefits. Being steadfastly purposed to join the communion of the Church, I prayed earnestly to be prepared for it by the Holy Spirit, and afterwards stated my mind to Mr. A., who received me into church-fellowship, in April, 1840, and I still continue to trust in Christ the Redeemer, as my refuge.

I moreover praise the God of mercy, who has not only hitherto preserved, but also called me, an unworthy being, to a sacred work, for his glory and the gathering of many souls into His presence; and I cease not to pray that He would qualify me by

His Spirit for this work. It is my earnest desire to engage in it, with the help of the Lord, and I am assured that, to prepare for it, I must diligently read and meditate on the Word of God,—pray,—hear excellent expositions of Scripture,—and in all respects do that which is becoming in the sight of all men, that I may exhibit a good example to all, and thus be continually stirred up myself; for this engagement I know will promote the best interests of my own soul. May the Lord sanctify and bless the desire! I offer my grateful thanks to those people of God, who, in dependence on his grace, labour to instruct and prepare me and others for this work, and in order thereto, benevolently afford the temporal support we need.

UNMEY UDEYAN.

AUTOBIOGRAPHY OF ENOCH, ALEX. REDFORD'S STUDENT IN THE BANGALORE SEMINARY.

(Communicated by the Rev. E. Crisp.)

I was born in the Salem district, and, until the twentieth year of my age, I not only believed and worshipped many gods, but was also wicked in my conduct. At this time my father died; and afterwards, with my two elder brothers and my mother, I obtained my livelihood by making gold lace. Having read various religious books of the Hindoos, I clearly saw that the doctrine of many gods is an error, and that these books are not a history of facts, but only the fables of learned poets. I therefore renounced the worship of idols, and untied and cast away the idol which I wore and worshipped.

I was married in my 23rd year, and though I did not then worship idols, I still rubbed myself with ashes. While I held that the supreme Bramha was one, I learned from philosophy that he exists in five modes, and that if I uttered certain symbolical letters in prayer 108 times a day, that all virtues would be attained, and that Bramha would at last absorb me into himself. I prayed thus every day, seated on a tiger's skin.

It continued thus to the year 1827, when the Rev. H. Crisp came to the garden near the place of my residence, by the grace of our blessed Lord, to preach the Gospel. He opened schools and preached in them and in the streets. At this time, some men came and asked me, saying, "Now, the Christians declare that Christ is God, and that Bramha, Vishnu, and Seva* are no gods. This is a new thing, what do you say respecting it?" I asked them, "Why do the Christians say that Bramha, Vishnu,

and Seva are no gods?" They answered, "They maintain that these were sinful beings, and guilty of many evil deeds." I replied, "This is an error; Bramha, Vishnu, and Seva, are not, as they think, corporeal, nor have they any members: they are the Supreme Being—the Christians, therefore, do not know them."

After having said this, I went to hear the Rev. Mr. Crisp preach. "God alone," he said, "created the world—there is no God beside him; therefore it is right that all mankind should worship him." This was very exciting and consoling to me. Soon afterwards I obtained the Gospel of John. While reading, I found it related that the Lord opened the eyes of one born blind, and this I supposed was a fable like our Puranas,† and read no further.

As I continued reading, I became sensible that I was in error, and by the grace of our Lord, faith was produced in me, and I prayed to him secretly when no one observed me. After this I left off rubbing myself with ashes, discontinued working on the Sabbath, went to the temple of the Lord, and worshipped God publicly. My brothers and others then cast me out, saying, I must not enter their house. I was not grieved at this, but dwelt in the house that fell to my share of property, reading the Gospel and praying. The troubles which my countrymen and relatives caused me cannot be estimated. They endeavoured to separate my wife from me, but by the grace of the Lord she did not yield, and their efforts were vain. She afterwards tried much to make me leave the

* The Hindoo Trinity

† Sacred Books.

religion, refusing even to cook my food. I was not angry, but mildly gave her advice, and not only made known to her the nature of sin, the wrath to come, the merits of the Redeemer, and the worth of salvation, but also entreated the Lord for her.

After I was baptised, my countrymen and relatives, knowing that it was past remedy, persecuted me greatly, and at last even determined to kill me; but, as the Lord did not permit, they could not effect their purpose. After a time, by the exceeding great mercy of the Lord, my wife was converted, and, after six or seven months, received baptism from the Rev. Mr. Walton.

Thus the grace of the Lord is great. For *his* infinite love who redeemed me from the darkness of heathenism—from the sha-

dow of death, and the bondage of the devil—to Him be honour, power, praise, and thanksgiving, now and for evermore! How shall I express all the good which the Lord has done for such a sinner as I am? My soul rejoices in him. I praise him for his grace in appointing and causing me, a sinner so utterly unworthy, to be trained for his work. And now I only commit myself and my poor family to his gracious hand, and pray that he will deal with us according to his will. I am also exceedingly desirous that my relatives and all others may come into this happy state, and glorify one Lord, in order that they may be blessed. May the Lord grant it! Praise to the Father, Son, and Holy Ghost. Amen.

ENOCH.

NATIVE FEMALE BOARDING SCHOOL AT MADRAS.

(From the Rev. W. Porter, under date, Nov. 3, 1841.)

THIS school was originated by the late Mrs. Drew, and has been successively under the superintendence of Mrs. Bower and Mrs. Turnbull. It is now superintended by Mrs. W. Porter. Its object is to remove the children at the earliest possible period from the associations of heathenism, and to keep them as long as practicable under the influence of Christian instruction. This we are generally able to do for a period of four, five, six, or seven years. They are taught to read and write Tamil and English, and the first few rules of arithmetic; also plain needle-work, knitting, knotting, and marking. Habits of cleanliness and industry are encouraged, their memories are stored with Scripture truth, and their minds exercised as to its meaning. Family prayer is conducted every morning in Tamil, and on the Lord's-day they hear in their own tongue the wonderful works of God. On returning from the house of God, they are questioned respecting the sermon, and very satisfactory answers are frequently elicited.

The school-house is within two or three yards of our dwelling-house. It was built by our landlord, a member of the English church, at an expense of 600 rupees (60*l.*), and has been liberally supported by friends in England. From ladies in Rev. T. Binney's church, and in Dr. Raffles' church, valuable contributions have been received. A grant of 250 rupees, from the Society for Promoting Female Education, has been of great service. We have also been pleased to hear that some ladies in Rev. J. Ely's church have determined to support eight children. Some friends at Beaminster have just sent us a valuable box of fancy articles, which when sold will realize nearly 20*l.*

The present number in the school is 40. At first it was limited to orphan children, but in many cases it is now extended to the children of poor parents: this we find an advantage, as filial feelings are cherished, and a parent's heart is perhaps the first spot in which the religious feeling of a child may be expected to operate. We feel bound also, as far as we are able, to extend the benefits of a Christian education to the children of poor parents connected with our native church.

These forty children, it must be expected, will by their example make a favourable impression on the dark world of heathenism around them. They will go forth with enlightened minds, their memories will be stored with divine truth, the power of conscience will be alive, and they will feel a respect for the Bible and divine worship, even if their hearts should not be savingly impressed and changed. But is it unreasonable to suppose that the light they have received will be vitally and permanently beneficial to them; that the recollection of their early instructions may finally lend them to consideration, conviction, repentance? We think not—we know it to be our duty to instruct them. The history of the past year, combined with our own experience, teaches us, that if the seed-corn be cast upon the waters, we shall find it after many days. The command is clear, "Give a portion to seven, and also to eight;" go beyond the number which signifies abundance rather than keep within it; "thou knowest not what evil shall be on the earth." If the clouds be full of rain, they empty themselves upon the earth; and if our hearts are full of love to these dear children, we shall, in imitation of the

clouds, empty ourselves in order to do them good.

Our monthly expenses, which include the instruction, boarding, and clothing of 40 girls, and also the support of a female Tamil girls' day-school of 30 children, are about 120 rupees a month, or 140*l.* a year : for which we are entirely dependent on the

kindness of our friends, as for this object we have nothing from the Parent Society. Our friends have supported us hitherto : we have every reason to hope they will continue to do so ; and we leave the matter to them, and to the blessing of our Father who is in heaven.

ORPHAN AND BOARDING SCHOOL AT COIMBATOOR.

(From Rev. J. M. Lechler, Salem, Dec. 31, 1841.)

MANY of our friends are aware that this school was commenced in October, 1840, with four girls, three of whom were supported by friends in England. This year we have received 19, making our present number, (including 6 who were with us at the close of last year,) 22. Among these, we are happy to observe, a very visible improvement in their general conduct, as well as in their learning. Eight of those, who did not know their letters when they joined us, can now read the Scriptures ; and 9 more are learning to read. The girls are engaged in sewing, knitting, and a few of the eldest in domestic duties. We have among the latter a few promising girls, whom we hope soon to place out as *Ayals* and in other domestic situations. We have exchanged our schoolmaster for a mistress, and find that the children improve much more under her. During the past year they have saved daily a portion of their dinner during the past year, in order to give its value to the Tract Association. As most of them were heathens, it was with difficulty we could even make them sit still at first ; but we are thankful to observe a decided change in this respect ; their behaviour is now not only orderly but attentive, and their answers are sometimes very pleasing. The eldest daughter of the late Mr. Walton assists in this school, and promises to be of essential service, as she understands the language and takes pleasure in Missionary work. The suspicions of the heathen are gradually wearing away, and several have lately asked us to admit their children, agreeing to leave them with us for six years. We have two children yet infants, one of whom was found in the jungle.

In the course of the year we received eleven boys, who, with the three who were with us at the close of 1840, are, we trust, making satisfactory progress ; nine read the Scriptures, and five are in the second-class books. Of these eight are learning carpentry under a Portuguese maistry, and two tailoring. As we hope that some of these will, like Paul, preach the Gospel without being burdensome to any, labouring with their own hands to supply their necessities, particular attention is paid to

their instruction, and we observe with gratitude a gradual improvement. They have, of their own accord, instituted a little meeting for prayer morning and evening, which is conducted by themselves, and held in their workshop. For this branch of the school we are now under the necessity of building a school-house similar to that we built last year for the girls ; and towards which we have only at present 30 rupees (3*l.*), which has been sent us by two kind friends.

Annexed to this building is to be a room for our East-Indian school, which is conducted on somewhat the same plan as the native school, the instruction being given in Tamil and English. In this we have now five children, who are taught by the late Mr. W.'s second daughter. The funds for it are entirely independent of the native school, and we have at present but one subscriber of 12 rupees per month, Mr. Johns. Though we are not without encouragement in this sphere of our labours, so neither are we without trials. Many of the elder children have formed inveterate habits of idleness and apathy, and, as they do not now feel that learning will be of any use to them, they require the most vigilant superintendence, as well as active example, to draw them out. But we must labour in faith, knowing that it is promised we shall reap, if we faint not.

We now call upon you, dear Christian friends, to pray for us and our youthful charge ; to remember these thirty-six immortal souls, who, if they do not receive Christ into their hearts as the only Saviour, must incur the double guilt of rejecting Him. Cease not, then, we beseech you, to supplicate for us strength, wisdom, and grace ; and while you pray, also act. Remember that we are stationed among nearly a million of never-dying souls ; that, unless received early into the mission, we have little hope of their conversion, at least, of their being established in the faith ; and that we have every prospect of numerous applications. Do not oblige us to reject any. Come forward and help us ere it is too late. Soon will our Lord come to claim his own, and our time for working will be

over. O come and help us, that at that great day these dear children may be found to you a crown of rejoicing. A rupee and a half (3s.) will keep a child in this school for a month. Our friends on the spot are

very kind and liberal, but they are few, very few, and the heathen are perishing day by day. Again we repeat, come forward and help us!

SOUTH AFRICA.

MEETING OF THE CHURCH AT KAT RIVER.

TOWARDS the close of last year, the Rev. Dr. Philip commenced a Missionary tour in the interior. In his progress northward, our venerable friend spent his first Sabbath of the present year, at Philipton, Kat River; and in reference to the solemnities of that season, and the state of the Mission generally, he expressed himself, in a communication of which the following is an extract, as much animated and encouraged.

About sunrise, January 2nd, the people assembled for prayer. On the slope on which Philipton stands, I counted thirteen wagons, and the ground was covered with groups, presenting, amidst scenery calculated to raise the soul to heaven, the most picturesque and appropriate appearance imaginable. At the close of the morning service fourteen people were baptised and admitted to the church. After a short interval, the church assembled to celebrate the Lord's Supper. It consists of nearly 700 members, and there were about 500 present. There we beheld, Hottentots, Bechuanas, Fingoes, Caffres, Bushmen, listening to the wonderful works of God, and commemorating the most wonderful of all his works—the love of the Father in giving his Son to die for a perishing world—with affec-

tions and sentiments suited to the occasion. On the following day, January 3rd, was held the Anniversary of the Auxiliary Missionary Society. The attendance was good; a great seriousness rested upon the minds of the people, and all seemed deeply affected on hearing of the distressing state of the Society's finances. One poor Fingoe said, "Money is wanted, and it must be forthcoming, and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the Gospel among you." "The Gospel," said another, "is my wealth, my honour, my health, my life, my all, and we must hold it fast." The income of the Auxiliary Society will be greater this year than any former year; and in the year ensuing, I hope it will be doubled.

PROGRESS AND EFFECTS OF THE GOSPEL AMONGST THE FINGOES.

At this station, there are located several hundred Fingoes—a tribe of savages formerly in a state of slavery to the Caffres, by whom they were called dogs, and treated with contempt and cruelty.

"In 1838, I saw them for the first time," says Dr. Philip, "and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the

Hottentots; but," he adds, "many of them have since been converted, have clothed themselves after the European manner, and are members of the church."

The character of the Fingoes in their heathen state strikingly answers to the inspired portraiture of Paganism, in which it is exhibited as destitute of natural affection. The following are examples—the one supplied by Mr. Read, the other by Dr. Philip—

Among the recent inquirers is an old Fingoe woman, whom I had seen behind the wall of the chapel weeping, but knew not who she was. Singella, the Fingoe native teacher, introduced her to me, and said she had been attending him as an inquirer for several months, and being satisfied as to her hopeful state, he brought her to me. She said that she had come to me with a heavy burden upon her heart; that she had been a great sinner; and that with many

other sins, she had been the cause of the death of her own children, one of whom she burned to death in time of war—the child was sick, and she could not take him with her. She put him into a hut, and on leaving, set fire to it, and thus the child was burnt alive. I asked where she thought of getting relief from her burden. She said, at the feet of Jesus Christ. She had heard that he had died for the worst of sinners, and therefore fled to him for mercy. She

had not, in former days, known what sin was, but now she knew it, and knew the remedy too.

It is no uncommon thing among them, for children to put their aged parents to death, when they are no longer able to provide for themselves. Shortly after Mr. Joseph Read was settled at his present station, some young men took their aged parents to a neighbouring mountain, and left them to perish. Mr. Read, hearing of the circumstance, next day sent them neces-

saries, and in this way they were supported three days.

The old man got strength and crawled back to his hut. In the course of a few days he again disappeared. It was not at first known what had become of him, but afterwards it was ascertained that he was carried back to the place where he had been left to die, and he and his wife were both buried alive by the hands of their own children.

It is delightful, however, to contrast with these awful proofs both of parental and filial cruelty, a striking exemplification recorded by Dr. Philip, of distinguished tenderness and maternal love.

After the defeat of the Tambookies by Copai, a living child was seen beside its dead parent. In the general flight, it was passed unheeded by many who were anxious only to save themselves and what remained of their cattle. One woman, however, looked with sympathy on the child, and, although she had an infant of her own in her arms, she took it upon her back, and, in this state, fled before the enemy for three days, cradling the infant. The child was a Finnée, and not of the same tribe with its preserver, and many of the companions of her flight urged her to throw away the child; but the remonstrances of some and the ridicule of others had no effect upon her mind. This woman is the wife of the chief's brother, Pala, and is now standing

before me. She is a fine woman; and to the questions I put to her, she replies with great modesty, and wonders that I should take notice of a circumstance in which she only followed the impulse of her feelings, and to which she attaches no merit. I confess that this one instance of benevolence in a heathen female affects me more, and makes me more anxious that they should be brought under the saving influences of the Gospel, than all the exhibitions of depravity I have seen in this degraded country. Let my female friends in England reflect upon the state of females in heathen lands, and think how many thousands of such females are in no better state than the slave—a state from which Christianity alone can raise them.

WEST INDIES.

JAMAICA.

THE reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the Society in this island were commenced in the year 1834. Since that period, the number of our agents there has risen from six to nineteen, including six native assistants.

Our Missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is now less than 6,000; and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches; and about three times that number are included in their probationary classes of inquirers. The number of their church-members might have been greatly increased; for the desire of the negroes, who attend Christian worship, to enjoy the external privileges of religion, is strong and universal; but our brethren have been compelled, though reluctantly, to believe, that to a great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and, in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by

their direct personal labours, (in all cases for many months and in some for years,) they have endeavoured to prevent the intrusion of the unworthy and self-confident, while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in bearing testimony to the general purity and zeal of the Mission-churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the Gospel and to their teachers, it may be stated, that, at several of the principal stations, the amount of their free-will offerings during the past year was more than equal to the salary of the Missionary.

BRITISH GUIANA.

EXEMPLARY LIBERALITY OF THE NEGRO CHURCHES.

In Demerara and Berbice, the unwearied and persevering efforts of our Missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend; and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the Word of life; and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The Christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of "field-labourers," wrote thus to the Directors, in January last:—

The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than 800*l.* sterling. I have thus been able to meet the entire expense of the station, including current and extra-expenses, repairs, &c., my own and teacher's salary, and to place between two and three hundred pounds to the building fund.

You will not be surprised, when I say it affords me much joy, that the liberality of

the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances; but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.

The Rev. James Roome, of Berbice, informs the Society, that

The services connected with the opening of the new chapel were held on the 1st and 2nd of January, when the brethren Haywood and Davies preached. As the chapel will cost a considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded 400*l.* sterling. I communicate this little matter respecting

myself, simply and only to show you that I have no wish to spend the Society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly 1,500*l.* sterling; being (exclusive of the thank-offerings of the people) nearly 300*l.* sterling more than that of last year.

The Rev. E. Davies, of New Amsterdam, who is zealously exerting himself for the erection of a new and spacious chapel in that town, reports proceedings in the following terms:—

It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church, of only between 300 and 400 members by

all working, raised towards the cause of God during last year; so that whilst we are not ashamed to beg, we are not too lazy to labour.

From these facts, it is evident, that the churches of Guiana well deserve the assistance they have received from the churches of Britain, and that at no distant period they will not only repay their debt of love, but aid us, by their generous contributions, in our efforts to extend throughout the earth the blessings of salvation.

ADDRESS TO SIR C. T. METCALFE, GOVERNOR OF JAMAICA.

ON the departure of his Excellency from the island, addresses of respect and esteem were presented by the different religious bodies labouring in the Missionary cause, including Episcopalians, Presbyterians, Methodists, Moravians, Native Baptists, and the agents of the London Missionary Society.

The following is the address of our esteemed brethren, with the reply of his Excellency :—

THE ADDRESS.

To his Excellency the Right Hon. Sir Charles Theophilus Metcalfe, Baronet, K.C.B., and Governor of Jamaica.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Missionaries and Catechists of the London Missionary Society in Jamaica, beg to approach your Excellency with a respectful expression of our sincere regret at your Excellency's resignation of the Government of, and early departure from, this colony.

We discharge an agreeable duty in acknowledging the high ability, firmness, and impartial justice, which have been displayed by your Excellency in administering the Government of this important colony. Peculiar difficulties marked the period at which your Excellency took the Government; but they were speedily and easily overcome, and a season of quiet and security has been ever since enjoyed throughout the island, which we earnestly pray may continue.

In particular, we desire to express our thankfulness to your Excellency, for the great liberality which your Excellency has displayed towards all the Missionaries and other religious, and charitable institutions of the island, and especially for the share of it which our own Body has received.

May the Supreme Ruler, who has enabled your Excellency to confer such great benefits on Jamaica, grant to your Excellency a prosperous voyage to our native land, and crown all your future days, wherever they shall be spent, with health, peace, and happiness.

We bid your Excellency—"FAREWELL!"

Signed on behalf of the Body.

ROBT. JONES, Chairman.

JOHN VINE, Secretary.

THE REPLY.

To the Missionaries and Catechists of the London Missionary Society in Jamaica.

I thank you, Gentlemen, most sincerely, for the kindness which has conferred on me the honour of your obliging address, and for the approving sentiments and good wishes which it conveys.

In the trilling contributions which it has been in my power to make to the religious and charitable Institutions of the island, it has always been a source of serious regret to me, that they have been so utterly inadequate to the important purposes which they have been designed to promote; and that the habits of the world consume the greater portion of every man's means in expenditure of far inferior utility, on objects comparatively trivial and contemptible.

I hold it to be the bounden duty of every one, on whom the bounty of the Almighty has generously bestowed abundance, to give freely and cordially, each according to his means, for the benefit of those in less fortunate circumstances, who tread the thorny paths of life, and need assistance. No purpose can be conceived having stronger demands on our best exertions, than that on which the pious ministers of Christianity in this island unceasingly labour;—the intellectual, moral, and religious, instruction of the great mass of its inhabitants, who were formerly in the chains of mental as well as bodily bondage.

For the share, Gentlemen, which the reverend pastors of your Society have taken in this holy work you are entitled to the gratitude of mankind. I humbly hope, that the God of all will bless your endeavours, and produce suitable fruits in the practice by your congregations of that virtuous conduct, which is the only road to true happiness, either in this world or that to come.

DEATH OF MR. PAINE AT BELLARY.

ANOTHER valued member of our Mission in the South of India has, in the mysterious

providence of the Most High, been removed to the better world. By letters from the

Rev. William Thompson, we learn with very deep regret that Mr. B. H. Paine, who had conducted the press at Bellary for several years with great diligence and efficiency, is now no more; having in March last been suddenly seized with a violent attack of cholera which terminated in death on the 6th of that month. Only a short period has elapsed since our departed friend visited England with the intention of qualifying himself for still more effective and enlarged exertions in the work of God among the heathen. During his stay in this country, he secured by his Christian amiability and worth, the esteem and affection of all with whom he had any intercourse, and he returned to India with the cheering prospects of a long career of usefulness in connection with the Bellary Mission. But he whose judgments are unsearchable has, in his wisdom and his love, ordained otherwise. Mr. Paine reached Bellary early in December last, but scarcely had he time to make arrangements for resuming his important duties, when he was called to put off mortality. From the consolatory statements respecting his last moments, transmitted by our brother Mr. Thompson, the following will be read with mournful pleasure:—

"He asked me, 'What the medical men thought of him?' I said, 'They think it is a bad case.' He did not appear to be sur-

prised, but remarked, 'I thought so.' I said, 'It is well for you, my dear brother, you have not a Saviour yet to seek;' he replied, 'Yes!—read to me the hymn,

'How firm a foundation, ye saints of the Lord.'

'I used to read it to my sister when she was ill.' I read the hymn to him, and spoke of its appropriateness—he assented as one who felt the truth and beauty of the sentiments, and he repeated the last line after me with solemn emphasis,

'I'll never, no, never—no, never—forsake.'

"After a short interval of rest, I proposed to read and pray with him. He gladly accepted my offer; but I read only a few verses, when I was obliged to desist. In a few moments he said, 'I can attend now,' and I read a few verses more; then, unwilling to disturb him further, I and his sorrowing partner knelt at his couch and offered a short prayer. Thus closed the last of our spiritual exercises together on earth: he was very soon after incapable of participating in our conversation and prayers—the hand of death was upon him. We were not strangers to his faith and piety; years of intimate friendship had revealed his character to us, and we needed not the testimony of his death-bed to assure us of his abundant entrance into glory."

ORDINATION OF MR. WHITEHOUSE.

ON Wednesday evening, June 8, Mr. John Owen Whitehouse, appointed by the Directors to labour at Nagercoil, South Travancore, East Indies, was ordained at the Weigh-house Chapel. The introductory discourse was delivered by the Rev. William

Campbell; the Rev. Thomas Binney presented the ordination prayer; and the charge was given by the Rev. John Harris, D.D. The other parts of the service were sustained by the Revs. J. J. Freeman, F. Mannering, J. Smith, and J. Wardlaw.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Rev. G. Charter, Dec. 11. Rev. J. M. Orsmond, Jan. 16, Aug. 13, Sept. 6, Oct. 12. Rev. C. Wilson, Nov. 30, Dec. 8. Huahine, Rev. C. Barff, Oct. 16, and 18. Raiatea, Rev. J. Platt, July 3, 8, and 23, Aug. 14. Mr. J. C. Williams, Sept. 3. Eimeo, Rev. J. Blosson, July 4. Rarotonga, Rev. C. Pitman, June 8, Aug. 26, October 1. Navigators Islands, Rev. C. Hardie, Sept. 2. Rev. G. Pratt, Sept. 6. Rev. A. W. Murray, Sept. 15. Rev. W. Day, March 9. Rev. W. Mills, Sept. 1. Rev. W. Harbutt, April 21. Rev. T. Heath, April 30, Sept. 10. Marquesas, Rev. Messrs. Thompson and Stallworthy, Oct. 14. Sydney, Rev. Dr. Ross, Aug. 19, Sept. 23, Nov. 2, 20, and 22. Rev. T. S. McKean, Oct. 27. Rev. J. T. Jesson, Nov. 10.

ULTRA GANGES, 1841-42. Macao, Rev. W. C. Milne, Dec. 9. Dr. Lockhart, Jan. 13. Dr. Hobson, Jan. 17, Feb. 7. Messrs. Lockhart, Milne, and Hobson, Sept. 13. Malacca, Rev. Dr. Legge, Oct. 28, Dec. 1, Dec. 15. Pinang, Rev. T. Beighton, Aug. 16, Nov. 5. Rev. Messrs. Beighton and Stronach, Sept. 25. Rev. A. Stronach, Jan. 3. Rev. W. H. Medhurst, Oct. 7.

EAST INDIES, 1841-42.—Calcutta, Rev. T. Mohz, Dec. 7, and 11, Jan. 7, 17, and 18, Feb. 13,

and 15, March 18. Rev. S. Dyer, Jan. 12. Rev. G. Gogery, Dec. 13. Rev. J. Campbell, Mar. 13. Chinsurah, Rev. G. Mundy, Jan. 28. Mirzapore, Rev. R. C. Mather, Jan. 16. Benares, Rev. J. A. Shurman, Feb. 14. Rev. J. Kennedy, March 17, and 17. Surat, Rev. W. Flower, Jan. 24, Feb. —. Rev. W. Clarkson, March 26. Madras, Rev. F. Letch, Jan. 20. Vizagapatam, Rev. E. Porter, Jan. 20. Belgaum, Rev. W. Beynon, Jan. 26, Mar. 21. Rev. J. Taylor, March 21. Bellary, Rev. A. Thompson, Jan. 22, Feb. 24, March 24. Bangalore, Rev. J. Sewell, Jan. 22, 24, Feb. 21, March 22, and 24. Rev. E. Crisp, Dec. 27, Jan. 19, March 2. Rev. B. Rice, Feb. 21, March 24. Mysore, Rev. C. Campbell, Jan. 19, March 18. Salem, Rev. J. M. Lechler, Feb. 17. Combaconum, Rev. J. E. Nimmo, Feb. 15. Coimbatore, Rev. E. Lewis, Jan. 17. Rev. Messrs. Addis and Lewis, Dec. 31, Mar. 10. Rev. W. B. Addis, Feb. 9, March 14. Nagercoil, Rev. Messrs. Russell, Pattison, Mault, Thompson, and Cox, March 17. Neyoor, Rev. C. Mead, Jan. 18. Rev. J. Abbs, Jan. 14. Trevandrum, Rev. J. Cox, Feb. 19, March 12.

MEDITERRANEAN, 1841-42.—Corfu, Rev. J. Lowndes, Feb. 22, March 7, and 15.

SOUTH AFRICA, 1841-42.—Cape Town, Mrs.

£ s. d.			£ s. d.			£ s. d.		
Penshywgaled, Wlg Pis- gah, and Maenysgroes	21	1 0	Swansea, Morganwg...	1	1 0	care of Rev. J. Kennedy, to be called Kennedy		
Hawen, Pontgarreg, & Glaudwr	18	14 2	Sketty	0	11 3	New Lanark	2	10
Tynysgwddwn, Graig- wen, Rhydygaf, and Troedyswyn	8	5 1	Bridgend, Brynmenyn, Bethel, and Coity	4	14 0	Mearns' Morning Fem. Class		0 15
Neusddiwyd, Pont- prendu, Penybanc, and Dihewid	9	10 0	Merthyr, Bethesda	6	3 0	Tongate Congregational Sabbath-school		1 10
Horeb, Bwlchygroes, & Carmel	14	8 6	Adulain	2	11 0	West George-street Chap- el, Society for reli- gious purposes	46	13
Trewen, Bryngwyn, & Brynmair	11	6 11	English Chapel	2	2 0	Blantyre Works-Assoc...	1	0
Saron and Ebenezer	6	16 3	Cardiff, Ebenezer	16	3 6	Mr. R. White, Carmun- nock		0 12
Brynteg	1	18 10	Three Crosses and Brynteg		5 0	Mr. J. Stuart, Garnet-hill		1 0
Less exps. 2l. 5s. 7d...	170	14 9	Cydach	1	7	Mr. A. Fleming, Carmun- nock	1	0 0
			Silo	15	2	Salteats Relief Church...	2	10 0
			Cwmilynfell	5	2			
			Less exps. 1l. 9s. 2d...	121				
			Rhayader, Indep. Chapel					
			Glamorgan, two Friends	10	10			
			SCOTLAND.					
			A Constant Reader of the Evangelical Magazine, in the North of Scot- land	1				
			Aberdeen Female Aux. Soc., in addition to 16l. 4s. 11d. acknow- ledged in December	17	1 11			
			Aberdeen Juv. Society	15	12 11			
			Trinity Hall Sabbath- school	0	15 2			
			Old Aberdeen ditto	1	9 8			
			Bridge of Don, ha- then's Friend	1	1 4			
			Interest	0	6 6			
			Less exps. 1l. 7s. 6d...	18	1 1			
			Blackfriar's Street San- bath school, per Mr. G. King	1	0			
			Thomas D. and M. Soc.	2	10			
			Sanctuary Prayer-meeting	0	13			
			Kinnethmont Juv. Soc.	1	0			
			A Member of the New Deer Temperance Soc.	1	1			
			Cantore Parochial Assoc.	1	10			
			loch Juvenile Society	3	0			
			9l. 11s. 6d.					
			stuartfield Congregational Church					
			Tarves and Craigdam	6	0			
			For N. Tea. J. Craigdam	6				
			Fraserburgh, a thank- offering from two friends	25				
			6 Millsat	26				
			Spittal, near Berwick, J. Burn and friends	2				
			Dundee, Ward Chapel	10	0			
			Juvenile Miss. Society	4	0			
			Elgin Missionary Soc.	19	6			
			Inverkeithing— Mr. R. Moffat	1	0			
			For Native Teacher	19	10			
			11l. 10s.					
			Perres, Congreg. Society.					
			Falkland, ditto					
			Kirkaldy, Sabbath-school, per Mr. J. Crawford	1	6 0			
			Glasgow Aux Society— Subscriptions	42				
			Collected by Mrs. J. S. Blyth	8	0 0			
			West Campbell-street, Reformed Presby- terian Congregation	5	0 0			
			Collected by the young people of New Lanark, for an orphan under the					

ERRATA in the May Magazine, under the head of Leeds:—for *M. Clapham*, read *Mary Clough*; and for *Martha Arthington*, read *Maria Arthington*.



.. * *Phil Roffles*

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR AUGUST, 1842.

A BRIEF RECORD

THE LATE JANE MERCY MILLER,

DAUGHTER OF THE REV. FREDERICK MILLER, OF CHISWICK, MIDDLESEX.

In a Letter to a Friend.

MY DEAR FRIEND,

As you have kindly undertaken to improve the death of my dear daughter, I feel it to be a duty to put into your hands a brief outline of her history and experience, and I have *three* objects in view.

1st. To promote the glory of God, who called her by his grace, and dealt so mercifully with her.

2nd. To encourage parents to bring up their children in the fear of the Lord, as the only probable means of seeing them finish their course with joy.

3rd. To invite young persons to seek God in early life, and to repose on the merits of the Saviour for salvation, as they value their souls, and wish to die in peace.

My dear departed child was born on the 5th of August, 1819, and in addition to the christian name of Jane, she was called Mercy, from some peculiar circumstances connected with her birth,—for not many months before that event took place, I was afflicted with

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the typhus fever, which caused her dear mother so much anguish, that it was considered a mercy to see this child spared to us, and we both thought that the name would be a memorial of the Lord's mercy to us; and, indeed, she was the object of the Lord's mercy from the day of her birth to her death. She passed through the days of childhood without any thing of a peculiar character taking place till she was thirteen and a half years of age, when I received a letter from her,—for, though living under my roof, she never had courage to speak to me upon spiritual matters: this arose, I trust, not from any repulsive manner shown towards her, but from natural timidity, which continued nearly to the close of her days.

The following is a copy of the first letter which she wrote to me, dated February 8, 1833:—

"It has been my wish, for some time past, to write to you, but I have not had courage. I begin by telling you, that I was very glad I heard your sermon upon Absalom. I hope I

do not resemble him. I have pious parents. I know I have your prayers, your counsel, and your example, and I do share in your blessing; but I feel myself such a poor, weak, sinful, and guilty worm, that I fancy Christ will not notice me; but he has said, 'Suffer little children to come unto me, and forbid them not.' I think I may say, your preaching has been a blessing to me, and I trust your prayers have been heard. I long to love my Saviour more—I want to serve him better. I was very much affected with your sermon last Sabbath evening. I must give my account. Oh, what a solemn thought! I shall feel much obliged if you will write me a few lines, giving me a little advice; perhaps you will tell me what part of the Scriptures would be best for me to read. Remember me in your prayers."

On the 27th of June, 1833, I received another letter from her, of which the following is a part:—

"Dear papa, you seem anxious about my eternal welfare. I often feel anxious to know whether I am in the right way. I do pray that I may love my Bible more and more. I think I gain profit from your preaching. I hope you will still continue to pray for me."

On the 3rd of February, 1834, she addressed another letter to me, in which she thus writes,—

"For some months past I have felt a great desire to become a member of your little church, and I should like to have a little conversation with you upon the subject. I have an impression on my mind that I am not fit to come; but if I am not fit to come, am I fit to die? But, as the hymn says,—

'If you tarry till you're better,
You will never come at all.'

My cousin and I have written and talked much together on the subject. Miss S. has likewise given me some good advice on the subject, and earnestly entreated me to become decided. It has been a subject of much prayer and meditation with me, and I hope I shall be led in the right way."

Nothing particular occurred for about twelve months from this time, only she sat very constantly under my preaching, for I was anxious that her experience should be a little more matured before she joined the church under my pastoral care.

In March, 1835, she went to a boarding-school, at Richmond, under the care of two pious ladies, for the

purpose of advancing her education. On the 6th of May, 1835, I received a long letter from her, in which she speaks of the formation of a Bible class, by the Rev. Mr. Martin, and then adds,—

"It is my wish to become a member of some Christian church. My reasons are these:— 1st. I think it is a duty; 2nd. It is a privilege. Trusting that I feel a golly sorrow for sin, I am trusting in Christ alone for redemption; I feel it my duty to come, if he will receive such an one—and I am encouraged to come, when I read in the word of life, 'Whosoever will, let him come,' &c. I have been much cast down at times, so many doubts and fears have arisen respecting my salvation, being anxious to know whether I am a real child of God, as this is all my desire. Your address to the lookers-on, (when you administered the Lord's supper at Richmond,) led me to determine to come forward. I felt as though I could no longer stop away. My plan is, if it meets your approbation, to wait till the holidays, and then to join your church, as it has been through your instrumentality that I have been led to Christ. It was at the age of ten that I first thought myself to be a sinner. I was led to pray, and for weeks after did I earnestly pray to have my sins forgiven; and, I trust, those prayers were answered, but, alas for me, I placed confidence in myself, and I have learned by painful experience, that I am weak, and can do nothing of myself."

Other letters were received from her, in which she states her feeling the need of a Saviour, and that he has promised to cast out none who come; she then inquires, would it not be sinning to refuse to come? She also mourns over the backsliding state of her heart, arising from neglecting secret devotion, which caused much gloom and distress, till she again found peace in seeking God. She concludes this letter with these words,

"I need so much instruction at this time—so much prayer and guidance. O, will you continue to pray for me, that the Holy Spirit may guide me and lead me in the right way!"

As the officers of the church were satisfied with the state of her mind, she was received into the church under my pastoral care, at Putney, in the summer of 1835, before she had completed her sixteenth year. About that

time her health began to decline, and to show painful symptoms of internal disease, from which she never recovered. She became an active Sunday-school teacher, a visitor of the cottagers with tracts, and in every way that she could be useful, she took pleasure in being employed for the cause of God, and the good of mankind. When I removed to Clapham, and afterwards to Chiswick, the Sabbath-school, the lending of tracts, and the visitation of the destitute, were her delight, when health would allow her to do so, but her health was so often shaken, that at last she was compelled to relinquish all out-of-door efforts to do good. She then took delight in writing to a circle of young Christian friends, with whom she had formed an acquaintance, and from the replies to her letters, which have sometimes been seen by me, it is evident that her correspondence was of a very pious character, and especially towards the close of her life.

But it is time to look towards the end of her history. After many attacks of serious illness, her constitution became so impaired as to make it doubtful if she would be spared any length of time, yet again and again she was restored to a measure of health, though always feeling much weakness. On the 7th of November last, she attended the chapel for the last time; and, with the members of the church, celebrated her Saviour's dying love; she then took leave of the public worship of God, and on the 10th she retired to her sick chamber, where, for almost four months, she bore the painful affliction of her heavenly Father without a murmur, and then went home to her eternal rest. After she had been in her chamber about a month, and still preserved the same silence as she did when younger, I felt it a duty, for my own comfort, and her profit, to write her a few lines upon the state of her mind, and received from her a note, of which the following is a copy :—

“12th December, 1841.

“I feel much obliged to you for the anxiety you feel about my spiritual welfare, and if I can in any measure relieve that anxiety I will most willingly do so. I am quite aware that my health is in a very precarious state, it is now several months since I have had any hopes of recovery; this seems kindly ordered, as it aroused me, and made me think more of the value of my soul. I do indeed feel, that the Lord has dealt very kindly with me, in so often laying me aside for a little while to reflect; for, though ‘no hastening for the present seemeth to be joyous, but grievous, nevertheless afterward,’ &c. I cannot express to you how much I have enjoyed my Sabbaths since we have been at Chiswick, truly it was the happiest day of the week to me. I could say with the poet,—

‘My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss;’

now I am deprived of these privileges, but I trust I am ‘a prisoner of hope.’

“I feel myself a sinner, lost, ruined, helpless, and undone without Christ, but having fled to him for refuge, I trust I have obtained pardon, and been accepted through the beloved. I have been at present very free from doubts and fears, but I know not what I may have to pass through. With regard to my not asking you to pray with me, I must say, my only motive was entirely out of regard to your feelings. I thought it would be too painful to you. I fear it will always be a difficult task to me to talk about the state of my mind; it always has been a difficulty which I could not get over. And now, my dear father, accept the warmest thanks of,

“Your affectionate daughter,
“JANE.”

During the few weeks that elapsed after she was confined to her room, and before she took to her bed, she spent her time in reading her Bible, the Commentary on the Bible, published by the Religious Tract Society; and the notes of my sermons, which she used to obtain from me, on my return from the house of God. On Christmas-day she was confined to her bed, from which she no more arose; now she could read but little, though she daily listened to some kind instruction from good books, and especially was she pleased with the “Daily Texts,” published by the Tract Society, of which she had most carefully preserved a copy given to her by a

Christian friend in 1832 ; and when the servants took her refreshments to her, she almost always requested them either to read to her, or to themselves, some pious passages while they remained in the room. It would be in vain to attempt to recite all that she said while confined to her chamber, but a few circumstances may be stated to show the frame of her mind, and her preparation for glory.

She received from Mr. L. the most constant and anxious attention, as her medical friend, yet it was considered desirable that further advice should be obtained, when my much-respected friend, Dr. C., of London, saw her, who talked with her, not only of her disease, which he perceived was incurable, but of the "good hope through grace," and the better world, where "the inhabitants shall no more say, I am sick ;" and, though his visit only confirmed our fears, it threw a measure of delight into her mind ; and she said to me, "How I love that dear man, because he spoke so piously and kindly to me." She now saw more clearly how hopeless was her case, and her mind was weaned from all temporal things, while she took pleasure in the company of pious relations and friends, and in hearing of spiritual things. On one occasion, I said to her, "I hope you feel as satisfied about your state as you did some weeks ago?" She replied, "Why should I not, I am still looking to the Cross." I observed, that she must not be surprised at my anxiety, when she replied, "We cannot be too anxious." She then spoke of the clog that her body was to her soul, and that she wished to be released, though all the days of her appointed time she would wait till her change should come. On another occasion, she expressed some anxiety about her safety, which led to conversation, when she said, "It is right to make diligent inquiry;" and when I referred her to several precious portions of God's word, she answered, "It is so plain, that the wayfaring man

need not mistake." I then read to her that sweet hymn,—

"Jesus, at thy command
I launch into the deep,
And leave my native land,
Where sin lulls all asleep;
For thee I fain would all resign,
And sail to heaven with thee and thine."

And she lifted up her eyes with an expression that manifested great earnestness and pleasure.

On another occasion, after praying with her at her request, she spoke of that verse in Newton's hymns,—

"Not one concern of ours is small
If we belong to him;
To teach us this the Lord of all
Once made the iron swim."

I once said to her, "Are you happy?" "Yes." "Are you ready to go?" "Yes." "Are you willing to go?" "Yes." This was concise and expressive.

But it would be tedious to enter into all the details of her closing days, yet there is one more brief conversation that I must relate, as having furnished me with much comfort, and showing very plainly the state of her mind, and it took place only a few days before her departure. I heard her speak in a low tone, and inquired what she said, when she replied,—

"O happy day that fixed my choice!"

"Yes, it was a happy day, and I am very happy. I have not one doubt; Satan has twice tempted me upon the subject of having no doubts, but I have examined, and think I am right." I said, "The Saviour's words are, 'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast him out.'" She replied, "I trust I have come, and he will not cast me out—it seems so plain. I have been dealt with very kindly, better than I deserve."

On Friday, the 4th of March, she became much worse, and passed through deep and bitter sufferings. She said but little ; but her eyes were often

lifted up, and secret devotion was carried on with her God: at times she was heard to say,—

“Happy entrance will be given.”

At night her sufferings increased to that degree, that she used the word “agony;” but in the midst thereof, she said she was happy, but could not talk, and after these great pains had been endured some length of time, having uttered the expressions, “Lord, receive me—Jesus, receive me,” she fell asleep, leaving a pleasing hope to survivors, that Jesus has received her, and that happy entrance has been given into the kingdom of heaven. Oh, the folly of leaving the concerns of eternity to a dying-bed, when the poor body claims so much care! she blessed God that it was not her case, but that she had been brought up seriously from her youth.

Her gratitude to those around her was great, especially to her dear mother-in-law, who watched over her with the tenderest affection, all through her protracted illness.

After her decease, a box was opened, and, to the surprise of those around her, she had wrapped up her books and trinkets in separate parcels, and upon each had written the name of the friend to whom the same was to be given, which showed amazing composure, self-possession, and separation from this world, while looking for a better. From one of her dear young friends, a letter has been received, in which she writes:—

“I hold it as one of my greatest treasures, the few letters I was favoured to receive from her, for often has she in them directed me to the only true source of consolation, and expressed her own submission to the will of her heavenly Father.”

Thus, my dear friend, have I given you an outline of my dear Jane's life and death, and if a father's affection

to his much-beloved child should have led him to speak too strongly, it might be forgiven; yet an appeal to all that know of the unaffected and intelligent piety of the departed saint, would only prove the correctness of all that has been said. Let any one remember her delight in secret devotion; the love she bore to the house of God; the delight she took in the Sabbath; the pleasure with which she visited the Sunday-school and the sick chamber: let any one call to mind the joy that appeared to thrill through her soul when she heard of the prosperity of Zion: the spread of the gospel; the conversion of sinners, and the pleasure that she took in the company of Christ's ministers, and Christians in general, while she listened to their pious conversation, and then say, had not her father good ground for all that he has written. Then follow her to her sick and dying chamber, and hear her tell of her simple, child-like reliance upon Christ for salvation, which she often expressed in those exquisite lines,—

“Nothing in my hand I bring,
Simply to the cross I cling.”

Then hear her say, as it respected her deeply sunk and dependent condition, “This is very humbling, but it is all right; there is a need-be for it—I require it all.” Then hear her last cry, “Jesus, receive me;” and surely, the whole justifies all that has been said of her, while it calls for adoring gratitude to Father, Son, and Holy Spirit, for all the mercies shown to her in bringing her to the cross, and then leading her to “the rest that remaineth for the people of God.”

I am,

My dear brother and friend,

Yours most truly,

E. MILLER.

BRIEF HISTORY OF THE DEMERARA MISSION.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I avail myself of the opportunity afforded me, by Mr. Watt's return to England, to address you. And I hope a brief and rapid sketch of the rise and progress of the mission in this colony; and a few details illustrative of the present state of religion among us, will not prove unacceptable to you; and if you should think any thing I write, fitted to interest the readers of the *Evangelical Magazine*, or to promote the cause of Christ, you are at liberty to make what use of the whole, or a part, you may think fit.

You may be aware, that Demerara, Essequibo, and Berbice, were originally three distinct Dutch colonies. In the year 1796, they were taken by the British. They were restored to the Dutch in 1802, but were recaptured in 1803, and have belonged to the British Crown ever since.

Up to 1808, there was scarce any form of Christian worship in any of these colonies, either among whites or blacks. There was, it is true, a Dutch church on an island in the river Essequibo, where, report says, there was a clergyman, sometimes, who sometimes performed Divine service. After the colonies fell into the hands of the British, there was a chaplain attached to the garrison in George Town, who sometimes read the prayers of the Church of England, in a small room, which might have accommodated thirty or forty persons. A pious and highly respectable lady, who was generally a worshipper on these occasions, told me, that there were rarely more than ten or twelve persons, chiefly European females, present at these services. Once, she was one of five present. The clergyman was in a thorough passion, and told them they must come, in future, in numbers, or not at all, as he would no more read prayers to such a handful. This, too, let it be observed, was the only service, in a

British colony, containing, as it then did, one hundred and fifty thousand negro slaves, and several thousands of whites. In 1808, however, a better day dawned on this land of the shadow of death. In that year, the London Missionary Society sent out its first missionary, the Rev. J. Wray; a man who was honoured of God to labour in the service of his Master for thirty years, who was honoured and esteemed while he lived, and whose memory is still held in remembrance by a grateful people.

Soon after the commencement of Mr. Wray's labours, an English church was built in George Town; and sometime later, a Scotch church. Still, however, nothing was done for the poor slaves, by any of these churches, up to the year 1823. The only means they had, were obtained from the operations of the London Missionary Society; and its stations were so few and far between, that the great mass of the people were in total darkness, living in a state of pure heathenism.

Under the British Government, the slaves had a Sabbath. It was, however, regarded in no other light than merely as a holiday. And as works of necessity and mercy are allowed, even on the Sabbath, by all law, human and divine, the planters generally found some pretext or other, for employing a large proportion of them even on that sacred day. The slave having no protector, and no redress, was under the necessity of complying with every demand, however unreasonable or oppressive.

Public works, such as the making of roads and digging of canals, were generally done on Sabbath, the slaves having been induced to work for some trifling reward. When not so employed, the Sabbath was spent in dancing and sports, or else in working on their own provision grounds. Dur-

ing the gloomy period of slavery, there was only the oppressor and the oppressed. There was no middle class in this colony; none who could, none who sought, to interpose in behalf of the helpless. Both classes were equally depraved, though not perhaps equally criminal.

The year 1823, was, on many accounts, a memorable year in the annals of British Guiana. It was in the August of that year, that the so-called insurrection of the slaves, on the East Coast, broke out; an event which exerted a mighty influence on the destinies of this colony and of the West Indies generally.

I have no intention of writing the history of the so-called insurrection of 1823. That calamitous event, however, had so much to do with our mission here, that it is impossible to pass it over in silence, without mutilating the sketch I intend to write.

It is necessary to look first, at the causes, and then at the result of the insurrection. In glancing at the causes, we must consider both the alleged, and what appears to me to have been, the real cause. The colonists accused the Rev. J. Smith, one of the Society's missionaries, as the author of the evil. He was tried by a Court-martial, and marvellous to relate, though one of the holiest, the most devout and talented of all the Society's missionaries, he was condemned to be hanged as a traitor. As no one, except those blinded by West India prejudices, ever thought him guilty, I need not attempt his vindication. I hope, however, the time will come when an act of justice will be done to his memory by the rescinding of the sentence.

The real cause of the insurrection is not difficult to find. It originated in the proceedings of the British Parliament. In the House of Commons, early in the year 1823, the following resolution was moved by Mr. now Sir T. F. Buxton:—

“That the state of slavery is repugnant to the principles of the British Constitution and of the Christian religion; and that it ought to

be abolished gradually, throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well being of the parties concerned.”

As an amendment, the following resolutions were moved by George Canning:—

“That it is expedient to adopt effectual and decisive measures for meliorating the condition of the slave population in His Majesty's dominions.

“That, through a determined and persevering, at the same time judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges, which are enjoyed by other classes of his Majesty's subjects.

“That this House is anxious for the accomplishment of this purpose at the earliest period which shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the interests of private property.

“That these resolutions be laid before his Majesty.”

These resolutions, as an amendment to Buxton's were carried, and, as a matter of course, were transmitted to the West Indies for the edification of the slave-owners. Along with the above resolutions, were transmitted to this and other Crown colonies, many wise and humane regulations, fitted to meliorate the condition of the slave, and to fit him, to use the slang of these days, to participate in the enjoyment of the rights and privileges of free citizens. Among other regulations, we find the following—the hours of daily labour were limited to nine; the flogging of females was for ever abolished.

The planters viewed this, as a contemplated infraction of their vested rights. They had purchased these people, under the sanction, as they said, of the British Government, and they claimed the right to work them and flog them, at pleasure. Feeling like persons about to be plundered of their property, their terror and indignation knew no bounds. They met and discussed the subject. They talked over it at all times: often at table, and over their wine, when waited upon

by negro slaves ; deeply interested in the matter, their attention was quickened, and their memories brightened and rendered retentive. The tidings that a good, new law, had come out from the king, spread through the colony with surprising rapidity. That the knowledge of this contemplated change should have been kept from the slaves, may be pronounced beyond the reach of possibility. By the same medium through which they became acquainted with the expressed wishes and designs of the British Parliament, they learned that their masters intended to resist the will of Parliament, and keep things as they had been. They saw no change : the amount of work exacted was precisely the same ; females were flogged as formerly ; discontent,—deep, universal,—prevailed. They asked to be made acquainted with the nature of the new law ; they had the mortification of finding that their burdens were increased and their stripes multiplied. Out of this state of things, sprung the insurrection on the East Coast. That such should have been the result, need excite no surprise. Had it not been for the peaceable, and, perhaps, timid character of the negro, the collision between the pro-slavery and the anti-slavery parties must have produced similar results in hundreds of instances. The only point where the Court-martial had even the shadow of a pretext for Smith's condemnation was, that of having known of the design to rebel, and not having made this known ; or what is, I believe, legally called, misprision of treason ; of a negative rather than of a positive kind. But even here the pretext was as thin as the gossamer. He knew of discontent, but not of an intended insurrection ; *that* the slaves never contemplated, until driven to it by the attacks of the military. He did not think of making that known to the authorities with which every one was acquainted. This, however, was permitted by a mysterious and inscrutable Providence, and for wise, and, we believe, gracious ends. The day the

Court-martial pronounced sentence of death against him, they signed the death-warrant of slavery. And what was begun in Demerara in 1823, was finished in Jamaica in 1832. Such was the infatuation of the whites, that they appear to have designedly spread exaggerated accounts as to the extent of the insurrection as well as of its horrors, in order that they might silence the abolitionists and procure more stringent laws. The inhabitants of Great Britain took a very different view of the matter ; the greater the horrors of the insurrection, the more urgent the necessity for the annihilation of the system which occasioned it.

This unfortunate insurrection had almost annihilated the mission. When it broke out, the Society had only three missionaries in the field. Mr. Smith was hurried to an early grave ; Mr. Elliot was persecuted out of the colony ; Mr. Davies remained in George Town, a solitary individual, among one hundred thousand ignorant, perishing slaves ; and even he, having, as we think, taken a wrong side at that trying period, lost all influence in the colony, with every class of persons. He was removed by death in the year 1826, and, for a considerable time, the society had no agent in Demerara, and but one, Mr. Wray, in Berbice. After Mr. Davies's death, the mission was all but given up by the Directors. This we have cause deeply to regret ; it lost us the season best fitted for the occupation of the field.

The year 1823, was the commencement of a new era in the history of the colony. Previously, there was no provision made for the instruction of the wretched slaves. The home Government had done nothing. The Colonial Legislature had done nothing. The established and endowed churches of England and Scotland had done nothing. All that had been attempted was by the London Missionary Society. No sooner, however, was tranquillity restored, than the colonies of Demerara and Essequibo were divided into parishes, and these parishes were to

have clergymen, either of the Church of England or of Scotland, as might be most acceptable to a majority of planters in the parish. Berbice, since its union with Demerara and Essequibo, has been placed on the same footing. There are no endowments for these parochial establishments. The entire expense, including the salaries of the clergymen, is defrayed from the public treasury. Thus are all classes taxed, and that on all the common necessities of life, to support Episcopacy, Presbyterianism, and Popery, while our own people are labouring hard to be able to support the worship of God among themselves.

It may be asked, How did the events of 1823, work so great a change on the Colonial Legislature? How did it happen to inspire them with such burning zeal for setting up religious establishments? Before we can answer this question, we must again glance back at the resolutions which had been passed by the House of Commons. Parliament had pledged itself to meliorate the condition of the slaves, and prepare them for the blessings of emancipation. Canning, and the Ministry of which he formed a part, were no doubt, perfectly sincere in the wish expressed, both to meliorate and to emancipate the negroes. It is not at all marvellous, that men in their circumstances, thought parochial establishments the best, if not the only, means of promoting the spiritual welfare of the slaves. They urged the adoption of this measure on the Colonial Legislature. And the colonists say, they had liberal offers made them of assistance from home. Under the influence of the expectation of pecuniary assistance from the inexhaustible funds of the mother country; actuated, too, by a still more powerful motive, hatred to missionaries, whom, it was hoped, the parochial system would supersede; that it would silence the clamour of the abolitionists, and bolster up, for a little, the tottering fabric of slavery, the Legislature set up that heterogen-

eous system compounded of Popery and Protestantism, with which the colony is still burdened.

For several years, the parochial establishments were exceedingly languid. From 1823 to 1828, the Society had no agent in the colony.* From 1828 to 1830, they had only one. From 1830 to 1834, they had only two. During the long period of ten years, between 1823 and 1833, the parochial clergy had the colony to themselves. Men of God might have done an immensity of good. What did they? Next to nothing. There were a few honourable exceptions, but they were exceptions only. As the eternal welfare of the people constituted, I fear, no part of the object for which the establishment was got up; it was no part of the object of the bulk of the clergy. They preached occasionally; they baptized those who applied for baptism, on their paying the fees; they drew and expended their salaries; and all the rest, we shall, for the present, conceal. The end, however, of the parochial establishment was answered. The slaves were provided with the means of obtaining baptism, and of realizing their most ambitious wish, that of becoming, like the white men, Christians; and it furnished the planters with a convenient pretext for keeping out the missionaries where they had no previous footing. Under the parochial establishment, as before its existence, the people were equally oppressed by their task-masters, while they were left by the clergy to perish for lack of knowledge. No sooner, however, was the subject of negro slavery agitated, in good earnest, at home; no sooner did the Society begin to send out missionaries to re-occupy the stations they had cruelly and pusillanimously abandoned, than the clergy began to awake and bestir themselves; and, for the last few years, they have exerted themselves like men struggling for existence.

* Mr. Davies was not then acknowledged by the Society.

Whether the zeal of these gentlemen is to convert sinners from the error of their ways to the faith of the gospel, or merely to secure the domination of their respective churches, may, at least in reference to some of them, admit of doubt.

With regard to the present state of religion in these churches, I can scarce trust myself to speak. In some cases, parishes, chiefly Episcopalian, have been blessed with pious, zealous, efficient clergymen, whose labours the God of grace has abundantly owned for good to the souls of men. There have been many others, of whom little good is known by me, and of whom it may be the wisest and the most Christian part to say nothing at all. There is one thing I have so long observed, that I deem it my duty to notice it here, namely, that that portion of the people who wish to bear the Christian name, but, at the same time, live in open sin, generally find their way to the churches of the salaried clergy. Hence, I believe it will be found that the more gay and thoughtless, the more ignorant and licentious, frequent the parochial churches; the more intelligent and serious, the chapels of the missionaries. And, along with ourselves, I include our Wesleyan brethren, whose members are, so far as I have had an opportunity of observing, very generally excellent characters. I am fully aware, that, to every rule there are exceptions; there are, no doubt, exceptions to this; so that, good people may be found in the establishment, and bad ones among the Dissenters.

As a census of the entire population has lately been made, we are enabled to form a pretty accurate idea of the relative numbers which belong to the parochial and salaried churches and to the various mission churches in the colony. The number of persons belonging to the churches connected with the London Missionary Society and Mr. Kelly's, are above twenty thousand persons of all ages. There are several

thousands connected with the Wesleyan body; how many, I am unable to state accurately. There are, likewise, several congregations of Plymouth Brethren, under the pastoral care of the Rev. Mr. Strong, formerly rector of St. Matthew's, in this colony. The Dissenters, then, of all denominations, are, in number, near thirty thousand. As the entire population is not more than one hundred thousand, the remaining seventy thousand belong to the Episcopalian, the Presbyterian, the Dutch, the Roman churches, or are Jews, Mohammedans, and infidels.

In many quarters, the cry has been raised, the Emancipation Act has ruined the West Indies. This statement, like many others, is reiterated by some and denied by others. The reason of this difference of opinion is, that the point in question is true in one sense, and false in another. If it be intended, that the amount of produce is less now than during slavery; that a few of the old West India proprietors find their incomes seriously diminished; that bankruptcies have become common, then I think there is ground for the complaint. No one, at all acquainted with the West Indies, rather with this colony, ever imagined that free labour would be as cheap as slave labour. In some of the small islands, where the cultivation is limited, and the hands numerous, free labour may be very profitable. In this colony, things are the reverse. The cultivation is extensive, and the hands are few; there is no competition in the labour market; the consequence is, labour is, and ever must be, high. But if it be meant, that the fruits of emancipation have been, on the whole, injurious, then I meet the statement with a flat contradiction. To the black population, freedom has been a boon of inestimable worth. I wish the advocates of emancipation to know that, under God, they have been instruments in obtaining for an interesting portion of the human family, a blessing, the worth of which it is impossible to over-rate. I

may just mention a few things illustrative of this point.

The minds, not less than the bodies of the people, have been disenfranchised. He who looked on slavery with the eye of Christian philanthropy, mourned over the intellectual and moral degradation of its victims, not less, perhaps more, than even their hard bondage and cruel stripes. The missionary spoke to the slave, preached to the slave, as a rational human being. At other times, he was treated as a brute, and he was, to a fearful extent, imbruted. Many of them became, under the influence of Christian instruction and the blessing of God's Spirit, Christians; but that they could ever have been raised, while kept under the degrading influence of slavery, to an equality with other Christians, in more favourable circumstances, may be pronounced an impossibility. Slavery has been abolished; but it has left an impress of its own deformity on the character of its victims, which can never be entirely effaced from the present, nor perhaps, the next generation. Still, however, its abolition has done so much that the people have advanced more, during the four years of freedom which have elapsed, than they could, in a quarter of a century, under slavery. A few of the worst characters have, since freedom, become, if possible, more depraved than before. Relieved from the iron grasp of slavery, they have run to excesses which were impossible while under its restraints. But if bad men are worse, good men are better. It is now easier than formerly to distinguish between him who feareth God and him who feareth him not.

Since freedom, the amount of mortality is much less than before. This may be easily accounted for. The slave was always desirous of evading, by all means, the necessity of performing unrequited labour. It was a common thing for him to feign sickness. Against impositions of this kind, the planter was ever on the alert; and, as he claimed the right to decide this point for the slave, and say whether

he was well or ill, many were turned out to the field, who ought to have been put into the hospital. The consequence may be easily conceived. Had the subject been permitted to rest during the day, and take a dose of simple medicine, he might have been well the following day. Instead of this, he returned from the field, after a day's hard labour in the burning sun, in hot fever, and in two days more, was laid down in the grave. Now, the labourers can study their own feelings, and lay up when they find the necessity of doing it, and, in this way, hundreds of lives are saved. Besides, the curse of slavery fell heaviest on the female sex. However delicate their circumstances, they were liable to all kinds of oppression at the caprice of an ignorant, drunken tyrant, and the destruction of human life may be easily conceived. Mortality was going on at a rate which would have annihilated the negro race here in less than fifty years.

The rate of mortality is, in my neighbourhood, now very low. Among three hundred persons, members of the church under my care, more than one half of whom are above fifty years of age, and a very considerable number above seventy, the deaths were, in 1840, one in sixty; in 1841, the deaths were one in fifty-five. And it ought to be stated, that a large portion of the deaths of 1841 arose from small-pox, which were very prevalent. The mortality among the children in the school, varying from five to sixteen years of age, was, in 1840, one in fifty-eight; in 1841, it was one in seventy-nine.

During slavery, the poor people were huddled together like brutes; three or even four families, where there was scarce accommodation for one. The effect of such a state of things, on the physical and moral condition of the slaves, may be easily conceived. Many of the proprietors have, since freedom, built comfortable detached cottages for their labourers. And what is better still, many of the more en-

lightened and industrious of the people are purchasing lots of land, and building cottages for their own accommodation. In this way, many of the young are removed from the moral contagion of the negro villages.

There is one class of persons who have suffered from emancipation, viz., the aged, the lame, the leprous; a class of persons distressingly numerous. The days of their youth and all their physical energy were spent in the unrequited labours of a cruel bondage; and now, in the evening of life, when they are no longer able to enjoy it, they are told they are free; at the same time, that they may look for support in any way they can best find it. The negroes are a kind-hearted, generous race of mortals, peculiarly so to the aged and infirm. They who have children or grandchildren are well provided for. And many are the cases, in which individuals have taken up the aged, determined to care for them to the last. When I ask, whether the aged sick person is any relation of the benefactor, I receive for reply, "No, massa; he my father's countryman; he a very good man;" or, "He have no one to mind him." Cases of peculiar distress, however, do often occur. I have just been visiting an aged couple. The husband is unable to rise from his bed; the wife is stone blind; they have no relative to care for them. The proprietor allows them to occupy the house, rent free, but that is all. The other labourers have either left the estate or been turned off; the village has become, in a great measure, a desert; and these poor people must be supported by the church or starve. I could name the individuals who reaped the fruit of their labour for half a century, and who are leaving them in old age, either to starve or be supported by Christian benevolence, as the case may be. Had justice, not expediency, presided, when the Emancipation Bill passed the Parliament of Great Britain, a portion of the twenty millions would have been reserved to

support the aged and infirm. At one time, the plantations afforded a weekly allowance of plantains to aged people; but this, so far as my observation goes, has been discontinued. I have spoken to several of the planters on the subject; but with little good result. They have been always civil, always polite; they have promised every thing, and done nothing.

The present state of religion among the negro population.

When taken from Africa, the people were either Mohammedans or heathens. A very large portion were from tribes professing Mohammedanism. The slave trade was put down by Act of Parliament, in 1807. Slaves were brought into the colony at a much later period; it is said as late as 1813 or 1814. Many of the Africans, by birth, are still comparatively young, full of health and vigour. As a general rule, I find those who were Mohammedans, especially such of them as were pretty well advanced in life before they were shipped for the West Indies, much more intelligent, and, otherwise, better characters than those who were heathens.

There does not appear to have ever been among the negroes in this colony any regular system of idol worship. There were many things to prevent this. Different nations have had their own particular gods and religious rites. Now, as all the nations were huddled together on one estate, there was little unanimity among them. The principal object of adoration appears to have been the Ceiba or silk cotton tree. When a near relative, such as a husband, a wife, a parent, a child, or even an esteemed friend, was sick, the poor people were in the habit of carrying an offering, consisting of yams, fowls, or money, and presenting them to the tree; at the same time, offering up their prayers for the recovery of the sick. From the Rev. Mr. Clark and Dr. Prince, the deputation from the Baptist Missionary Society, who have been travelling on the coast of Africa,

and have been providentially brought to our shores, we learn, that the Ceiba, or silk cotton tree, is an object of idolatrous veneration among the various nations they have visited on that continent. This last remnant of idolatry is now abolished. The last time I ever saw the late Mr. Wray, of Berbice, he told me the following interesting story. He had then been lately up the river Berbice, at the farthest mission station. The night before his return to New Amsterdam, he slept at the house of a planter, near the mission premises. In the morning after breakfast, he found a woman awaiting him in the viranda of the house, with two baskets, one containing fowls and another yams, which she begged him to accept for the Society. He asked her reason for so doing, and she replied, "Massa, before time, the gospel no here, then me take these things to the silk cotton tree; but now God so good to we, to send we the gospel to make we know Jesus Christ died for we, so we give this to he, that the gospel may spread." In a very touching and powerful address, delivered by one of our members on the duty of liberality in supporting and extending the gospel, he alluded to the worship of the Ceiba tree, in the following words: "Brethren, you know what you used to do with your property. When your wife, or your child was sick, you carried away every thing to the silk cotton tree; and when you think the tree pleased with you, you pray to him for to help you. You trust, that time, in falsehood and a lie. Now, you know there is one God, and one Mediator between God and men. You hear Jesus say, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.' And can you refuse your money to help forward his cause?"

A few still profess Mohammedanism, though they are now very few, and daily decreasing. Many of them are now members and deacons of our churches.

In one of my late visits to a negro village, I met with a very old man, ap-

parently ninety years of age. He told me he was the father of a large family in Africa, from whom he was cruelly torn away and sold into slavery. He quoted scraps from the Koran. He repeated several of the prayers he had been taught to offer up to God. He told me the number of times the people of his country prayed daily. And he appeared to make a boast of continuing to offer the same prayers at the same hours of the day, during the long and heavy period of his enslavement in this distant land. His ideas were exceedingly confused, neither those of a heathen, a Mohammedan, nor of a Christian, but a jumble of all the three. He seemed to think Mohammed and Jesus the same prophet; the one being the African, and the other, the European name. He professed to think that God, who is the common father and the common benefactor, will be the common Saviour of all men. He said he was quite sure God would hear his prayers. I found he had never attended chapel, nor even a meeting for catechetical instruction, which I have kept up in the village where he lives, and within a few yards of his door. The reason he assigned was, the unholy lives of many who attended. Whether this was a mere pretext, by which he meant to stave me off, while I pressed upon him the necessity of attending the means which God is now granting him, or a conscientious scruple, may admit of doubt. It was, however, deeply affecting to my mind. May Christians in this and every land, think of their responsibility!

With the exception of a few Coolies and straggling Indians, the country is as much Christian as any country in Europe,—much more than some. The indiscriminate manner in which the first missionaries administered the ordinance of baptism, the wholesale manner in which it has been administered by the state-paid clergy, has, in my apprehension, seriously damaged the interests of vital religion in the colony. Nineteen-twentieths, however, of the entire population have been baptized.

Three-fourths of the entire population, may be considered as connected with some church or congregation.

On each of the plantations within the bounds of my congregation, which are eleven in number, we have a regular prayer meeting. These meetings I attend as often as possible, and am generally present at two each week. Sometimes I attend by appointment, when I have large audiences, to whom I preach the good tidings. At other times, I drop in upon them, without any previous notice. On one of these occasional visits lately, I happened to reach the house where the people were assembled, just as a good, highly esteemed old man, was engaged in prayer. Unwilling to create any bustle during the time of prayer, I stood outside until its close. The prayer was so simple, scriptural, fervent, and, in every way, appropriate, that it proved a rich feast to my soul. He thanked God for the gospel, by which they, poor, ignorant, perishing creatures, had obtained the knowledge of salvation. He thanked God for freedom from slavery, for liberty to meet for prayer. He then pleaded very fervently for a blessing to rest upon the society, meaning the London Missionary Society, and that God would honour the persons who support it to become the means of sending the light of truth to every dark land. I wish all the Directors of our Society had stood where I stood, and heard what I heard. They must have thanked God and taken courage.

Whatever is calculated to show the gratitude of a sinner for the gospel, and the gratitude of that sinner to the persons by whose instrumentality he has been saved, cannot fail to prove highly interesting to every Christian. I shall, therefore, just mention another, which the one just now mentioned brings up in my mind. I remember visiting an excellent woman on her death bed, several years ago, with whom I had much pleasing fellowship. As I was about to take leave of her, I said, I thought she was near her end,

and that it was a great comfort to me to think she was near heaven, where God would wipe away all tears from her eyes. "Oh yes," she said, "Jesus died for me, and he will not leave me in this trying hour." Just as I was turning to leave her, she made signs of wishing to say something. I drew near her bedside, when she said, "Who shall I see in heaven?" I replied, "Jesus, for he appears in the midst of the throne, as a Lamb that has been slain." "Yes, yes; but who more shall I see?" I said, "You know, all the good people of former ages are now in heaven; you will meet with them." But, as if not yet satisfied, she said, "Shall I see any of the Missionary Society?" meaning the friends, directors, or supporters of the Missionary Society. I said, "Do you wish to see them?" "Oh, yes, yes, massa, and say, thank you for the gospel." My feelings were perfectly overpowered. I stood, for a space, speechless. I thought of Bogue, and Burder, and Hardcastle, and other sainted worthies, who had devoted a large portion of their thoughts and energies to organise the Society and to watch over its early operations; and I thought it possible they might welcome this humble disciple to those blissful regions where they rest from their labours and where their works follow them. You will receive these anecdotes simply as they are given, as proofs that your labours are not in vain in the Lord, and that the persons whom you bless, are, by their prayers, becoming blessings in their turn.

It is peculiarly delightful to think of what the Lord has done for this people, now doubly blessed with civil freedom and that higher freedom where-with Christ made his people free. The people ascribe both to the same cause, and I think truly. I may mention a case as an illustration. A good man, who has, by economy, been able to buy a plot of ground and build a cottage for himself, sent his wife, a few evenings ago, with a basketful of sweet potatoes, tanihas, and other things, as a present

to Mrs. Scott. She presented this as the first fruits of their ground. She said, moreover, that she and her husband were well aware, that, if the missionaries had not come to preach the gospel to them, they had never been free, and never could have had any thing to give.

It affords me very great pleasure to be able to say, that, since my return from England, in 1839, the liberality of the people has enabled me to carry on the complicated machinery of this station, including our week-day and Sunday schools, the repairs of the mission premises, my own salary, and that of two schoolmasters, without drawing a farthing from home. Nor is

this all. We have been enabled to deposit 500*l.* sterling in the Colonial Bank, for the purpose of enabling us to erect a new chapel, which is now very much needed. Last year, our receipts amounted to 815*l.* sterling. There are many other things, chiefly those which relate to our present operations and prospects, which I shall reserve for another opportunity.

I am,

My dear Sir,

Your's ever very truly,

JAMES SCOTT.

*Ebenezer Chapel, West Coast,
Demerara, April 22, 1842.*

POETRY.

. DESIRE.

A SONNET.

BRIGHT is the wish, that poised on hallowed plume,
Hovering afar o'er earth's loved social scene,
Invites a swifter pace through stormy gloom,
Reflected star-like on its watery screen ;
Nor lost 'midst dire affliction's fitful flash,
Nor daunted 'midst destruction's fearful crash,
Then most expressive, ardent in her mien :
Brighter the wish, that with a cherub's strength
Exulting, speeds beyond earth's narrow bound,
And sudden flamed returns melodious sound,—
“ Rise thou Immortal, spread the angelic wing,
Enact Eternity, till Time at length
Outstripped, his course shall cease ; then blissful sing
Possession full, where no decay is found.”

J. T. B.

THE BACKSLIDER.

HE had a mother once—a tender mother,
Upon whose knees his childish hands lay clasped,
The while his lips would lisp their little prayer,
While she would tell of that compassionate Christ,
Who died for love of us. A few short years,
And she was whispered home. Upon the tide
Of life's dark sea his bark was left,—the light
That lit the waters once gone down for ever.
And yet there rose within the orphan's night
A heavenly starlight of religious calm,
And Sorrow's tremulous tear dropped gently on
Into the smile of Hope.

At length came youth—
 The phantom-hopes—the wild, the frail ambitions,
 When first we mingle with this busy world,
 And to its strife go down. Then fell a chill
 O'er boyhood's trusting, warm imaginings,
 At first—how sad ! but the surprise passed by,
 He wonder'd how he could have felt so oft,
 So deeply—been so weak. Soon all the winds
 Of stormy passions hurried sweeping up;
 And shut out the calm sky with clouds of guilt;
 Like desert airs poisoning a meek-eyed dove,
 They quenched the peace of God. Forgotten, past,
 The simple trust in Christ—the hope—the tear
 Once so familiar. Years grew up and died,
 And no repentance marked their birth and death,
 No new resolves to God.

'Twas in the prime
 Of confident manhood, that a sickness came,
 Whispering much of death that waited nigh.
 The proud head was bowed down, as the grey hairs
 Already were upon it, for earth's care
 Had call'd the blanching tokens, many a one.
 Dimly came down a sorrow-winged beam—
 A memory of past hopes, and slowly, slowly
 Pierced through the folds of worldliness and sin—
 Sat on the heart, and grew to a hot fire
 Of fear and anguish. Then the tears—the groans—
 The suppliant agony—the tortured prayer,
 The intertwined pangs of soul and body—
 How terrible ! Next reason fled away,
 And, in his wanderings, terrors, not of earth,
 Gave hold upon his soul,—a little rest,
 A little rest, if only for an hour,
 Might he not have ? Yes—a most merciful hush
 Lulled back his sense, and they believed he found
 A ray of hope, and even wished at last
 To pass away. What woe thus dark to die !
 We greatly fear,—yet hope it could not be
 That evermore he perished, from the hand
 Of Infinite Mercy plucked away—for ever !

V.

LINES

ADDRESSED TO MY FRIEND, MRS. D—

On the Anniversary of her Birth, Jan. 30, 1842.

I THOUGHT of offering thee a flower,
 To grace thy natal day;
 But such a gift in one short hour,
 Would wither and decay.

And then my glances linger'd o'er
 The goldsmith's jewelled rings,
 But well I knew thy heart prized more
 The worth of holier things.

Then turning from the gay arcade,
 A volume met mine eye,
 Wherein the righteous preacher said,
 "Be watchful lest ye die."

This simple book I made my choice,
 It fades not like the flower,
 More true than gold, its warning voice,
 Will cheer thy dying hour.

ANNE C. BARTHOLOMEW.

REVIEW OF RELIGIOUS PUBLICATIONS.

LETTER on BAPTISMAL REGENERATION, addressed through the Rev. Dr. Fletcher, to the Ministers and Members of the Evangelical Pædobaptists. By the Rev. C. STOVEL.

Ward and Co.

It has been observed by the late Robert Hall, that some works "owe their importance more to the subjects on which they treat, and their tendency to inflame the prejudices and strike in with the humour of the public, than to any extraordinary ability. Their infection renders them formidable. They are calculated to increase the violence of an epidemic disease. The matter of contagion ought not to be slighted on account of the meanness of the vehicle by which it is transmitted." It is because we regard the present publication as belonging to this class of writings, that we make it the subject of a separate article. Its brevity, and the absence of all literary merit, by which it is characterised, might have excused our noticing it. It has evidently been composed without much regard either to style or thought; certainly, without due consideration of the position which it endeavours to sustain. Perhaps we are not far from the truth in supposing that it has been "thrown off in a heat," under the inspiration of the feeling of novelty and delight connected with the first suggestion of the position itself to the author's mind. A similar zeal to that which moves the mechanic, when he has the first idea of a new invention, or the military engineer, when he has struck out a new mode of defence against the enemy, has probably actuated Mr. Stovel in the production of this work. Of course, we do not blame him for his zeal: we only regret that it should have been so ardent as to lead him hurriedly to his task, without allowing him time to consider the best method of discharging it.

This light censure, however, as respects the literary merits of the pamphlet before us, we are willing to make lighter still, from certain considerations respecting the author's peculiar position. It should be remembered that there is no "law of patent" respecting new inventions or discoveries in the region of polemics. Mr. Stovel, aware of this, and fearing lest some of his anti-pædobaptist brethren, in the discursiveness of their denominational investigations, might hit upon his idea, and bear away the merit of the discovery, may have determined to be beforehand with them, in publishing it to the world. Though we only surmise thus

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much, there is good reason for it; since our anti-pædobaptist brethren have been very active of late in the field of discovery. It is not many years, since Dr. Cox made the discovery with respect to the question of infant baptism, that the anti-pædobaptists had "all the argument" on their side. More recently, Mr. Knibb and others have discovered the propriety of the withdrawal of all anti-pædobaptists from communion with Independent churches. More recently still, Mr. Steane, discoursing "firmly, but in a catholic spirit," at the Jubilee of the Baptist Mission, revealed the discovery, that "the Baptists were the only denomination who could fight the Puseyites with success, on the ground either of primitive tradition or of Scripture authority; for, if the pædobaptists drove them from the fathers, they themselves were unable to plead the New Testament."* How many more discoveries have been made respecting the question of baptism, we cannot say. It is plain, however, that many discoverers are in the field; and if Mr. Stovel, acquainted with the fact, has published his discovery more hastily than could have been desired, we feel bound to make all the allowance which the peculiarity of the case demands.

But we notice the present publication, because it is of the infectious order described by Robert Hall, and likely to "increase the violence of an epidemic disease." It is symptomatic of the present state of feeling cherished by the leaders of the anti-pædobaptist denomination towards the members of other communions; it is also adapted to foster it; a feeling highly sectarian, and not the less so that it develops itself amidst general and vague expressions of charity. Who, that has observed the proceedings of that denomination of late, has failed to notice, with pain, the increase of this spirit amongst them? Their anniversary meetings, with one or two exceptions, evince the same fact. Other denominations can afford, once a year, at least, to forget minor differences existing between them and others. Not so the anti-pædobaptists, although their denominational characteristic is a very unimportant one. Every institution amongst them must go down into the water, and every speech be baptized in the waters of strife, until even the truth itself suffers refraction in the watery medium through which they view it. We do not object to a firm maintenance of denominational tenets;

• Patriot, Thursday, June 2, 1842.

2 H

but we deprecate the spirit which magnifies them upon all occasions, and at the expense of brotherly love.

The present pamphlet would not, in our opinion, have been written, had not its author imbibed this spirit. According to our best judgment, we pronounce it to have been dictated by it, both as to design and execution. We shall endeavour to explain the reasons which have led us to this conclusion.

As we understand the matter, the object of the author is to implicate evangelical paedobaptists in the evils connected with the heresy of baptismal regeneration. Through Dr. Fletcher, he takes the liberty (for a liberty we shall prove it to be) of asking all evangelical paedobaptists, two questions: "First, ought not something more decisive to be done in exposing the nature and checking the progress of this papal heresy?" and, secondly, "Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves, and the ceremony you perform on infants, from your implication in the evils which flow from this pernicious heresy?" The first feeling which arose in our minds after reading these questions was one of deep regret at the disingenuousness of the author; and we venture to say, that every impartial individual acquainted with the principles and conduct of the paedobaptists will feel with us. Of course, Mr. Stovel, equally with any other person, is at liberty to print his interrogatories to whomsoever he pleases. But, then, this liberty has its limits: it ought not to be abused; it ought never to be exercised in such a way as to cast unjust reflections upon the parties interrogated. Any person is at liberty to ask Mr. S., whether he is an honest man, and a sincere Christian. But who does not see that the question would convey an unjust reflection upon Mr. Stovel's moral and religious character? We are at liberty to ask the Baptist body at large, whether adult immersion is not, practically, the whole of their gospel; and, therefore, whether they are not of kindred spirit with the Puseytes? But who would thus interrogate, that had one spark of Christian love in his bosom? It may be replied, "But Mr. S. shows good reason for his questions." Whether he does so or not, we shall presently see. What we now contend for is, that Mr. S. has very far exceeded the bounds of charity in putting such questions to his acknowledged brethren of another denomination. Towards the close of his letter, he says, "I will not enlarge, because I am only asking for information." Asking for information, indeed! As if the author, who is known to be a very ferret in all matters of religious difference, needed information; as if the sentiments of the evangelical paedobaptists were divulged

only in some branch of the occult sciences, or were secrets known only to a few. If Mr. S. really wants information, let him purchase or borrow a copy of Williams, or Wardlaw, or Ewing, or Edwards, or Thorne, or Davis, or Burder,* upon the subject. There is not a bookseller, in town or country, who cannot furnish him, without an hour's delay, with some work or other, in which he will find, perhaps, more than enough upon the matter in question. But Mr. S. needs no information upon the subject; and hence the disingenuousness of the whole performance. In fact, he is self-condemned; for, in the first page of the pamphlet, we find these words, "For your censure of this deleterious heresy of baptismal regeneration, as it is now taught in places of high authority, I beg to offer you my sincere acknowledgment." What moral right has Mr. S., after this admission, to attempt an implication in the evils of that heresy of the whole paedobaptist body? and to attempt it by way of asking for information? Such conduct is neither brotherly nor manly: it is mean, and calls for the severest censure. If Mr. S. thinks that paedobaptist sentiments lead to the heresy complained of, let him prove it in a fair and, well-digested treatise. To insinuate without positive charge, to implicate without ample proof, we hold to be as dastardly in matters of religious difference, as in those which involve character. The whole design appears to us to be nothing more nor less than an attempt to "inflamm[e] the prejudices, and strike in with the humour of the [Baptist] public."

But now for the special justification of Mr. Stovel's conduct. Let us see with what ingenuity he makes out his case of implication. The first question we need not dwell upon: it is one to which both parties might reply in similar terms. "Something more decisive" ought to be done, if it can be done. We are not inclined to be self-complacent over past efforts. The Puseyite heresy is spreading, and must be checked. At the same time, baptismal regeneration is not the whole of the heresy, nor the important part of it. But, to be brief, why address Dr. Fletcher and the paedobaptists upon the subject, as if they had been especially indolent in the matter? as if the lethargic spell had so worked in the denomination at large, that the only voice or charm capable of breaking it is to be found in another communion more awake to the sense of duty? Dr. F. has done something, at least, towards his duty with reference to this subject. The sermon lately published, and so opportunely for Mr. Stovel's purpose, is a proof of this; and doubtless, in his general ministrations he has not overlooked the growing heresy. The paedobaptists, as a body, have also done

somewhat towards their duty. They have printed, preached, spoken, conversed on the subject; and what more can they do, unless they adopt the anti-pædobaptist expedient, which, perhaps, Mr. S. regards as the grand panacea for all moral and religious diseases, namely, renounce infant baptism and practise adult immersion?

But we leave this first question to receive an answer in the increased activity of the anti-pædobaptist denomination, and turn to the second, which it introduces as an ingenious preliminary. This is the question; and it is of this especially that we complain. Can Mr. S., we ask, show good reason for addressing such a question as this to the evangelical pædobaptists? Let us hear what he has to say. "I feel it, Sir," he writes, "to be important; and most of all important to you." It may be important in Mr. Stovel's estimation; in ours, it is not a whit more important or charitable than the following, were it addressed to anti-pædobaptists at large through the medium of our author, "Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves, and the ceremony you perform on adults, from your implication in the evils which flow from this pernicious heresy?" If Mr. Stovel's question is important to pædobaptists, ours is important to anti-pædobaptists; since they have a baptism as well as we—a baptism, too, more nearly connected with regeneration than ours. But we will not throw back the implication on Mr. Stovel and his denomination at present; we will hear what he has to adduce in justification of the question which he has addressed to us. "The source of this feeling," he adds, with reference to his opinion that the question is important, "will be explained by the two following passages in the Oxford Tract, No. 67," and a very curious explanation it is; for, neither of the passages quoted implicate the evangelical pædobaptists in the heresy in question; and the second distinctly admits that baptismal regeneration is no part of their creed. It is somewhat amusing to observe the *rationale* of Mr. Stovel's feeling. He feels that it is of importance for pædobaptists to clear themselves from their implication in the evils of the baptismal heresy; and the source of this feeling is explained by a reference to two passages in a Puseyite tract, both of which vindicate them from the feeling itself. It is as if Mr. S. should feel that his neighbour is a dishonest man, and, by way of explaining that feeling, should refer to the testimony of two other neighbours who speak to his good character. Indeed, Mr. S. undertakes to vindicate the pædobaptists himself, even in the attempt to implicate them; for, having quoted the two passages from the Oxford

Tract, No. 67, he adds, "To this baptism, Sir, you assert the right of infants. You avow it in your sermon; and in these two passages, your brethren who advocate this claim with you, first declare you to be their allies, and then press you with the charge of 'lowering the fulness of Scripture truth,' and thereby reducing the dignity and importance of this sacrament, because you make it confer upon the child too small an advantage." Too small an advantage! then the charge against us is, that we do not believe in baptismal regeneration. Too small an advantage! then why should Mr. S. call us "allies" of the Puseyites, and their "brethren," when the dispute is about the heresy of baptismal regeneration? Too small an advantage! then how can Mr. S. explain the source of his feeling that it is important for us to clear ourselves from our implication in the evils which flow from the heresy of baptismal regeneration? We should judge that man to be labouring under a strong hallucination, who concluded that his friend was likely to be mistaken for a negro, because he had a white face. But this is precisely analogous to Mr. Stovel's conclusion, or rather feeling; for this term, perhaps, best expresses his meaning. He sets his clear head to work upon two passages in a Puseyite tract, in which, according to his own showing, it is implied, that evangelical pædobaptists do not believe in baptismal regeneration; and thence concludes that they are implicated in the evils which flow from so pernicious a heresy. We hope, for the sake of his own reputation as a thinker, and that of the denomination to which he belongs and which has "all the argument" on its own side, that in future he will attend a little to the *rationale* of his own feelings.

How easy to implicate one party in the evils which flow from the errors of another, if Mr. Stovel's fashion be followed. The anti-pædobaptists are in a dangerous position in that case. By a slight alteration of terms, which would not affect the logic of the implication, Mr. Stovel's conclusion may be urged upon himself and his brethren. After quoting the passages which he has quoted, how easy to address him thus: "To baptism, Sir, you assert your right. You avow it in your tract. And in these two passages, your brethren who advocate this claim with you, first declare you to be their allies, and then charge you with even more than 'lowering the fulness of Scripture truth,' and thereby limiting the applicability and reducing the dignity and importance of this sacrament, because you make it confer too exclusive and too small an advantage." Who can question the justice of this kind of implication, if Mr. Stovel's argument be admitted?

We think we have now written enough to prove the point from which we started; namely, that the present letter has been dictated by a sectarian spirit. It is clear that Mr. S. determined to bring about an implication of evangelical pædobaptists in Puseyite errors, if it could be done; and, certainly, he has expended some ingenuity in the attempt. But we venture to assert, that, if the spirit of Christian charity and candour had been allowed fair play, it would have superinduced that calm review of his first hasty judgment respecting this matter which would have ended in their final repudiation. The zeal of the partizan has eaten up the brains of the logician; and, unless speedily recalled by its author, this letter will remain as a memento of the weakness of a strong man, contending against truth and brotherly love.

But we have not yet done with the pamphlet, though we have, perhaps, written enough to show the impropriety of its design. The last six pages contain an attempted proof of the implication in question: an attempted proof offered in such a form as to open afresh the whole question between baptist and pædobaptist; an attempted proof which certainly throws an air of insincerity over the statement upon the last page. "I am only writing for information." Incorrect statements of pædobaptist views, sophistical reasonings, and misquotation of Scripture, make up this part of the letter. To point out these, and expose them according to their demerit, would occupy more space and time than we can at present afford. Indeed, as we have already stated, the whole question at issue between us is here revived. Mr. Stovel knew, or ought to have known this, when he wrote; and, perhaps, chuckled at the thought that his little tract, if replied to at all, would demand a somewhat bulky answer. The position he has chosen to occupy, is like that of the infidel in his attack upon Christianity. The latter does not venture a reply to the arguments of a Paley, a Lardner, a Chalmers, or a Leslie. He knows that this is a task which cannot be very creditably performed. He occupies, therefore, the position of a doubter and questioner. With an appearance of great candour, he quotes a few passages from the Bible which seem to him unworthy of a Divine revelation; he points out a few apparent discrepancies and mysteries; he mingles the whole with a few wholesale questions, which throw the burden of proof upon the Christian; and then retires to enjoy the idea of the immense labour which he has thrown upon his opponent. Just such is Mr. Stovel's position. He does not venture a reply to Williams, Wardlaw, Edwards, Burder, &c., all of whom expound, though va-

riously, the pædobaptist views; all of whom furnish ample proof that those views are as far from Puseyism as the views of the Baptists. This is a task which could not be discharged in a creditable manner. Mr. S., therefore, turns interrogator. With an apparent candour, which the general performance belies, he quotes, or rather misquotes a few passages from Scripture suitable to his object; interprets them to his own mind; brings a distorted view of pædobaptist sentiments into the light of that interpretation, to be condemned; and mingles the whole with questions, by way of asking for information, which throw upon his opponent the burden of proving that the anti-pædobaptists are in error, and that infant baptism does not involve baptismal regeneration. This method of procedure may appear to Mr. S. and some of his friends, very clever; but it is not ingenuous, neither will it succeed. We shall follow our author through all the entanglements of the subject; and endeavour to convince him and the Christian public, in a future article, that his zeal has outrun his discretion.

NO POPERY. *The Cry Examined.* pp. 20.

John Snow.

This is a well-timed and well-written pamphlet. Its matter, in the hands of some authors, would have been expanded into a volume. It is the clear and terse expression of the author's manifestly conscientious convictions, on a deeply interesting subject. We know not whether his arguments will convince his opponents; but we cannot conceive of any man's reading it without being persuaded, that the writer is both honest and earnest; and we should like, above all things, to read the attempted refutation of its statements, by some intelligent and candid writer, on the other side of the question; who should take it, paragraph by paragraph, and say all that could be said. He would have, we trow, no easy task.

The author having shown what is the unexpressed meaning of the cry, "No Popery," and admitted the fact, that Popery is advancing, thus explains what he means by Popery, and fairly goes to the root of the matter:—

"Wherever man, the gentlest though he be, and most sincere, and ever mitigating, by his tears, the hot fire of his zeal; wherever man compels or desires to compel others, to sustain and teach any thing whatever as to the doctrine and will of Heaven, there is Popery. Whatever may or might be the Church established—Episcopalian, Presbyterian, Wesleyan, or aught else, the principle of its existence as an established

church, is one of compulsion. This is the essence, the genius, the life of Popery."

The author has forcibly shown, that, if the establishment principle be a right principle; the church established ought, in consistency, to be a persecuting church, and ought to tolerate no dissent whatever. He concludes his argument, which we commend to the perusal of the *Ingles* and the *Gladstones*, with this position:—

"There is no consistent medium, no medium that does not revolt right reason and true religion, between the intolerance of fiercest Popery, and the equal liberty of perfect Voluntaryism."

"It is even so. Dr. Pusey and his friends are far-sighted men; they see it; they would act upon it if they could. They are only waiting for the favourable moment to make the attempt. Should they succeed in infecting the laity to as great an extent as we fear the clergy will soon be infected, they will make it; and a painful struggle will ensue. Still we fear it not. We believe the great Head of the church will preserve a faithful remnant within the Establishment itself, and raise up a host without its pale, who, not with carnal but with spiritual weapons, will fight his battles and overcome. Then a better day will dawn."

The author says that the Establishment principle accredits heresy and irreligion; and adds, with great point and force:

"Reject it," *i. e.*, the Establishment principle, "and all these things are comparatively innoxious; having no stamp of public truth, no artificial support; . . . no legislative sanction investing them with the guise of virtue and propriety, in the eyes of the uninquiring. . . . It is this which renders error fearful. If Popery could not be established, its power for evil would have small scope, and its spirit of dominancy no pabulum. Why does Puseyism attract so much attention, and excite in Protestants so much alarm, but simply because it is in the State church that it appears? Had it arisen elsewhere, it would have glimmered in despised and impotent obscurity, and found fewer to sustain its dishonest claims."

"Awake, fellow-countrymen, to the fact that Popery is advancing; but mark well, how and where. It is in the Established Church, and no where else among nominal Protestants, that Popery, scarcely disguised, is doing its deadly work, and rapidly diffusing its degrading influence; stamping credulity as faith, and faith as infidelity, and forging chains in the name of that truth which is the charter of liberty."

But we forbear; we cannot ordinarily afford so much space for a pamphlet; but this one is to our mind, and we cannot close with-

out urging the writer to venture on publishing a large edition at the cheapest possible price; and our Christian friends, who are anxious for the spread of truth and zealous for the preservation of our liberties, to purchase freely for distribution from one end of the empire to the other; and those booksellers who sympathise with the cause of the Redeemer, to put the tract into the hand of every traveller they supply.

POEMS. *By the late JOHN BETHUNE. With a Sketch of the Author's Life, by his Brother.* Second Edition. 1841.

Hamilton, Adams, and Co.

For those of our readers who may not be acquainted, either with the book before us or the history of its authors, it may be necessary to state, that John Bethune was one of two brothers, who, in what is conventionally regarded as the humblest station in life, and amid circumstances of hardship and privation greater than what falls to the lot of most persons even in that station, devoted themselves to the pursuits of literature with unquenchable ardour and perseverance, and with no mean success, as the present volume will witness.

John Bethune was a native of Fifeshire, in Scotland, where his father laboured as a farm servant, and owing to circumstances for which we must refer the reader to the Memoir itself, he was never at school, with the exception of one single day; all the instruction he ever got being communicated to him by his mother, and that brother whose name is associated with his in the present volume. From his infancy, he manifested a remarkable benevolence of disposition, one proof of which, among others equally interesting, was, that notwithstanding the example of other boys, he never in his life could think of despoiling a bird's nest of either eggs or young. This benevolence, he continued to manifest strikingly through life; for, when he had to toil hard for his own support and that of his nearest relatives, he, notwithstanding, devoted no small time to the cultivation of the gardens of several poor widows.

His attention seems to have been first drawn to literature, and particularly to poetry, by his associating with a student who was in the habit of reciting many of the best pieces of Scott, Byron, Moore, and Campbell. From admiring these, he was soon led to endeavour to imitate them, and, thenceforward, devoted himself, with the greatest assiduity and zeal, to the attainment of literary excellence. But, though literary excellence be attained, all the difficulties are very far from being surmounted, which are found to obstruct the way to the

honours and rewards of successful authorship. Without extensive influence, it is daily becoming more difficult for persons who have not as yet acquired any literary name, to obtain a hearing from the public. Of such, the reader may see, from the volume before us, that John Bethune experienced his full share. About 1836, he contributed several articles to a volume, chiefly written by his brother, entitled *Tales and Sketches of the Scottish Peasantry*, but had it not been for the exertions of a literary gentleman distinguished for his generosity and liberality, who, at length, succeeded in finding a publisher, it is doubtful whether this work would ever have seen the light. In addition to several articles, both in prose and verse, contributed to various periodicals, John united with his brother in writing a volume on *Practical Economy*, embracing the principles and practice of thrift and saving among the labouring classes, which was published in 1839. But space forbids our enlarging: for the details connected with the publication of these works, as well as for a view of the various interesting and noble features of character which the subject of this memoir displayed, we must refer to the work itself.

The career of John Bethune was to be but short. In January, 1839, he was seized with a cold, in consequence of exposure, in a night of intense cold, after sitting for hours in a strongly heated room, which passed into confirmed consumption, in which he gradually sunk, until the 1st of September, when he departed this life at the early age of twenty-seven, full of faith and humble confidence in the mercy of God through our Lord Jesus Christ.

The poems presented to the public in this volume, cannot properly be made subjects of criticism, as few of them, the editor tells us, were considered by their author in a finished state. In such circumstances, while the full honour of their beauties is righteously his due, whatever blemishes or defects they may be chargeable with, can hardly, in justice, be placed to his discredit; for these, had their author lived, by subsequent revision, he might have removed. Much, however, of the poetry of John Bethune, so far from needing any apology, must call forth the delight and command the admiration of all who can appreciate the beauties of song. Among other pieces which have greatly delighted us, we may mention the following:—*Song to the rising Sun*; *Sabbath Eve*; *Address to Time*; the *Poetical Preacher*, No. IV., &c.; and a *Sonnet* on the departure of Summer, 1835, for weight of matter and terseness of diction not unworthy of Wordsworth himself. We know not of a finer image, nor of lines of finer melody, than

the following, where Mr. B. sings of the mansions Christ has gone to prepare for his people:—

“Mansions for ever fair and bright;
Mansions, from whose eternal walls,
No evening shadow ever falls.”

Or, this again,—

“Oh, could we find some happy land,
Some Eden of the deep blue sea,
By gentle breezes only fanned,
Upon whose soil, from sorrow free,
Grew only pure felicity,” &c.

But beautiful as not a little of the poetry is, we confess, that the *Memoir* constitutes to us the highest charm of the volume. We have not been so much interested with any piece of biography we have read, since the appearance of Dr. Gregory's *Memoir of Robert Hall*. We are not partial to biographies written by near relations, as few of them are free from some feature or other offensive to good taste; but this is an illustrious exception. The style is characterised by such simplicity and purity, and the manner is so free from all affectation and all colouring; in a word, nothing is found to regret, and nothing left to desire.

ORIGINAL HYMNS, adapted to *General Worship and Special Occasions*, by various Authors; and edited by the Rev. J. LEIFCHILD, D.D.

Ward and Co.

An addition to the stock of sacred hymns, by various authors, already extant among us, and out of which Collections are usually made, has long been considered a desideratum; together with such an improvement in the rhyme and style of poetry as might accord with the improved taste of the age. The present volume is an attempt to meet the general wish and expectation.

The hymns contained in* this volume, amount, in number, to three hundred and seventy, and are arranged under the following heads:—*Praise, Worship, and the Sabbath-day*; *Scripture Doctrines and Duties*; *Religious Experience*; and *Particular Occasions*.

They have been composed, in by far the greater portion, expressly for this work, by authors of different religious denominations, most of whom are already well known and in high repute, by former compositions of this description.

The remainder have been selected from MSS. and publications of a more private and restricted nature, by permission of the authors or proprietors. The late Rev. Charles Wesley, Isaac Taylor, the Hon. Sir Robert Grant, and the deceased lady of a minister of the Church of England, have

thus been made to contribute to the volume, besides some other living authors of great celebrity.

Attention has been paid, throughout the whole, to the completeness of the rhymes, particularly in the first and third lines of the usual metres, which, is deemed essential by competent judges to good poetry of this nature.

For particular occasions, hymns will be found, on an unusual variety of subjects, as—infant and adult baptism; the Lord's-supper; Christian fellowship; the marriage union; ministers and deacons; places of worship; Sabbath schools; Christian missions; charity sermons; times and seasons; for the young; sickness and bereavement; the Christian in poverty; for a day of humiliation; for a time of persecution; for a Christian seeking to be useful; for the common gifts of the Spirit; universal peace; review and anticipation of mercy; Doxologies; closing hymns.

Copious indices are added, and a list of the names or initials of the principal contributors, with the numbers of the hymns they have furnished.

The following is a pleasing specimen of the work:—

“HYMN 82.

“‘Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit.’ 7. 6.

‘1 ‘Tis not that I did choose thee,
For, Lord, that could not be;
This heart would still refuse thee,
But thou hast chosen me;
Hast from the sin that stained me
Washed me, and set me free,
And to this end ordained me,
That I should live to thee.

‘2 ‘Twas sovereign mercy called me,
And taught my opening mind;
The world had else enthralled me,
To heavenly glories blind.
Thy grace my young heart guiding,
Infix’d me in the root,
In which by faith abiding,
I bear my humble fruit.

‘3 Truly, I am thy servant,
By birth, by ransom thine:
Oh, that with zeal more fervent,
I made thy pleasure mine!
My heart owns none above thee;
For thy rich grace I thirst;
This knowing, if I love thee,
Thou must have love me first.”

APOSTOLICAL INDEPENDENCY; Exemplified in the History, Doctrines, Discipline, and Ordinances of the Congregational Churches, commonly called “Independent.” By J. S. BRIGHT. 12mo. pp. 80.

JOHN SNOW.

This is a most seasonable, judicious, and catholic little volume, well deserving the immediate notice of every Congregational Dissenter at the present moment. As a manual to be put into the hands of inquirers, it has very peculiar claims. The historical sketch which occupies the first chapter is an admirable digest of what is most important in the records of Independency, both in its early and present state; and the chapters that follow, are, the declaration of faith, church order, and discipline, put forth by the Congregational Union, with Scripture proofs appended to it. We recommend the entire volume as a most suitable present to be put into the hands of all candidates for Christian fellowship, and as well fitted to teach Congregational Dissenters their principles, of which they very often betray lamentable ignorance.

THE TEACHER'S FAREWELL: a Parting Gift to Elder Scholars, on their Leaving the Sunday-school. By the Author of “*Little Robert's First Day at the Sabbath-school.*” With an Address to the Reader, by HENRY ALTHANS. 18mo. pp. 174.

JOHN SNOW.

This is one of the best presents for the higher classes in Sunday-schools that we have yet seen. It relates to personal religion; disposition and habits; relative duties; servitude; the world; company; books; amusements; public duties; condition in life; affliction and death;—and is written in an easy, perspicuous, and engaging style.

MERCY to the CHIEF of SINNERS. A Narrative. By the Rev. WILLIAM BLOOD, A.M. With an Introduction, by the Rev. WILLIAM C. BROWNLEE, D.D., of New York. Eleventh edition, enlarged. 18mo.

Gilpin, Amen-corner.

The number of editions through which this pleasing little volume has passed, both in America and in this country, sufficiently indicates the feeling of the religious public in reference to its real merits. It is, indeed, eminently adapted to general usefulness, and reflects credit on the head and heart of the author. As a work for distribution in our public jails, it is unrivalled.

The HYMN-BOOK: prepared from Dr. Watts's Psalms and Hymns, and other Authors, with some Original. pp. 708.

Ward and Co.

We like every thing pertaining to this Hymn-Book but its name; and to that we could never be reconciled. It is true, indeed, as the author has said, that we have but *one Bible*, and when we can get an inspired Hymn-Book, the definite article may be applied to it as well as to our Bible, but not till then. Sorry, indeed, should we be, if so startling a title as "The Hymn-Book," should prevent any one from examining the merits of the work itself, which are very great. The selection of hymns is remarkably judicious, and the indexes are more perfect than any thing of the kind that has yet fallen into our hands.

SELECT LETTERS of MRS. AGNES BULMER, Author of "Messiah's Kingdom," &c. With an Introduction and Notes. By the Rev. WILLIAM M. BUNTING. 18mo, pp. 360.

Simpkin and Marshall.

Our friend, Mr. Bunting, has shown much discrimination in bringing such a volume of Letters as this, before the public. Good letters on religious subjects, are really scarce; but Mrs. Bulmer knew well how to write a letter on any topic, without indulging in a disquisition or inflicting a lecture. Most edifying will these letters be found to Christians in all stations, and in all circumstances in life. They are deeply devotional, and embrace a vast range of subjects, all interesting to the children of God.

Mr. Bunting's Preface, which extends to sixty pages, is a masterly essay upon topics of high interest at the present moment. He has dealt some very severe but just blows at the new edition of Popery which has sprung up in the bosom of the National Church.

THE INCOME TAX ACT Epitomized and Simplified. By WILLIAM NICHOLSON, Clerk to Commissioners. 8vo, pp. 24.

London: Smith, Elder, and Co. Edinburgh: Bell and Bradfute.

The *Income Tax Act* has become a law of the land; and, as such, has a claim upon the attention of all who may be subject to its many and diversified provisions. It concerns every body, and it should be every body's concern to understand in what way and to what extent, he or she will be affected by this new, heavy, and unlooked for impost.

With the general framework and political bearing we do not desire to intermeddle; but we do feel it to be our bounden duty to advise and warn those friends, who in happy ignorance have never yet felt the working of this system, lest, in their inexperience in relation to the demands upon their fair and honest receipts, they should be at a loss how to prepare their returns with accuracy, and, at the same time, guard against imposition and surcharge.

Under these circumstances, we are glad to be able to recommend to our readers this very able pamphlet, prepared by Mr. Nicholson. It is, indeed, a *simplification*, and such a one as we should rejoice to see accompanying all the bulky acts of our legislature, bringing down each schedule to the level of our comprehension, and divesting every statute of that invulnerable panoply of tautology and legal phrase, with which, even in this age of civilization, our senators deem it necessary to arm their edicts. We can safely say, that this invaluable little work is calculated to afford to all classes a distinct and clear understanding of the real meaning and letter of the law.

Those persons connected with our public institutions, colleges, schools, almshouses, hospitals, &c., will do well to consult this work.

WORKS RECENTLY PUBLISHED.

1. *The Exclusive Claims of Puseyite Episcopians to the Christian Ministry indefensible.* With an Inquiry into the Divine Right of Episcopacy, and the Apostolic Succession. In a series of letters to the Rev. Dr. Pusey. By JOHN BROWN, D.D., Minister of Langton, Berwickshire. 12mo, pp. 576. Nisbet and Co; Duncan and Co.

2. *Jay's Works*, Vols. I. to III. inclusive, containing the "Morning and Evening Exercises" to September. 12mo. Bartlett.

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Home Chronicle.

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PROPOSAL FOR A GENERAL PROTESTANT EVANGELICAL UNION.

[We most thankfully embrace the opportunity of extracting from the pages of the Congregational Magazine, the following valuable paper, from the pen of the Rev. John Angel James, on the subject of a General Protestant Evangelical Union among the friends of the Redeemer. We trust that the excellent suggestion will be realized.]

To the Secretaries of the Congregational Unions.

DEAR BRETHREN,—You will probably recollect, that, in the few remarks I made at the late meeting of our body, I gave utterance to an opinion that it was both de-

sirable and practicable, to form an association, bearing the title which stands at the head of this paper, and for purposes which shall be stated in its contents; and that it is in the power, and would be for the honour of your committee to effect it.* Owing to the press of business, and the shortness of the time, I had no opportunity then to explain and enforce my views; and I therefore now avail myself of the columns of our denominational organ of communication, to make you and your readers better acquainted with the object of my wishes.

It is unnecessary to dwell at any length on the present divided, and perhaps, I may add, distracted and alienated condition of

* Vide, the report of Mr. James's speech.

the great Protestant body; which in fact may be rather represented as a collection of *disjecta membra*, than as a *body*, and this remark applies with truth to the various communities which have separated from the two national establishments, in their relation to each other, as well as in their relation to the churches from which they have alike conscientiously seceded. Holding in common, both as Christians and as Protestants, all fundamental doctrines, how little intercourse or visible communion do they hold with each other. Nay, is there at the present moment any mutual, public, palpable recognition of each other, as brethren in Christ, and as members one of another? Is not each section shut up within itself, and separated from all others, almost as entirely, as so many different, though perhaps friendly, trading establishments? Thus neglecting and forgetting our Lord's prayer for the unity of his church; allowing the spirit of sectarianism with its attendant evils to go on growing unchecked; rejecting a means of strengthening the whole; and furnishing to the foes around a vantage-ground for assailing all. It would be needless to dilate on the sagacity of our common enemies in perceiving this our weak point, or on their skill in availing themselves of it, in strengthening themselves, and attacking us. Infidels, Papists, Puseyites, and last, though in some respects not least, the Plymouth Brethren, assail us with the charge of sectarianism. We are insultingly taunted with the sneer of "a house divided against itself," and the asseveration that we are so unlike and so hostile, such bigots for division, so infected with jealousy and the *odium theologicum* that we cannot unite; and have carried our Protestantism so far as not only to abjure the notion of unity, but even the wish for it. "The Brethren" are busy and successful in plying against us the assertion, that we have all of us lost both "the outward and visible sign of brotherhood, and the inward and spiritual grace," though they are themselves the most sectarian body, without its name, in existence.

How desirable, then, at all times, and especially now, of doing something for wiping out this stain, and rolling away this reproach, and proving by some public demonstration, that we are if not perfectly of one mind, yet of one heart; and that though we inhabit separate dwellings, each being regulated by its own independent and uncontrolled domestic economy, we form one municipal corporation, and live in all the confidence and kind offices of good neighbourhood. What an argument would it snatch from our quadruple foes, if we could be seen by the world united by any legitimate bond, if it went, and possibly it could yet go no

farther, than to acknowledge our members as brethren, and our pastors as ministers of Christ, who recognise and love each other, for the truth's sake, that dwelleth in us. Is it not possible to exhibit in beautiful reality a union founded on the aphorism of Father Paul, which has been so often repeated on platforms, to grace a speech at a Bible meeting, and so seldom remembered afterwards? "In things essential unity, in things indifferent liberty, and in all things charity."

Of course, whatever union is brought about, it must be without compromise. We cannot enter into any fellowship with persons of other sentiments, by sacrificing our own. The wisdom that cometh from above, is "first pure, then peaceable." And notwithstanding the present divided state of the Protestant evangelical body, and the apparent tact and taste for separation, is there no yearning after union? No voices sounding abroad over the camps of the aliens the inquiry, "Why cannot we be one?" No Noahs sending forth the dove over the troubled waters to search for the olive branch? Are not the Christian elements in many, very many bosoms, rising into the ascendant above those of a sectarian nature? Are there not some upon the watch-tower in silent meditation, and holy observation, looking out upon the dark and stormy horizon to see from what quarter the signs of light and peace will show themselves? I am sure there are many.

To such, my honoured brethren, I submit, through you, the following scheme for consideration and discussion:—

Purpose and Object of the Union.

If at present it could proceed no further, the mutual recognition as brethren in Christ of all who agree to the principles hereafter stated; and as ministers of Christ, all godly men, who hold and preach these principles, by whatever forms of ordination they may have been introduced into their office.

Principles of Union to be the Basis of such Recognition.

1. General and Protestant Principles.

The inspiration of the Holy Scriptures of the Old and New Testament.

The Holy Scriptures are the sole and sufficient rule of faith in matters of religion, whether relating to doctrine, morals, or worship.

The indefeasible right and incumbent duty of every man to read the Scriptures, and to the exclusion of all authoritative traditional interpretation whatever.

2. Theological Principles.

The Trinity of co-equal persons in the Godhead.

The atonement of our Lord Jesus Christ by his sacrificial death.

The doctrine of salvation by grace.

The justification of the sinner by faith alone.

The indispensable necessity of regeneration by the work of the Holy Spirit.

Form of Recognition.

We acknowledge, as true Christians, and as our brethren in the Lord, all who believe and profess the foregoing principles, however in other matters they may differ, and without at the same time expressing our approval of other sentiments, either theological or ecclesiastical, with which these principles may be associated in the case of those that profess them.

We also acknowledge as true and valid ministers of Christ, all who are partakers of apostolic spirit, and are the preachers of apostolic doctrine, by whatever form of ecclesiastical order they may have been introduced into their office.

We acknowledge it to be equally our duty and our privilege, to love as brethren, all who are thus united, and all others not united, who agree in the fundamental doctrines of Divine truth; and while we conscientiously adhere to our distinctive denominational principles, and shall not cease to maintain, defend, and propagate them, we will endeavour no less conscientiously, to check the spirit of sectarianism, and to promote the diffusion of a spirit of charity.

Exhibition and Operation of the Union.

At present, little or nothing can be done in the way of action, and nothing more than public recognition. For this purpose, let a biennial or triennial meeting be held in Exeter Hall, none to be admitted but accredited members of churches; the meeting to be of a devotional character; four or six ministers of different denominations, to deliver an address of a given length, on some subject bearing upon the occasion, and to present a short prayer; and for the sake of enlivening the meeting, let there be a hymn or two sung.

Parties to be admitted to the Union.

Any that can agree to the basis laid down. The following may be expected:—the whole body of Congregationalists, in England, Scotland, Wales, and Ireland; the Baptists; Lady Huntingdon's Connexion; the Calvinistic Methodists; the United Secession churches in Scotland and England; the Moravians; perhaps, the Synod of Ulster; and, should a new secession take place from the Church of Scotland, these, also, would probably join. Gladly should I see the Wesleyan body in such a Union, and the pious clergy of the Church of England.

Name—Protestant Evangelical Union.

Such, my brethren, is the scheme which I have formed in my own mind, as an object of my heart's desire. Be it that it is only a vision doomed to expire in the imagination in which it was conceived, it is at any rate an innocent, and to myself a lovely one. I feel a gratification in having proposed it. I should have been unfaithful to my own convictions, and have repressed the yearnings of my heart and the monitions of my conscience, if I had not laid the project before you and the public, even as I have laid it before God. Could it be accomplished, how would it silence the sneers of infidelity, neutralize the arguments of Papists, refute the objections of the Plymouth Brethren, and strengthen and consolidate us all, against the arrogant assumptions of the Puseyites. And while it would be a defence to us all against our foes, what a beneficial influence would it exert upon ourselves. Without weakening our attachment to truth, it would promote in us the spirit of love, and thus prepare us to come eventually to a closer agreement on those points which now separate us. Conceive what an impression would be produced upon the public mind, by such a scene as Exeter Hall would present in this holy fellowship of brethren—the long lost wonder of a united church would be restored, the echoes of the ancient exclamation would be awakened, and thousands of voices would again be heard to say, "See how these Christians love one another." What a rebuke and a refutation, I repeat, would it give to the proud isolation of Puseyism. The public, when they saw this arrogant and malignant spirit retiring within the schools of Oxford, to learn the ceremonial, and imbibe the intolerance and maledictory exclusiveness of its Roman master, would place in striking and beautiful contrast with it, the brightening and extending charity of other denominations, and in seeing them all come forth to such a noble fellowship of love, would be at no loss to determine who were in possession of the true catholicity.

And who can tell, if the scheme could be commenced, when and where it would stop, or what the last circle of the widening undulation would not touch or embrace? Might it not be hoped, or is it calculating too largely upon the charity of the present age, and anticipating too speedily the glories of the coming ones, to expect, that Christians of other countries, to earth's remotest bounds, would solicit to be admitted into "the holy league?" Shall Papists have a bond of union that crosses mountains, oceans, and continents, and defying all barriers of nation, custom, language, and climate, comprehends within its mighty circumference the inhabitants of the poles and the equator,

and Protestants make no effort to set up a recognition, which shall do the same?

Who shall make the trial? Who will contend for the honour of sending abroad the sound of union, and the invitation to unite, over the discordant elements of the Protestant body? I propose it to you, my beloved brethren, to commence this work of faith, this labour of love; and may you not only enter upon it, but go through it with the patience of hope. You are the secretaries of a committee and of a body that delights to honour you; whose confidence and affectionate esteem you largely possess; and without wishing or intending any invidious comparison, you have one scribe among you whose heart is so richly imbued with the spirit of love, whose mind is so skilful in all its ingenious and honourable devices, and withal, his pen so conversant with its mellifluous vocabulary, that it seems as if he were given us for the purpose of carrying on the blessed work of union in this divided world, and equally divided church.

Confer, then, my brethren, upon the scheme, or any other and better one of a similar kind, for I am anxious only about the general principles, and not about the details. If it be practicable, accomplish it: and if not, and one must still give up the hope of seeing the bow of many colours upon the cloud, and of hearing the still small voice succeeding the storm, let us, at any rate, pray that a wiser, holier, and happier age than our own may soon arrive, when what is impossible to us, shall be possible to others, and the prayer of our Lord be answered, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

I remain, dear brethren,

Your friend and brother,

J. A. JAMES.

THE NEGLECTED MISSIONARY.

It has long been echoed, "these are eventful times;" and every one alive to the spiritual welfare of his fellow-creatures, must be constrained to make the inquiry, how it is, that, with such a vast amount of moral and religious effort, as has so long been in action, individual and united home missionary exertions have been so much neglected, as to allow of the appalling ignorance which is found to exist close to our own doors, without affecting our minds with the heart-rending conviction that we, by our criminal negligence, have been in some way accessory to it.

Thankful I am that efforts are now being made to supply the spiritual wants of all classes. Suitable agents are going forth, attempting to stem the torrents of vice and ignorance, who, if they faithfully discharge their duty, may help to render more effective a great deal of that moral machinery that has done much less good than it appears adapted to perform. In visiting the cottages of the poor, the missionary will not only urge parents to an immediate attention to the concerns of their own souls, but, by impressing their minds with the importance of early religious instruction, will not only induce them to send their children to the Sunday-school, but will lead them to value the kindness of those friends who sacrifice much personal comfort to impart that instruction; and by that means a better feeling will be excited in their minds. By telling them of the great importance of possessing the Holy Scriptures, they will see the benefit they will derive from being able to obtain them at so cheap a rate; and thus will their gratitude be directed to the great Author of all their mercies, who has put it into the hearts of his people to make these efforts for the salvation of their souls. Thus an additional impetus will be given to the agency already in operation. But the chief object of this paper is to arouse attention to that missionary or monitor, which our heavenly Father has implanted in the bosom of every mortal, whose voice alone can be heard in many places, where our best accredited home agents could not in their official character with propriety enter. Do not think I would intrude upon the privacy of domestic intercourse, when I ask whether conscience does not often whisper that there is much passing in our own parlours, in the presence of children and servants, calculated to lessen in their minds the necessity of making religion, as it is in reality, the "one thing needful." We do not breathe a religious atmosphere; principle too often yields to expediency. The characters of professors, and too often of ministers, are subjected to remarks that tend greatly to lessen the benefit of their instructions, nay, to render useless the most faithful appeals from the pulpit. Invidious comparisons are drawn between different denominations, instead of inculcating the duty of loving and stimulating each other to every good work. The unhappy disputes arising in churches, which should be prayed over in the closet, but scarcely named in the parlour, much less published to the world, are too often made the subject of conversation with a sarcasm and lightness that destroy the heart-searchings they ought to produce. How different would our conduct be if we were to listen to the bosom missionary, and act out the command, "Whatsoever ye do, do all to the

glory of God." How would our social intercourse be improved by it! Why is the reflection so often forced upon us, after an hour or two devoted to the society of friends, we have spent an unprofitable evening? Is it that the gaiety of a Christian must be, or should be like the laughter of fools? O no; there is a joyous gladness of heart in meeting friends in the social circle, who, being united in the numerous efforts which are every where making for the spiritual and intellectual welfare of the world, might easily find subjects for animated discussion, which on separating would lead each to exclaim, "My heart burns within me to become more devoted to the service of Him who has bestowed on me so many blessings."

It is time for the unbeliever to give up the inquiry, "Where is the difference between a party composed of professing Christians, and one attended only by the votaries of worldly pleasure?" Is the introduction of family worship in the one to constitute the only difference? I believe persons sometimes find it very difficult to select a suitable chasm in the conversation to introduce the sacred volume, and to compose the mind for the right performance of the solemn service; and this has been lamented by those who are the furthest from wishing to check seasonable mirth, or to surround religion with the least appearance of gloom: but who, on the contrary, are by their own conduct investing it with the genuine smile of heartfelt complacency. What does conscience say? Complain not at the want of spirituality in the minds of your young ministers, if intercourse with their hearers tend to deaden it. Wonder not if the sermons are weak and powerless, when the late hours at the evening party have intruded upon the duties of the closet, and unfitted the mind for the morning studies. Be not surprised at the young persons in professing families mixing so eagerly with the world, when they see so little difference in domestic life.

May I not venture to point out some other places where the home missionary would find it impracticable to enter, where the bosom monitor alone can remonstrate, but where its voice is too often disregarded? The exchange, the market, and the counting-house are inaccessible to the missionary; and yet most persons will agree there might be great improvement in the spirit with which even professing Christians carry on their business in those places. I am not going to suggest the alterations to be made, nor to allude to the hazardous speculation which risks the ruin of others, as well as of the parties engaging in it; nor to the unfair advantage taken of those who are compelled to part with their goods at a price much

below their real value, to the great injury of the fair trader; but simply to propose the question, whether we are obeying the injunction to "seek *first* the kingdom of God," when every energy of body and mind is expended, and almost every portion of our *time*, that most precious talent, is spent in the endeavour to increase our pecuniary resources? Some persons will tell you they wish for more money to expend in the cause of religion and benevolence. Ah, my friends! would not a little of your *time* and *personal effort*, spent in the service of God, make your money do more good? And would not a little leisure, devoted to your families, compensate for a small reduction in the amount of income, left when no father's eye can direct its use? It cannot be right to allow any worldly concern to occupy our time so completely, as to prevent a regular attendance on the weekly services of our respective churches, or giving our share of personal effort to the numerous calls which are made on the time as well as on the purses of the professed followers of Christ. We must, and I doubt not many do give liberally, to the support of missionaries both at home and abroad; but many have *influence*, and might have *leisure*, both talents for which an account will be required at that tribunal, where the excuses we now make to silence conscience for not using them will not dare to pass the lips.

Could we realize the appearance our actions will then wear, what should we think of the lavish expenditure upon selfish gratifications which stops the channels of benevolence, and furnishes the ever-ready excuse for refusing to join in any fresh effort for doing good? Will the attempt to follow every new fashion, and to wear the most costly material, prove that we are following the apostle's admonition, 2 Pet. iii. 3; "Let it not be that outward adorning," &c.? O that we could view our actions in the light eternity will cast upon them! How would ministers cultivate those talents which would make their sermons striking, that they may be profitable to their hearers. What earnest appeals would they make to the conscience, such as would rouse the most drowsy hearer. How anxious would they be to prove that the glory of God in the salvation of sinners is the first, the sole object of their preaching. How incessantly would they labour in their work, nor could they long proceed without seeing some fruits of their labour, some visible answer to their prayers that the blessing of God may render their efforts successful. And how anxious would hearers be to remove every impediment in the way of their minister's usefulness. Instead of letting their places be empty, or going so late to the house of God as to disturb the devotion of others, and by

their look of listless indifference showing they at least do not expect to derive benefit from the service; how would his hands be upheld by their prayers, and his heart cheered by their constant attendance on public worship, and by their ready co-operation in every plan for extended usefulness. Let us not charge the want of religious prosperity upon this or that class of persons; but let every one listen to his bosom monitor, whose voice must be heard another day, and who now calls upon each individual to look closely into his own heart, and lament the want of religion there. May the Holy Spirit render powerful this feeble effort to fix the attention upon what appears the greatest hindrance to the spread of the truth, the want of vital godliness in the hearts of its professors. Where do we see the entire self-dedication, the holy determination to live to the glory of God, that would make our light so shine, that others would glorify our Father who is in heaven? O my friends! "Come out from among them, and be ye separate, saith the Lord." There must be a more distinct line between the church and the world, before religion can appear in its native loveliness, producing consistency in the conduct, and enabling us in the moderate and rational enjoyment of earthly blessings to show more plainly that we are seeking heavenly treasures, such as the world can neither give nor take away. There must be a holy determination, that whatever others do, we will strive to serve the Lord; that we will attend to the inward monitor, which urges us to deny ourselves even innocent pleasures, if they hinder our discharging the works of benevolence which we have undertaken to perform. Think of Him who sacrificed every personal comfort whilst he went about doing good; in whose presence you must ere long listen to the voice of conscience thundering in your ears, "I remonstrated, but you turned a deaf ear to the warning;" or hear the joyful sound which shall through the countless ages of eternity fill you with grateful astonishment, "Well done, good and faithful servant, enter ye into the joy of your Lord."

THOUGHTS ON PREACHING, AS CONNECTED WITH RELIGIOUS REVIVALS.

Much has of late been said and written in the several branches of the Christian church, to invite their members to a solicitous attention on the subject of Religious Revivals, and to earnestness in prayer that they may be vouchsafed by its great Head. What Christian is not ready to concur in these recommendations, and to connect with the design for the all-important blessing the humble inquiry, "Since it is a gift which the church has a warrant for asking, why is

the grant so long delayed?" This ought to lead to another, "Are all Christians—ministers as well as their people—doing every thing in their power to promote such revivals?" Surely, as God ordinarily works by means, this is a subject of solicitude to both.

So far as the opinions of a layman on such a subject are worth attention, I would say that it appears to me that the leading precursor of such a period will be the powerful preaching of the gospel, in the application of those truths which most closely direct themselves to the conversion of sinners. And if this be true, the question arises, Is this the uniform tenor, so far as it ought to be, of the sermons of our day? Are these discourses occupied, to the degree which is desirable, in impressing those fundamental truths of the gospel, accompanied with rousing appeals to the consciences of men, which distinguished the pulpit labours of those preachers who, in past periods, were most eminent for success in "calling sinners to repentance?"

I am aware that every age has its own fashions and habits, and am sorry to think that those of our own times have led preachers who would render themselves popular to cultivate elevation of sentiment and refinement of language in their discourses, rather than the more important qualities of awakening and impressive appeals to the hearts of their hearers. Look, also, at those published sermons which, in these days, are thought likely to elevate their authors in public estimation. By what are they distinguished? Is it not rather the display of the talents of the preacher, natural and acquired, than the warm effusions of a heart exerting all its energies in bringing souls to Christ. It not unfrequently happens to me, after hearing a discourse which, in point of all other qualities, I could not but approve and often admire,—in asking, what did it contain tending *directly* to the conversion of the ungodly and the awakening of the careless, to be obliged to say, It has been wanting in that essential respect. And I fear (with, I hope, not a censorious but a godly feeling) that each Sabbath witnesses the delivery of not a few such sermons throughout our land.

If this be true, can it then be wondered at that the desired "times of refreshing from the presence of the Lord" are withheld, or at least deferred? Whether my opinion be more or less open to contradiction or blame, I will nevertheless venture to call the attention of my ministering brethren (whom I love and esteem for their works' sake) to the serious inquiry, whether the ordinary tenor of their discourses adequately embraces those subjects which are the most calculated to carry home to the con-

sciences of their unconverted hearers the convictions leading to the inquiry, "What shall I do to be saved?"

It may be replied, saints are to be edified as well as sinners converted; and that is true; but, without admitting the need of putting these ends in opposition or contrast to each other, I beg to say that no one who hopes that he has himself found and eaten the bread of life, would be unwilling to share his day's loaf with a fellow man perishing for hunger. Would he not rather say, that food which is necessary for him is salutary for me?

I have often thought that, if I had the honour of being a preacher of the Gospel, as the fashion of the day is in favour of morning and evening services, that I would devote the latter chiefly, though not exclusively, to the object of calling the ungodly to repentance, and rousing the careless to seek salvation. It is, I think, the case, that persons in an unconverted state are led, by various influences, more frequently to attend the means of grace in the evening than in the morning; and religious persons, were that understood, would use their endeavours to bring friends and acquaintances, in that unhappy state, to those services.

Entreating the forgiveness of any thing that may be offensive (if such there should be) in these remarks, and holding up the shield of good intention in making them, I am yours, faithfully,

(ONESIMUS.

A MISSIONARY HINT.

To the Editor of the Evangelical Magazine

MY DEAR SIR,—I wish respectfully, but earnestly, to make a suggestion respecting the funds of the London Missionary Society, and trust it may not altogether be uncalled for and useless.

And I do humbly think, if something of the nature of the thought were to be circulated through the medium of the Evangelical, it might very easily contribute largely to the funds of that noble society. It is this: When at a meeting, a little while ago, at Exeter-hall, it was asked by one of the speakers, whether the income of the society should not rise, next year, to 100,000? The response of the immense audience was, "Yes;" "You guarantee it, do you?" "Yes;" was the unhesitating pledge. But alas! as the Rev. Mr. Lacroix said, the other day, when mourning over the danger threatening India, "Although the British public has so frequently pledged itself at meetings like these, it has not yet redeemed the pledge," breathed in the glowing excitement occasioned by a missionary appeal.

Now a fearful crisis is at hand in the missionary cause; the funds of the society must be commensurate with the necessities of the case; and it is greatly in the power of the advocates of the missionary enterprise to enlarge the resources and strengthen the hands of those labouring in those distant parts of the vineyard. Now, for contributors and subscribers to guarantee an increased income without putting forth increased effort for the fulfilment of the pledge, is useless. If, then, every subscriber throughout the different churches in the land, were to resolve that he or she would, next year, by God's blessing, increase the amount of their subscriptions, little or much, the hearts of the directors would be greatly refreshed, and, above all, their resources strengthened for further good. And I think this very easy indeed of accomplishment. If every subscriber of one guinea were to resolve to increase it next year by a crown; and every subscriber of ten shillings, two shillings and sixpence; and supposing there were two thousand subscribers of one guinea who did so, and four thousand of ten shillings, likewise, there would be added, by this effort, 1000*l.* to their regular contributions.

This increase, it is seen, results simply from the lesser contributions of the religious public, leaving the wealthier part to devise liberal increase out of their abundance. Surely, nothing objectionable to this can be urged.

If the subscriber of a guinea says he has other societies that deserve equal effort, why let the effort be made for all. Suppose an individual gives his guinea to four of these noble institutions of our country, and he determines to give his crown more to each, this is but a sovereign more, which, if he resolve to do it, can be easily accumulated by reserving something occasionally in a box devoted for that purpose. I do think, my dear Sir, the Aladdin-like magic of the little word *try*, is not sufficiently known yet in the Christian world.

I remain,

My dear Sir,

Yours very affectionately,
W. S. P. HENDERSON.

HIGHBURY COLLEGE.

The anniversary of this institution was held at Union Chapel, Islington, on Wednesday evening, June 29th, when a very excellent and appropriate address was read by the Rev. R. W. Hamilton, of Leeds, on the importance of biblical learning to the Christian ministry, 2 Tim. iii. 16, 17.

A public meeting for the transaction of the usual business, was afterwards held, at

which the Treasurer, Thomas Wilson, Esq., presided.

The examinations of the students took place on the mornings of Tuesday and Wednesday, of which the following report has been presented :—

"We, the undersigned, have, according to invitation, visited Highbury College at its annual meeting, and taken part in the examination of its students. It gives us great satisfaction to report the result. Though some of its higher classes were necessarily engaged in preparing to graduate in the London University, and were released by the will of the committee, and the consent of the tutors, from appearing before us, yet enough was reserved to justify our strongest convictions and congratulations in behalf of the institution. The trials were Mathematical, including Geometry and Algebra; Classical, comprehending the Media of Euripides, the Olynthials of Demosthenes, the Philippics of Cicero, and Cæsar's Commentaries; Biblical, Hebrew and Greek Testaments, with Criticism; Philosophical, Rhetoric, Logic, Analysis of Locke on the Understanding. The utmost promptitude was evinced by our younger brethren in answering our questions, and in reading *ad aperturam libri*. Their diligence must have been great, while their moral dispositions appeared all that we could wish. Two days were devoted to this task, and we, with all good conscience, beg leave to avow our entire confidence in the abilities and indefatigable diligence of the respected and learned professors, and in the application and successful discipline of their charge.

(Signed) "RICHARD WINTER HAMILTON,
"Chairman.

"ARCHIBALD JACK.

"THOMAS RUSSEL.

"JOHN WATSON."

HACKNEY THEOLOGICAL SEMINARY,
And Society for the Propagation of the
Gospel, &c.

(Founded in the year 1803.)

TUTORS: Rev. G. Collison, and Rev. S. Ransom.

The anniversary service of this institution was held on Tuesday, June 21, at the Rev. John West's chapel, Bethnal-green, when a report was read and the business of the society transacted; after which, the Rev. T. Jackson, of Stockwell, offered prayer; the Rev. G. Clayton, M.A., of the Poultry Chapel, delivered a very appropriate and excellent discourse; and the Rev. D. Harrison, of Whitstable, Kent, concluded the service.

The following report of the examiners of the classes of students in the Theological

Seminary, was read by the Rev. T. Timpson, of Lewisham :—

"Hackney Theological Seminary,
"Thursday, June 16th.

"We, the undersigned, have examined the classes at Hackney College, on the following subjects :—

"FIRST CLASS.—In *Latin*, Germania of Tacitus, and Epodes of Horace. In *Greek*—Crito of Plato, and first book of the Iliad. In *Hebrew*—First four chapters of Isaiah. In *Mathematics*—Second book of Euclid.

"SECOND CLASS.—In *Latin*—Cataline of Sallust, and second book of Æneid. In *Greek*—the Delectus. In *Mathematics*—First book of Euclid.

"THIRD CLASS.—In *Latin*—Nepos and Ovid. In *Greek*—the Delectus. In *Mathematics*—First book of Euclid.

"We have much pleasure in reporting, that, in consequence of an extension of time, we were able to examine the classes more fully, and can speak more confidently on the progress which they have made. All the classes have given decided proofs of close and persevering application to their studies, and have reflected much credit upon themselves and upon the labours of their tutor, Mr. Ransom. We would refer, with especial satisfaction, to the progress which they have made in a knowledge of the Hebrew language, and to the success in which they have been grounded in the Greek language. In Mathematics they have shown, more than on any former occasion, a capacity to make themselves masters of Euclid; and we would earnestly suggest the advantage of prompting the students to a little additional effort, to advance in what they have so well begun. Mathematics being rather foreign to their other studies, require more self-denial on their part, than any other portion of their course.

"Friday, June 17th.

"THEOLOGY.—We have unmingled satisfaction in stating, that we have examined the two classes of theology; that they have read large portions of the Greek Testament; that we have heard their account of the lectures which they received, and their analysis of the Epistles to the Hebrews and Titus, and the two Epistles to Timothy. We deem it right to say, that we consider the method of studying theology here, both solid and valuable; that the analysis of the Epistle to the Hebrews, and their explanations of all the most difficult parts, were deserving of great praise, and must be felt by the students themselves to be a valuable acquisition.

"We have, altogether, to express a favourable opinion of the mental qualities and of the devotedness to the pursuits of scriptural knowledge, manifested by our

young friends in this institution; and we think that their attainments, considering the circumstances in which some join the institution, are very creditable indeed, both to themselves and to their tutors. We express a most decided conviction, that this institution is well deserving the confidence and approbation of the Christian public.

"ROBERT REDPATH, M.A.,
" *Well-street Chapel, Oxford-street.*

"GEORGE ROGERS,
" *Albany Chapel, Camberwell.*"

ROTHERHAM COLLEGE.

The anniversary of this institution took place on Wednesday, July 6th, when a numerous meeting of its subscribers and friends from the immediate neighbourhood and distant parts, was convened in the College Library.

The Rev. John Hammond, of Handsworth, near Birmingham, was called to the chair.

The three senior students, who are leaving the house to enter upon ministerial engagements elsewhere, delivered essays on the following interesting subjects.—"The influence of the gospel on the conduct and habits of men," by Mr. Harrop; "The poetry of the Hebrews," by Mr. Spencer; "The Protestant Reformation," by Mr. Jackson. These essays reflected much credit on their authors, and were listened to with high satisfaction by the company present.

The report of the state and progress of the College, during the year, was, on the whole, satisfactory. The financial statement again showed a balance against the institution, though less than that of last year, through the posthumous beneficence of the late Mr. John Alsop, of Sheffield, who bequeathed 200*l.*, and of George Bennet, Esq., who bequeathed 100*l.* to its funds. This, therefore, remains a subject of anxious concern to the committee, as it was also to the friends of the College, assembled on the occasion. All were of opinion, and we fully concur in it, that an appeal on its behalf to the Congregational Churches of the West Riding and the adjoining counties, will meet with a cordial and liberal response. No similar institution has conferred greater blessings on the Christian church, in the learning, piety, and devotedness of its pastors, than Rotherham College. Men who are occupying distinguished posts at the head of other colleges, in the University of London, and in the official departments of the Bible and London Missionary Societies, received their education within its walls; and it seems to us, that a strong obligation rests upon the church to support, with zeal and liberality, an institution so honoured in

its usefulness. In these days, too, when scriptural doctrines respecting the ministry are so little understood, or are so much perverted, it becomes the more necessary to encourage and sustain institutions like this, designed to provide a pious and enlightened order of ministers. We trust that the appeal of the committee will be made promptly, and we are sure it will not be made in vain.

The progress of the College, in its educational department, is satisfactory. The students have been very assiduous, and the thorough examination in classical and biblical literature, and in theology, which they underwent during several successive days, reflects equal credit on their diligence, and their tutors' learning and skill. Resolutions of approbation were unanimously passed. A nomination was made of nine gentlemen, to act as new trustees in the place of as many of the original trustees who are deceased. The session was thus terminated, to the great gratification of all present. Besides the three named, two other gentlemen have, during the past year, completed their studies in the house, and have entered upon public pastoral engagements.

ZION CHAPEL, HULME, MANCHESTER.

This handsome and spacious chapel, which has been erected for the ministrations of the Rev. James Gwyther, was opened on the first week in May.

Special preparatory prayer-meetings were held on Monday morning and on Wednesday evening, which were well attended and marked by a truly devotional spirit.

The first public service was on Thursday morning, May 5th. It was opened by the Rev. J. L. Poore, who read the scriptures and prayed; after which the Rev. Dr. Raffles delivered a powerful and deeply impressive sermon from Psalm xi. 4, "The Lord is in his holy temple." The Doctor, towards the close of his discourse, took occasion to address Mr. Gwyther, who has laboured in Hulme for more than thirteen years, in a most animating and encouraging strain. In affectionate and touching terms, he expressed the high esteem and warm regard in which Mr. Gwyther is held, not only by the Doctor himself, but by the Independent ministers generally in this large district, and gave utterance to the most ardent wishes that his comfort may be long continued and his prosperity largely increased.

In the evening, Dr. Harris, President of Cheshunt College, preached. His subject was taken from Proverbs viii. 31—36. The sermon, which was distinguished by the highest degree of beauty and impressiveness, was heard with deepest interest and feeling by a crowded congregation.

On the succeeding Sabbath, the chapel was crowded in both parts of the day. The services were conducted with great appropriateness and effect, by Dr. Andrew Reed, of London, who preached in the morning from Matt. vi. 10, and in the evening from Numbers x. 29.

On Monday evening, these interesting engagements were concluded, by a searching and faithful sermon from the Rev. James Parsons, of York, who took for his text, Joshua xxii. 20.

It was a most pleasing feature in the whole of these sacred and interesting exercises, that they breathed the most generous and catholic spirit, and were peculiarly marked by a direct and earnest aim at the conversion of souls.

The chapel was greatly admired by all who attended, both ministers and laymen, as well on account of its interior arrangements as for its exterior appearance and commanding situation. It is designed in the Roman style of architecture and of the Corinthian order, the example of Jupiter Stator being adopted. The entrance front consists of a portico supported by two columns, and antæ-flanked by wings having angular pilasters, the whole being surmounted by the entablature and pediment, and has, from its great elevation and the noble simplicity of its parts, a very imposing and temple-like appearance. The portico, which is approached by a spacious flight of steps, communicates with lobbies leading directly to the body of the chapel, and also, by staircases, to the galleries. The interior, which is lofty and of good proportions, is well lighted with circular-headed windows, and is capable of containing upwards of one thousand one hundred persons, inclusive of about three hundred children, for whom a separate gallery is provided, in a second tier at the north end. There are galleries all round the chapel, the appearance of which, in a continuous and unbroken front, supported by tasteful cantelevers, is at once novel and pleasing. The singers' gallery is at the back of the pulpit, immediately over the vestry, and being in a recess, with two Corinthian columns and pilasters in front, forms a striking feature, and adds much to the effect of the interior. An ornamental pendentive, upwards of twelve feet in diameter, in the center of the ceiling, has been adopted for the purpose of ventilation, and is intended to have a large chandelier suspended from it, in the place of the plain temporary one at present used to light the whole of the chapel. It is of a bold and rich character, and when lighted up, has a most beautiful effect. The pulpit is of oak, supported by a pedestal formed of angular trusses; it is elaborately carved and of elegant design. In the basement story of the

chapel, approached by separate staircases from the lobbies and also from the yards, are spacious and well lighted school and class rooms, capable of accommodating a current attendance of one thousand children. The children's gallery, already mentioned, is an entirely new feature in our chapels, and the lightness and elegance of its construction give it a very pleasing effect when seen from the body of the chapel. Another arrangement, worthy of notice, is the form of the pews which sweep towards the pulpit, so as to bring each auditor as nearly as possible with his face to the minister, whilst the backs are made to incline gently like the back of a chair, which contributes greatly to the comfort of the occupants. The windows are glazed with frosted glass, to soften the effect of the light in the day, so that there is no occasion for blinds. The gas lights are so arranged, that not a single branch will intervene between the minister and his congregation. This is secured by lighting the chapel principally by the central chandelier, which is very elevated, the only other lights being branches from the walls under the lower gallery, and from the sides of the singers' gallery, not one of which is seen from the pulpit. The result of this is, that whilst an ample supply of light is diffused through every part of the chapel, not a single shadow is thrown in any direction. The building has been erected under the superintendence of W. Hayle, Esq., architect, Manchester, from plans designed by himself. The whole cost is about 4,000*l.*, and had the state of trade been prosperous in Manchester, a very light debt would have been left upon it at its opening.

At the dinner, in the school-room, after the first service, it was stated, that the deficiency remaining was 1,700*l.*, when a gentleman, who has already been a liberal contributor, offered ten per cent. upon 700*l.*, if that amount were raised by the 1st of January next, and we trust the Christian public will enable Mr. Gwyther and his people to claim that liberal offer.

The case is one of deep interest, the congregation has been raised under Mr. Gwyther's labours, from a state of the deepest depression, there having been only seventeen persons present when he first preached in the old chapel; whilst the district in which his chapel stands, comprising nearly thirty thousand persons, for whom one church and a small methodist chapel are the only places of public worship provided, calls loudly for Christian sympathy and Christian help.

REMOVALS.

The Rev. R. Leicester, formerly of Chip-ping, near Preston, has accepted the unanimous invitation of the church and congrega-

tion at Great Harwood, near Blackburn, to the pastorate thereof, and commenced his labours, under very encouraging prospects, on the first Sabbath of May last.

The Rev. A. H. J. Gamble, of London, has accepted a unanimous invitation to supply the pulpit of Ebenezer Chapel, Margate, for three months.

Mr. Isaac Brierly, of Rochdale, late of Pickering Academy, Yorkshire, has accepted a unanimous invitation from the church and congregation of the Independent chapel, Missenden, near Halifax, and enters upon his labours with pleasing prospects.

ORDINATION.

Rev. John Thomas.

On Tuesday and Wednesday, the 11th and 15th of June, the Rev. John Thomas, late student at Froud Vale Academy, was set apart for the work of the Christian ministry among the Independent denomination at Brochnewyn, Carmarthenshire.

On the first day, at two, sermons were delivered by the Rev. Messrs. Jones, of Saron, and Evans, of Pembrey; at six, by the Rev. Messrs. Lewis, of Henllan, and Edwards, of Brecon.

The following morning, at ten, the Rev. Mr. Davies, Theological Tutor of Carmarthen College, delivered the introductory discourse; the Rev. Mr. Evans, of Pembrey, proposed the usual questions; the Rev. Mr. Griffiths, of Horeb, offered the ordination prayer; the Rev. Mr. Hughes, of Trelect, addressed the young minister; the Rev. Mr. Evans, of Pen-y-graig, addressed the church; and the Rev. Mr. Rees, of Llanelly, concluded by prayer.

At two, the Rev. Messrs. Williams, of St. Clears, and Davis, of London, preached.

At six, the Rev. Messrs. Evans, of Aberench, and Davies, of Bethania. Other ministers present on the occasion were, the Rev. Messrs. Davies, of Berien; Griffiths, of Carmel; James, of Lan-y-Bri; J. Silvanus Morris, of Abergwilly; Edwards, of Peniel; Evans, of Hermon; Owens, of Pen-y-mynydd; Jones, of Petherwell; and Davies, of Rhyd-y-cersiaid.

General Chronicle.

BRITISH CONNEXION WITH IDOLATRY IN THE MADRAS PRESIDENCY.

[We insert this letter with painful interest, and are concerned to learn from our correspondent, by a letter from Madras, dated April 22, "The idolatry system remains as it was in the Madras Presidency."—We must not sleep at our posts.]

The following interesting letter has been addressed to the Rev. J. Peggs, of Ilkeston, Derbyshire, and shows the present state of British connexion with the idolatrous worship of southern India. It is deeply to be regretted that our common Christianity should still be found so closely associated with the debasing superstitions of British India.

Manargoody, Dec. 24, 1841.

My dear Sir,—I was favoured with your pamphlets and letter a few weeks ago, and was glad to find that your health permitted you still to engage so actively in the great cause of taking up the stumbling blocks out of the way of the progress of the gospel. Your remarks upon the Madras Presidency, as to its having a great share in the connexion which exists between the British Government and the idolatry of this coun-

try, are but too true, and it seems exceedingly unwilling to give up any part of that connexion, for as the sinner is often infatuated with his sins, so our Government seems to be infatuated with this sin of idolatry; and in many instances, those who have the greatest influence are the most strenuous supporters of this national crime. There was a report in this part of India some time ago, that the Government was about to give up its stewardship of idolatry, but I am not aware that up to the present time any change whatever in this respect has taken place. I believe the temple property is still collected and expended under the control of the collector in each district; and I am very much afraid that it will not be given up by the authorities over this land, until it is taken out of their hands by Him against whom this offence is so grievously committed. The place in which I am now stationed is entirely native, and when the report of the intended separation of the Deva Stannam from the Collector's Cutcherry reached this place, some of the Brahmins with whom I am in the habit of conversing, came to me to inquire the reason of it; I simply told them that as they were Heathens and we were Christians, they

ought, if they believed Heathenism to be the truth, to manage the affairs of their own temples: they replied, 'Yes, but if the temple property be not protected by the Government, the Brahmins and others will rob the temples of their jewels and money, and other property, and then the people will not be able to have their feasts and ceremonies as they now have them, and the temples themselves will fall down for want of repairs!' I said, this could not be the case if they really believed that their system was the cause of the true God, for in proportion to their faith in it would be their zeal to support it: they replied, 'Very true, if those connected with the temples were honest men; but perhaps there was not above one honest man born in seven years!' In the course of last week I visited a large heathen place called Trielimapaly, and had some conversation with a Brahmin there on the same subject, who expressed himself in terms very similar to those just noticed. These statements, coming from heathens, and especially from Brahmins, who of all others are most interested in the continuance of heathenism, and who speak from their knowledge of the position in which heathenism stands, and from the interest which they feel in its continuance, are strongly confirmatory to my mind of two important facts, that Christian England is the main support of the idolatry of this country, and, that if that support be withdrawn, idolatry in this land will speedily fall. Such being the case, the duty of every Christian is too obvious to be misunderstood—the matter must not be allowed to rest—but the throne of Heaven and the throne of Britain must be petitioned, not only until promises are given of the removal of the evil (for experience has proved that these are merely to delay the matter) but until the evil has ceased—until the British Government has washed its hands from the blood of the souls of this people. Were the Government called upon to do injustice to this people by depriving them of their rights as a nation, or to force them by the command of authority to become Christian, I would not join in such a request; but they are only asked to let the heathen manage the affairs of their own religion, and by withdrawing their countenance of idolatry, to let it have its free course and produce its own effects: and that truth, under the influence of the Lord the Spirit, will become mighty to the casting down of every idol, and to the establishing of the kingdom of our God and of his Christ in this land. * * *

Yours in our common Lord,
THOMAS HASWELL.

REV. JAMES REID AND THE BAPTIST
MISSION IN JAMAICA.

To the Rev. J. Morrison, D.D.,

MY DEAR SIR,—In the July Evangelical I observe a letter from the Rev. Samuel Green, in which he says, that he has carefully examined all the letters of the Rev. James Reid, (to the committee?) and is prepared to say, that there is not in any of them "one line of charge against the leader and ticket system." Such a statement is calculated to inflict a serious injury on the character of an absent missionary; and I think I may rely on your well known anxiety to maintain unimpaired the reputation of the messengers of our churches, for permission to insert a brief reply to Mr. Green's extraordinary assertion.

The following is an extract from a letter written by the Rev. James Reid, to the late Rev. John Dyer, secretary, under date November 15, 1837:—

"Allow me to remark, that I have seen to be my duty to withdraw and withhold the tickets altogether. In making this change, I feel myself called upon to offer my reasons: the principal are two: 1st. Because a number of people connected salvation with the possession of these tickets; 2nd. Because the renewal of these tickets occupied that precious time" (i. e. on the Sabbath-day) "which ought to have been employed in promoting their spiritual interests." Again Mr. Reid adds, "I have known individuals, who are called followers, travel sixteen or twenty miles on the Saturday morning merely for the purpose of renewing tickets, and returning without the services of the Sabbath. To my own mind it is evident, that very few of the people understand the use of the tickets, and that a number attach unscriptural ideas to its possession. The following are a few of the expressions used by some who have been in quest of tickets. On being asked why they desired them, they replied, 'For my sins;' another, 'To let me see good;' another, 'To let me see the way to the chapel,' &c."

I am quite sure Mr. Green had overlooked the letter in which this paragraph occurs, as well as forgotten another letter addressed to himself, by Mr. R., in the course of last year, (a copy of which I possess,) in which other statements affecting the purity of the Baptist churches are made, when he sent to the Evangelical Magazine the assertion in question.

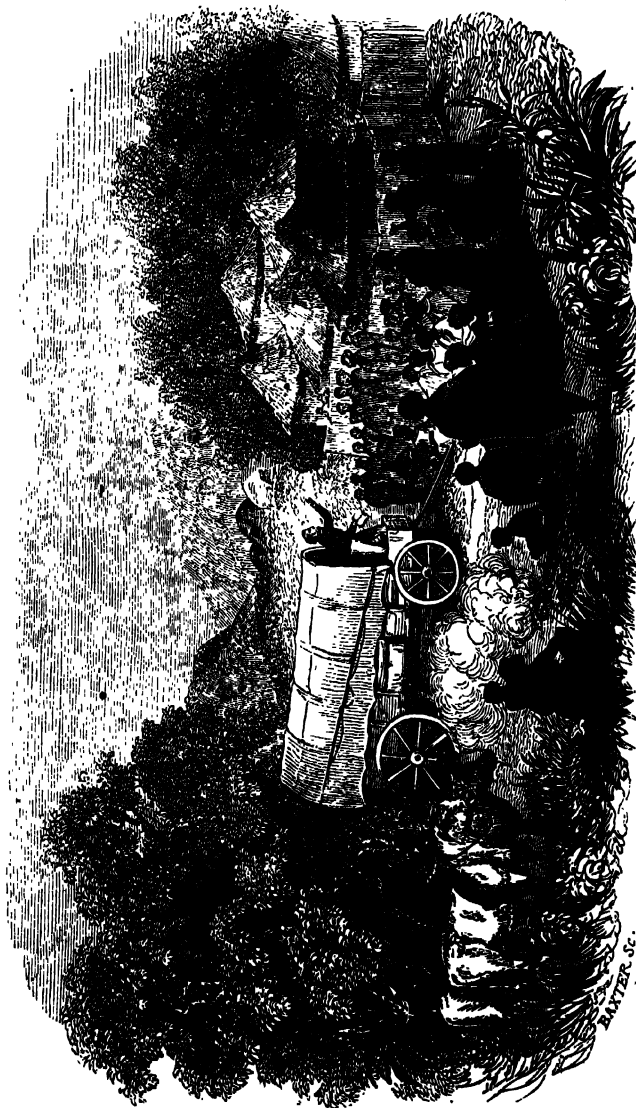
I remain, my dear Sir,

Very truly yours,

W. G. BARRETT.

Bolton, July 4, 1842.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PREACHING IN AN AFRICAN VILLAGE.—Page 402.

SOUTH AFRICA.

VISIT TO A BECHUANA VILLAGE.

(From the new work entitled, "Missionary Labours and Scenes in Southern Africa," by Rev. R. Moffat.)

ON reaching the village, after having travelled the whole day over a rough and bushy country, and walked much, I was fit only to throw myself down to sleep. The moment I entered the village, old and young came running together as if to see some great prodigy. I received an affectionate welcome, and it was nearly midnight before the people would disperse. On awaking from a short sleep, and emerging from my canopy, I was astonished to find a congregation waiting before the wagon, and at the same moment some individuals started off to different parts of the village to announce my appearance. I took my Testament and a hymn-book; gave out a hymn, read a chapter, and prayed; then taking the text, "God so loved the world," discoursed to them for about an hour.

Great order and profound silence were maintained. The scene was in the centre of the village, composed of Bechuana and Coranna houses and cattle-folds. Some of these contained the cattle, sheep, and goats, while numerous herds were wandering about. At a distance, a party were approaching riding on oxen. A few strangers drew near with their spears and shields, who, on being beckoned to, instantly laid them down. Two milk-maids, who had tied their cows to posts, stood the whole time with their milking vessels in their hands, as if afraid of losing a single sentence. The earnest attention manifested exceeded anything I had ever before witnessed; and the countenances of some indicated strong mental excitement. The majority of my hearers were Bechuanas, and there were but few of the Corannas who could not understand the same language.

DEATH OF A NATIVE CONVERT AT LATTAKOO.

(From Mr. R. Edwards, Sept. 21, 1811.)

It is truly gratifying to think of our departed friends, who in the hour of death bore testimony to the benefit of the Gospel. An aged woman, who lived here, was lately removed to a better world. Some years ago she belonged to a class of native impostors who affirm that they "have seen God," meaning thereby, that something has been intimated to them respecting the future occurrence of famine, war, or plenty, by an invisible being, of whom, however, they can give no account whatever. Every attention is paid by the people to these favoured individuals; and gifts of corn, beans, pumpkins, meat, and milk, are brought to the "seers," to secure their favour; and these offerings are frequently followed by a dance, in honour of those to whom the pretended revelations are made.

Our departed friend, pretending to the power of the Mamothobigi, (the name by which the impostors referred to are called,) was the oracle of many, and had her daughter in readiness to officiate as a dancing maid. A few of those once engaged in the same occupation have, we believe, been brought to Christ. She who wished others to believe that she had "seen God," lost, by a dispensation of Divine Providence, both her fame and her sight. In her blindness she lived to an old age, and, when far advanced in years, it pleased God to make

her sensible of a blindness still more awful. Some very simple means were used to open the eyes of her understanding, and she was led to seek and trust only in the Lord Jesus for salvation. In her old age she appeared to dwell with delight on the "marvellous goodness of the Lord to her." Believing she would not survive, she admonished all who visited her to think of eternity. A few days before her death, she wished her children and grandchildren to be gathered together in her presence, desiring to speak to them before she died. They met around her, and, when informed that all were present, she addressed them, saying, "Children of mine, I wish you to know that I am to be separated from you, but your hearts must not be sorrowful on that account. I know Him to whom I have trusted the salvation of my soul,—my hope is fixed on Jesus Christ, who died for my sins, and still lives to save me. But, children of mine, give yourselves no concern about me,—I shall soon die and be at rest; but I do wish you to attend to these my words:—I say to you, children of mine, hold fast your faith in Christ, trust in him,—love him, and serve him,—turn not aside from him, and let not the world turn you from him; and, however you may be reviled and vexed in this world, hold very fast the word of God, and faint not in persevering prayer."

SUMMARY.

FOR the engraving of our present number, and the narrative of which it is the illustration, we are indebted to the deeply interesting Missionary work, recently published by our esteemed brother the Rev. ROBERT MOFFAT. Among "the signs of the times" which encourage the enlarged hopes and expectations of the friends of Missions, the increase of our Missionary literature is one of the most cheering; and those who have been delighted and instructed with the volumes of ELLIS, WILLIAMS, MIDHURST, CAMIBELI, BUYERS, FREEMAN, and others, will read with intense interest this record of Missionary labours and scenes in Southern Africa. Most earnestly and devoutly do we hope that the striking exemplifications it supplies of human degradation and vice on the one hand, and on the other, of the power of the Gospel accompanied by the grace of the Divine Spirit to elevate and bless the most wretched of our race, will strengthen the confidence and increase the zeal of our churches in this sacred cause.

Another source of encouragement is also found in the advancement of *juvenile devotedness* to this holy enterprise. Of this, our present number affords proofs in the crowded meetings of the young, which, after the example of the Metropolis, have been convened by our valued friends at Glasgow, Liverpool, and other places. Most justly is it observed by our Scottish friends, "that the idea of employing the sympathy and energy of youth in this great work, should have been but recently entertained, must be matter of regret. If children of old contributed their share of labour in preparing cakes for the Queen of Heaven, how much might our youth do in sending to the deluded votaries of idol-worship the knowledge of the true God; in sending forth from Zion the beam that shall lighten every land;" and thus, in assisting to dispel the cloud of darkness which still enshrouds more than the half of the population of our globe."

We are gratified in being able to assure our readers that information of newly-formed Juvenile Associations is received weekly at the Mission-House; supplies of publications and boxes are sought, to aid the efforts in various circles of the rising generation; and we trust that these promising efforts, no less beneficial to the contributors than to the objects of their early benevolence, will speedily be adopted in every congregation, every school, and every family throughout the country.

The statements which we are now enabled to present of the faith and piety of the Indian youth at Surat, and of the little negroes of Demerara and Jamaica, will be found calculated to encourage our children at home in their labours of love on behalf of the heathen.

With affection and gratitude to our generous friends whose annual meetings we now record, and with devout thankfulness to Him who is the source of every good gift, and every perfect gift, we are glad to state that, in this season of unparalleled commercial depression, the contributions to the cause of Missions have not been suffered to diminish. We say, *have not been suffered to diminish*; because we are aware that this evil could only be prevented by great personal effort and generous self-denial, and we trust that our friends throughout the country will look to Manchester, Nottingham, and other districts, where distress and poverty are most severe and general, and "do likewise."

INDIA.

BENARES MISSION.

(Extracts of a letter from Rev. J. Kennedy, April 14, 1842.)

Baptism of a native convert.

SINCE the publication of our Report, three individuals have been added to the church; one by baptism, and the other two by certificate from the Baptist church at Allahabad; thus making ten the number of native members in full communion. The person we have baptized is a young man named Dhannu, who came to Benares a few years ago, during the prevalence of the great famine in the north western provinces. He was received into the orphan school, then under the charge of Mr. Buyers. For a considerable time he was a servant in Mr. B.'s family; and since the departure of Mr. B. for Europe, he has been employed as a servant of the Mission. He has thus enjoyed for some years the means of grace. He had for a long time been desirous of obtaining baptism, but for many a day he showed nothing which would justify us in administering that ordinance to him. He was ignorant of some of the first lessons of Christianity, and his conduct was far from being satisfactory. The native brethren, and particularly Isaidas, who knew him best, spoke unfavourably of him. Of his ignorance, Isaidas gave the proper explanation, "Where love is little, knowledge is little too."

Again and again Dhannu renewed his application for baptism, and as frequently we were obliged to give him a refusal. I often conversed with him, and I could discern in him no mark of an inquirer after truth. This refusal to baptize him has, we trust, been blessed as a means of leading him to serious thought, and to the Saviour. Repeated disappointment led him to ponder his state; and a view of his state showed him the necessity of a change, to which he had hitherto been a stranger. When, on the renewal of his application, I conversed with him, I was astonished at his clear statement of the leading truths of Scripture, and at the apparent feeling with which he spoke. He several times thanked me for not baptizing him formerly, saying, that if he had been then baptized, he should have only been adding to his sins. The native brethren gave him a testimony as favourable as their previous testimony was unfavourable; and thus the path of duty was plain. We received him with great pleasure into our little flock, and his conduct to the present time has justified the course we pursued. May he be ever kept by the good Shepherd!

Character of another native convert added to the church.

The other two persons we have received are a native catechist, named Bhagwandas, and his wife. Some unpleasant circumstances, which had occurred at Allahabad, made it desirable that Bhagwandas should go to another station. When he came here we found he was at enmity with the brethren with whom he had been connected, and we of course refused to receive him till a reconciliation should take place, and he should come to us with a letter of recommendation. He went back to Allahabad at our request—his differences with his brethren were amicably settled, and he returned to us with their approbation. We then received him, charging him to conduct himself more circumspectly for the future. He has been nine months with us, and we have every reason to be well satisfied with his conduct. He is a man of respectable talents, and is an efficient assistant. He knows the Gospel well, and his statements of it are clear and full. Pride was his besetting sin at Allahabad, but much has occurred to humble him. He endured much distress, from his unhappy difference with his brethren, and the result we have no doubt has been beneficial. In addition to this mental distress, he was seized shortly after his arrival at Benares with an obstinate fever which brought him to the gates of death.

When he thought himself dying, his deep humility on account of sin, and his firm confidence in the Saviour prominently appeared. He spoke of himself with profound self-abasement, and of Christ Jesus with that trust and hope, which characterize the true disciple. I was sometimes much affected with what he said. When from the violence of the fever his mind was wandering, he often spoke as if addressing the heathen, calling on them to flee from the wrath to come. The whole of his conduct at that trying time proved the strength of Christian principle. We trust he may be preserved, and prove a blessing to our Mission. Mr. Buyers, now in England, knows Bhagwandas well, and some years ago wished to get him to Benares.

Conduct of the natives in relation to Christianity.

I am quite at a loss what to say about our prospects among the heathen. I have sometimes been much encouraged, and have

returned home full of hope that the dawn is at hand. On other occasions, when I have met with contempt and indifference, my spirit has been depressed, and the night has appeared as dark and cheerless as ever. It is difficult to give an accurate description of the scenes we witness, and of the feelings they excite. Sometimes the number present is considerable, and every countenance seems to beam with interest. We see the Mussulman with his haughty look which cannot be mistaken; the Brahmin with his sacred thread over his shoulder; the religious devotee with his body all disfigured; along with a number of persons of different castes, listening to the truth, which is so adapted to them all, with an apparent attention, as gratifying as it is astonishing; and the only interruption arises from a murmur, at one time issuing from the Mussulman, and at another from the Brahmin. We are on such an occasion ready to suppose that the victory is all but won—that the time is at hand when the kingdom of heaven is to suffer violence, and the violent are to take it by force.

But, perhaps the next time we go to the same place, one person assails us with angry violent words; a second looks at us with all the contempt he can make his countenance express; a third gives a listless stare, which is almost as distressing as the violence and contempt of the others; and when we look around we can scarcely discern a vestige of attention and candour on a single countenance. Then the heart is ready to sink, and we are in danger of giving entrance to the desponding thought that this people have such indurated hearts, and are so wedded to their idols that telling them of Jesus is all in vain. On some occasions only two or three can be induced to stop, and so limited is their courage, so anxious are they to be considered at least indifferent to Christianity, that the withdrawal of one is generally the signal for the rest to follow, and we are left without a hearer.

An idolater convinced but not converted.

The remarks we hear are such as might be expected from the audiences I have endeavoured to describe. Some express approval, and say that our statements are unquestionably true. As a specimen of this class, I may mention a respectably dressed man, who spoke to me at the close of an address one morning lately. He said that what I had advanced was so true that he was sure no one could controvert it. He expressed in strong terms his belief in the truth of Christianity, and in the certainty of its future triumph. He however could not embrace it. He said his support would be gone the moment he

became a Christian, and how could any one expect him to make such a sacrifice? When I referred him to what is written in Matthew vi. 25—34, telling him that, if for embracing the Gospel, his family and friends might cast him out, God himself would become his father and his friend, he shook his head with an incredulous air, saying with a half smile, "You tell us of excellent arrangements for eternity. I wish you could tell us of equally good arrangements for this world." It was evident he had none of the deep moral feeling which leads a man to press into the kingdom of God. It is this lamentable want of moral feeling, even in those who are favourably disposed, which is the most formidable obstacle to success. O that the Spirit of the living God may arouse their lethargic souls, and awaken in them an anxiety for salvation which shall never leave them till they reach the Cross!

A violent opposer of the Gospel.

As a specimen of the class who oppose us, I may mention a man, who has very frequently interrupted us at one of our preaching stations. When we see him coming up, we know well what is to occur. Without waiting one minute he generally bawls with all his might, "O you Padres, who blaspheme our gods, you deserve the lowest hell." He then goes on with a long tirade in a fast stentorian voice, and without waiting for a reply he often leaves us, taking away as many of our hearers as he can. It is most difficult to know how to treat such a man. To give way to passion and to assail him with angry words would be giving him the victory. To remain silent would make him and others suppose that his statements were not answerable. We have tried to meet him with temper and firmness, and of late I think with some small degree of success.

Specimen of Hindoo cavilling.

At the same preaching station we frequently meet with a Seikh, an equally determined but more shrewd and less noisy opponent than the one I have just mentioned. This person has read a good deal, and is anxious to show to others his great attainments. His favourite argument against Christianity is the inability of Christians to work miracles. He puts his argument in a specious form. He says, "Do you believe on Christ?" "Yes," we reply. "Have you been baptized?" "Yes." "Why then do you not work miracles? Have you not read what is written in Mark xvi. 17, 18, 'And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, &c.'" When we reply, it was never intended Christ's

disciples should perform miracles in every age—that such events would cease to be miracles, if so frequently occurring that evil and not good would be the result of such frequent deviations from the laws of nature—that the miracles performed by Christ and his apostles are attested by a mass of evidence which cannot be overthrown, and that this attestation is enough for us,—he parries off all by saying that the passage quoted by him has no limitation, that all who believe are mentioned as able to work miracles, and not merely those who lived in the days of Christ and his apostles. Let us say what we may, he will not be dislodged from this position.

Obstacles and encouragements.

With so unfriendly a soil to cultivate we need a vigour and perseverance which come from God alone. The moral deadness of those who have some perception of the Gospel, and are constrained to acknowledge its truth and excellence—the painful pro-

minence of low worldly motive in those who profess a desire to join the Christian community—the cowardice of those whom the truth has in some degree aroused—the listlessness of the majority, who seem to have not a thought to bestow on the subject of salvation—the unwavering confidence which it is feared thousands still have in the popular idolatry, and the bitter hostility with which our message is sometimes assailed, form a combination of circumstances enough to discourage and drive us from the field, if our eye be withdrawn from Him who has sent us to cultivate the desert. He has told us that the desert shall rejoice and blossom as the rose. He has told us how the delightful change is to be wrought. The means are of his own appointment, and are admirably adapted to the intended end. His command to employ the means is before us, and to obey the command I trust we feel to be our duty and our privilege. May we have grace to persevere, knowing that in due time we shall reap if we faint not!

CONVERSION AND BAPTISM OF A YOUNG NATIVE AT SURAT.

(From Rev. Messrs. Flower and Clarkson, April 26, 1842.)

THIS youth was baptized in the Mission chapel in the presence of European and native witnesses, on the 13th of March. He belongs to the Borah caste, respecting which, an extract from "Statistics of Western India," lately published, may prove interesting. "It is generally supposed that the Borahs have some difference of origin from the Mohammedans, though they are considered to be a sect of that persuasion, (perhaps the Hassanees of Egypt.) They have neither intermarriage, community of interest, nor fellowship with the Soonee or Shiah Mohammedans; nor do they, like them, enter on those secular or religious occupations and austerities which are free to the latter, but follow every where some sort of traffic, to the exclusion of all other pursuits."

The circumstances attendant on the conversion of this individual possess some degree of interest. A Borah had often called at the Mission-house, conversing freely on the New Testament, expressing his full belief in it, and disbelief of Mohammed. He sometimes brought a friend with him. On one occasion that this young man accompanied him, his conversation immediately proved that Christianity had been the subject of his thoughts; he had read "A Refutation of Mohammedanism," and parts of the Gospel history, in company with his friend. He spoke of the number of obstacles to the profession of Christianity, and was exhorted to trust in Providence.

Although professions by the natives are not unfrequent, and therefore excite the less attention, yet there was an ingenueness in what he said that produced unusual interest. From that time he called on us almost daily, and sometimes twice in the day, although his house was distant. He listened to the Scriptures with much earnestness, and daily read himsself to us, seeking explanation. On inquiry we found that he had a situation, which yielded a competence, under the Moolah; that he was married, and had two children (not his own) dependent on him. There seemed, therefore, an absence of every sinister motive to make a false profession. He had not long attended, when he asked for baptism. When he was told to count the cost, he said he had done so already, and was prepared to suffer all consequences, knowing that the value of his soul was of far more moment than aught else.

Although in ordinary cases so limited an experience would scarcely have afforded sufficient criteria of character to authorise baptism on our part, yet was there evinced in him so much spirituality of motive, combined with a quick and clear apprehension of Gospel truth, and so strong was his solicitation, that the propriety of baptism seemed no longer questionable. He was delighted when informed of the decision, and said to our Hindoo convert, "How great is the goodness of God towards me in allowing me to be baptized." He said he felt

it to be a great privilege to be brought out of a state of ignorance and sin, and introduced into the religion of truth and holiness. He invited several friends to be present at his baptism, saying, "If I were going to steal or do any thing wrong, I should aim to do it in secret, but I wish all to know that I confess Christ; I feel not ashamed of what I am about to do."

We feared much that after baptism he would be deprived of his wife, and our fears have been realized. On hearing from himself of his baptism, she reproached him with much bitterness, and lamented her condition, declaring also that she would not live with him, and insisting on a divorce. This he refused and she immediately applied to the Moolah for protection and a divorce. The news of his baptism soon spread amongst the caste, who were astonished and incensed. They then complained to the Moolah, who sent for him, but was unable to influence him. The Moolah then sent for the friend before mentioned, who was now known to have brought him first to our house, and bade him undo the evil he had occasioned by exerting his influence to bring him back to his former religion. This he very spiritedly declined doing. In a few days indications of approaching violence made him leave his house and come to us. He removed a few articles from his house under the protection of a civil officer. His wife refused to accompany him but on the security of her own caste, which, as he was out of caste, could not be given. One of the judicial authorities of Surat was applied to by us for advice, but he said there was no mode of recovery. The Moolah declared the marriage to be null; that a divorce from the husband was not needed; and appointed that she should live in the seclusion of widowhood the customary time, after which he would provide for her re-marriage.

Thus has there been to our young convert in the outset of his career a great trial of faith, and to us a season of no little anxiety. His faith, we rejoice to say, has not been shaken by the trial; his professed sentiment is, "Let the Lord do whatsoever he will." Various means have been since employed to draw him back again, but we rejoice to say, in vain. The Mussulmans, although not possessing much sympathy with the

setting that they are all equally affected by such an apostasy. The first weapon employed by both parties was abuse; the next its opposite. Offers of money and of situations were presented by some of the influential members of the caste. The natives cannot entertain the idea that any one would forsake, yet have been as indignant and hurt at this incident as they themselves, as leave his religion without a bribe; hence they insist on it that we must have given one, and endeavour by all the arts of conversational inquiry to unravel the secret.

We are sorry to say that the friend by whose means this young man was first convinced that Mahomedanism was false, and of whose conversion he was very sanguine, has not stood in the day of trial. His connexion with the convert exposed him to much obloquy, and he had consequently resolved to leave the place; particularly as it was rendered irksome by the Moolahs not allowing him to go out without a companion, who was ordered to report what places he visited. The Nabob of Surat, at the suggestion of the Moolah, offered him a situation in his service, just as he was about to leave; he accepted it, and has since ceased to visit us; thus verifying the sentiment uttered by our Lord, "There are first that shall be last, and there are last that shall be first." The convert has been taken to a printing office with a view to his learning composition; but the previous habits of the Borahs are not very congenial to such employment. Provision for converts is a question as difficult as it is important, and will become more so as converts increase. Experience shows that an occupation bringing them into daily intercourse with the natives is highly prejudicial to their principles and feelings. The natives are corrupt and corrupters, and it is too fierce a trial for a convert even to live among them. While our predominant feelings in regard to this conversion are those of joy, they are not unalloyed by fears. So numerous are the instances of defection in India, even after years of profession, that we cannot but in this case, "rejoice with trembling." Our path is plain,—daily to instruct and bring him into contact with the quickening word of God, committing him into the hands of Him who alone can save him from falling.

WEST INDIES.

ENCOURAGEMENTS TO MISSIONARY LABOUR IN DEMERARA.

(From Rev. C. Rattray, Jan. 4, 1842)

Increase of the church.

WE have lately been much encouraged by the addition of many old people to the church at this station. On the first sabbath of December, we had a larger accession to our number than we have been favoured to receive, at one time, for many months past. These were chiefly old Africans, one of them entirely blind. At present there are twenty-seven candidates, sixteen of whom are also natives of Africa. How manifest the grace of God appears in the case of many of these old people! They have been for the most part hearers of the Gospel during the last seven years; and now they appear as if suddenly awakened out of sleep, with regard to their state and character in the sight of God. Many of them seem to feel much more than they can express; for when they begin to converse about the concerns of their souls, the big tears soon collect in the eye and trickle down the face.

We have not yet been favoured to see any thing like a work of grace among the young, though many of them are making pleasing progress in the acquisition of religious knowledge. One instance which lately came under my observation, is encouraging and hopeful.

Exemplification of piety in a negro boy.

On a sabbath evening, about six weeks ago, I went to preach on a plantation in the neighbourhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of the hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard

a voice, as, I thought, of some one engaged in reading the Scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correctness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and, looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heart-felt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing.

DEATH OF A NEGRO CHILD AT JAMAICA.

(From Rev. John Vine, First Hill, Feb. 15, 1842)

AMONG the last victims of the late terrible epidemic fever, which swept so many of the inhabitants of Jamaica to the grave, was a young black girl named Elizabeth Fairclough, but more commonly called by her negro name, Marley. She was born upon Arcadia estate, and was what her people call "a King-free;" that is, one of those who were made free by the act of emancipation, as being under six years of

age when it became law; and she died where she was born on the 28th of January, being, therefore, about 13 years old at her death.

One of the earliest of those who learned to read upon Arcadia was little Marley, and at the time of her decease she was the foremost scholar in our school at First Hill. She could read the Bible fluently; she could also write well, for a child of her age; and in arithmetic she had advanced to the com-

pound rules. The disease of which she died was, in its later stages, attended with great pain. The following conversation, which I had with her as she lay dying on her mat, may serve to show, if nothing more, at least the measure of knowledge attained by some of the rising youth of this very debased and, as respects religious things, very ignorant people. It was held in the presence of many of the people of the estate, who, according to their custom, crowded the house of death, and it is here given word for word:—

How d'ye, Marley! you appear to be very sick?—Yes, Sir.

Have you much pain?—Yes, Sir; when they move me I can't bear it.

Ah! you find pain is hard to bear. Would it not be dreadful to have to bear pain for ever and ever?—Oh, yes!

Do you know who sends pain, and who can take it away?—Yes, it is the great God.

Do you know what first brought pain into the world, and death, and all trouble?—Yes, it was sin.

Do you think the great God deals too hard with you, in sending you so much pain?—No, Sir.

Have you done your share of the sin which brings all pain?—Yes.

How do you feel when you think of your sins against God?—I feel unhappy.

Would you like God to take away your pain, and make you well again?—Yes; but I am going to die.

You would like God to take away your pain, and make you well again, but you think you are going to die?—Yes; I am going to die.

Are you afraid?—No.

Do you say you are not afraid to die?—Yes! I am not afraid to die.

But it is a serious thing to die, Marley! After this world there is only heaven, the happy world; and hell, the miserable world; and to die is to go to the one or to the other. You say you are going to die, and you are not afraid; why are you not afraid?—Because I can see my way.

You are not afraid because you can see your way; what do you mean?—I can see my way plain.

What! the way to heaven?—Yes.

How? Have you a vision of it? Do you see any thing with your eyes?—No.

The precise words which followed here in the endeavour to ascertain her exact meaning, I do not well remember. It was, however, elicited that she meant to convey that she knew the way of salvation, and felt sure her removal would be to heaven. The conversation then proceeded thus:—

What makes you so sure you shall be saved and go to heaven?—Because I pray.

What do you pray for?—For a new heart.

Well! that is a proper prayer; to have a new heart is to be saved, and to be made fit to go to heaven. But how does your praying for a new heart make you sure you shall have it, and shall go there?—Because Jesus Christ has promised it.

Yes, Marley! the promise of Jesus Christ is good ground to believe upon, and if you do indeed repent of your sins, and sincerely pray for forgiveness and for a new heart, God will, for Christ's sake, hear your prayer and save you. But you knew all this before your sickness, and while in health you were careless about your soul as other children; when did you begin to think of your sins, and to repent and pray?—Since I have been sick.

Well, Marley, I am glad to hear what you have told me. In having such knowledge, now that you so want it, you see what a great advantage you have enjoyed in the teaching which has been bestowed on you; and if you do feel in your heart as you have confessed to me, and pray from your heart as you have told me, and trust for all on Jesus Christ, you need not be afraid to die.

She then bade me good-bye with great composure, not expecting to see me any more. Subsequently I was told her schoolmaster, Mr. James Milne, called to see her, and, among other questions, he asked her if there were any portions of sacred Scripture that afforded her peculiar comfort. To which she replied, "Yes;" and on being desired to mention one, she immediately and correctly repeated John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Shortly after, she quietly expired. The next day, amid a great gathering of the people, we committed her to the earth, and hope to find her, "in the resurrection," among the saved.

DEATH OF MR. GILES IN BERBICE.

IN addition to the severe trials with which our Missions in this part of the world have recently been visited, we are now called to fulfil the painful duty of stating that it has

pleased the Sovereign Disposer of human events to remove from this world and from the scene of his useful labours, Mr. James Giles, who had been engaged since June,

1841, in the work of school-instruction at New Amsterdam. He died of fever on the 21st of May, after an illness of eight days. Mr. Davies, by whom the intelligence has been communicated, thus adverts to the last moments upon earth of our departed friend:—

"As to the religious state of his mind, it was all that is delightful. When I first went to see him, I found him rather depressed with regard to his interest in Christ. I told him I had lately felt much pleasure in thinking, and, the night before in preaching, on 'The hope which is laid up for you in heaven.' 'A beautiful passage,' he exclaimed, 'but it is what I cannot realise. I cannot realise that hope.' I went over

the ground, to show him how he might bring his mind to lay hold of it, and after that I never heard a syllable escape his lips expressive of any doubt or misgiving as to his acceptance with God. He often mourned deeply that he had not done more for the salvation of souls. As the hopes of recovery and of further usefulness on earth diminished, he began to give me the most solemn and affecting admonitions to convey from him to my people,—that task I shall perform with mournful pleasure next Sabbath evening."

Mr. Giles has left a widow, whose deep sorrow in the loss she has sustained cannot fail to secure the sympathies and prayers of friends in this country.

GLASGOW JUVENILE AUXILIARY.

On Tuesday evening, the 24th May, upwards of fourteen hundred young people, besides a very considerable number of their senior friends, assembled in West George-street Chapel, and were addressed by the Rev. John Smith, Missionary from India, and the Rev. George Pritchard, Missionary from the South Sea Islands, (the Deputation from the London Missionary Society then visiting Scotland.) The large audience listened with the deepest interest to the animated addresses which were delivered, and the proposition to form a Juvenile Auxiliary to the London Missionary Society, was unanimously adopted, and office-bearers appointed to make the necessary arrangements for carrying forward the objects of the association. Rules have accordingly been drawn up, and submitted to a meeting of Sabbath-school teachers and others; and a committee of management, (chosen from various denominations,) appointed for the first year.

The Society having thus been organized, the committee would earnestly solicit the co-operation of parents, Sabbath-school teachers, and the friends of Missions generally. Foreign Missions is a subject now happily more than ever engaging the attention of the Christian public, and in proportion as the eye of the church is opened to perceive the magnitude of the object before it, so will the necessity be felt for employing all available means that can be brought to bear upon it.

That the idea of employing the sympathy and energy of youth in this great work, should have been but recently entertained, must be matter of regret. If children of old contributed their share of labour in preparing cakes for the Queen of Heaven, how much might our youth do in sending to the

deluded votaries of idol-worship the knowledge of the true God; in sending forth from "Zion the beam that shall lighten every land," and thus, in assisting to dispel the cloud of darkness which still enshrouds more than the half of the population of our globe, resting upon them in the practice of all that is revolting to our minds and abhorrent in the eye of Him who will not give his glory to another, nor his praise to graven images.

But the interest of the young in this work, apart from its immediate influence in the conversion of the world, has two aspects in which the Christian must view it with peculiar delight; namely its intimate connexion with the improvement of the young themselves, and its bearing on the future prospects of Missions. It is impossible to engage in a good work without being profited, and when the mind is most susceptible of impression, the benefits are proportionably increased. This holds eminently true in the season of youth; the Christian parent, and the Sabbath-school teacher, in directing the minds of their youthful charge to this great subject, will advance their knowledge; and, as their intimacy with the condition and wants of a ruined world increases, a contrast of circumstances will reveal more fully their superior privileges and corresponding responsibility, and may constrain them, in the gratitude of their hearts, to yield themselves to Him who maketh them to differ; and, by giving their contributions in aid of the funds of this Society, they will feel themselves identified with the cause of Missions. It will assist in cultivating a generous disposition of mind, and will train to habits of usefulness, which are so much admired in youth, and of such vast importance in riper years.

RULES.

That this Society shall be designated,—The Glasgow Juvenile Auxiliary to the London Missionary Society.

That the object of the Society shall be, to impress upon the minds of the young, in schools and Christian families, the claims of Missions, and to receive from them contributions in aid of the London Missionary Society.

That the business of the Society shall be managed by a President, Vice-President,

Treasurer, two Secretaries, and a Committee of twenty-four, to be nominated by representatives from the schools contributing to the funds. One representative from each school.

That an annual meeting of the Society shall be held, when the deputation from the London Missionary Society is in Glasgow, at which meeting the Report for the past year shall be read, and office-bearers and committee chosen for the year following.

EAST LANCASHIRE AUXILIARY.

THE anniversary of this Society was introduced by an excellent address, delivered to the ladies, (who as collectors had most efficiently assisted in raising the funds during the last year,) by the Rev. Dr. Halley, on Thursday, June 16th. On the following Sabbath, the cause of Missions was most powerfully and successfully advocated in the various chapels of our friends, by the Rev. Drs. Fletcher and Campbell, and Rev. A. Wells, of London; Rev. J. Pridie, of Halifax; Rev. T. Stratton, of Hull; Rev. J. Kelly, of Liverpool; and Rev. J. Edmonds, and Rev. W. G. Barrett, Missionary Representatives of the Parent Society. The collections then amounted to more than 1,400*l.*, so liberally were their appeals responded to by those whose hearts were consecrated to the steady and persevering support of Christian Missions. Next morning, two prayer-meetings were held in Manchester and Salford at the same hour; and many fervent supplications were offered up, that God would continue to sustain the faith and patience of his servants, and enable all, according to their several abilities, to promote the kingdom of their Lord among all the nations of the earth; and these supplications were manifestly not presented in vain.

At the public meeting in the evening, and the public breakfast on Wednesday morning, such interesting communications and such powerful appeals were made, that a spirit of sacred devotedness and holy zeal pervaded the numerous assemblies to such an extent, that they dissipated all the fears which many had previously entertained as to the pecuniary result of the present anniversary, in consequence of the great depression of trade, and the heavy sufferings at present so deeply felt in this manufacturing

district. But we trust many were enabled practically to obey their Lord's command as to the right use of property, (Luke xvi. 9,) so eloquently urged by the Rev. Dr. Fletcher, in the annual sermon, which he preached on Tuesday evening, to a large congregation in Mosley-street Chapel. So honourably was the cause sustained, that *the proceeds of the whole anniversary, so far from falling short of those of the last year, actually exceeded them.* For as far as the returns have yet been made, they have realized rather more than 2,100*l.*—a sum which, though by no means equal either to the claims of Missions, or the exertions of some former years, far exceeds what, under existing circumstances, almost any one had ventured to anticipate. And, reviewing the whole, it appears specially incumbent on all most gratefully to acknowledge Him, "from whom cometh down every good, and every perfect gift," for having not only put it into the hearts of his people to devise such liberal things; but also for having graciously enabled them, in the midst of "deep poverty" to show "the riches of their liberality," in his own cause. Thus they clearly demonstrated, that while some were most painfully denied the exercise of their wonted bounty, others were inspired from above with the noble determination that *the cause of God should not suffer*; and therefore conscientiously supplied what was lacking on the part of others, from their own comparatively unsmitten resources. May their example irresistibly constrain many more to "*go and do likewise.*" Then the treasury of the Lord will never want supplies, and the cause of Missions will never cease to advance with greatly augmented energy and zeal, till "all nations shall serve him."

WEST LANCASHIRE AUXILIARY.

THE nineteenth anniversary of this auxiliary was held on the 23rd of June and succeeding days. The services commenced in Li-

verpool, on Thursday evening, by a general preparatory prayer meeting in Newington Chapel.

On Lord's day, the 26th, sermons were preached by the members of the deputation, Rev. John Clayton, jun., M.A., London; Rev. A. Tidman, one of the Secretaries of the Parent Society; Rev. Dr. Alliott, Nottingham; Rev. R. Moffat, from Africa; and the ministers of the town. The Rev. Dr. Raffles advocated the cause at Rainford and Runcorn.

On Monday morning, the 27th, special prayer meetings were held in Great George-street and the Crescent Chapels. In the evening of that day, the public meeting was held at the former place. The vast edifice was crowded in every part, and the attention of the auditory sustained to the close of the proceedings. The chair was taken by S. Job, Esq., treasurer to the auxiliary; and the resolutions were proposed by the Revs. Dr. Alliott, A. Tidman, J. Clayton, R. Moffat, J. Edmonds, formerly missionary in India, and J. Kelly.

On Tuesday morning, the 28th, the friends of missions met at breakfast in the rooms belonging to Great George-street Chapel. The deep feeling excited by the previous engagements was increased by the familiar but powerful appeals of the Rev. Messrs. Edmonds, Moffat, Clayton, Tidman, Dr. Alliott, and Dr. Thomson of Coldstream. The Rev. J. Pearce, of Wrexham, affectionately and fervently implored the divine blessing on the labours to which Mr. Moffat is about to return.

Juvenile Auxiliary.

In the evening, the members of Juvenile Missionary Societies and the elder scholars in the Sabbath-schools were convened in the same spacious sanctuary. By judicious arrangements, about 2,400 young persons were accommodated, exclusive of

many spectators. Dr. Watts's hymn beginning,

"Great God, to thee my voice I raise,"

was sung, and the Rev. S. Hillyard, of Runcorn, engaged in prayer. In opening the business of the evening, the Rev. Dr. Raffles, who presided, reminded the youth of British parentage of their privileges and obligations. He exhibited an idol from Ratonga. The Rev. R. Moffat gave some valuable information respecting the African tribes, and the change which the gospel had wrought among them. The Rev. J. C. Gallaway, of West Bromwich, stated what the young may do and ought to do for the spread of the gospel at home and abroad. The Rev. J. Kelly described the spirit in which such engagements should be undertaken. The chairman announced that the collection would then be made, in consequence of a wish expressed by the young persons assembled. Their contributions amounted to more than £17. The Rev. J. Edmonds described the work and successes of missionaries in India. Suitable hymns were sung during the service, and all who were privileged to witness this solemnity felt that it was good to be there. It surpassed in interest the previous meetings, and has left behind a strong desire for a renewal of the delightful scene.

On the same evening public meetings were held at Woodside and Warrington; on Wednesday, at St. Helen's; on Thursday, at Runcorn. At every place, the cause of missions seems to have gained a firmer hold of the sympathies of the churches. Services are yet to be held in connexion with this Auxiliary at Southport, Churchtown, Orred, Ormskirk, and Prescott; and it is hoped that the amount of contributions (notwithstanding the pressure of national distress) will equal that of preceding years.

NOTTINGHAMSHIRE AUXILIARY.

THE anniversary services of this auxiliary were held in Nottingham, on the 19th of June, and following days. Interesting and impressive sermons were preached on the Sabbath by the Rev. Geo. Smith, of London; the Rev. R. Knill, formerly of Peterborough; and the Rev. Geo. Pritchard from the South Seas. The public meeting was held in Castle-gate Chapel on the Monday evening; when the chair was taken by R. Morley, Esq., and the cause of Missions powerfully advocated by the ministers

abovenamed and others. A large company breakfasted together in the Exchange Hall, on Tuesday morning, and these delightful services closed with two excellent sermons by the Rev. Dr. Raffles of Liverpool, who preached on Tuesday and Wednesday evenings. It will be gratifying to the friends of Missions to hear, that notwithstanding the peculiar depression of trade, and the prevalence of distress, the public collections exceeded those of the last anniversary.

ESSEX AUXILIARY.

TWENTY-EIGHTH Anniversary of the Essex Auxiliary Missionary Society, which

very numerous and respectably attended, was held at Chelmsford, on Tuesday, the

5th of July. It had been arranged by the Committee, that the services of this truly interesting day should be performed in the Old Meeting-house, Baddow-lane, but about an hour prior to the commencement of public worship, the Rev. Joseph Gray and his friends generously proposed; for the sake of the cause and for the convenience and better accommodation of the large body of the members of the Society reported to be on their way to the place of assembly, to accept an offer which had been kindly made of the more spacious and commodious chapel in the New London-road. The Rev. J. Carter of Braintree commenced the service by reading the Scriptures and prayer. The Rev. J. Harris, D.D., President of Cheshunt College, delivered an eloquent and very admirable discourse from Luke xii. 50; and the Rev. T. Craig, of Bocking, closed the service.

Immediately after, the President of the Auxiliary having been called to the chair, the business of the Society was transacted. The report was read by the Secretary, the Rev. Jos. Gray, and the meeting addressed by the Rev. R. Robinson, of Witham; R.

Burla, of Maldon; G. Pritchard, of Tahiti; E. Prout, of Halstead; J. Carter, of Braintree; J. Mark, of Chelmsford; and Mr. C. S. Gray, of Chelmsford. At four o'clock, upwards of 100 gentlemen dined together at the Saracen's Head Inn, and were afterwards entertained and instructed by a lengthened and animating address from the Rev. R. Moffat, who did not reach Chelmsford in time for the morning services. It is due to the Rev. G. Pritchard to state, that Mr. Moffat's lack of service was well supplied by the able and interesting manner in which he twice addressed the assembly.

The President in his opening speech, and the Secretary in the Report, having expressed an anxious desire that *the Auxiliary should this year forward two thousand pounds to the Parent Society*, the Rev. G. Pritchard endeavoured to obtain a pledge from the meeting that such a sum should be raised, and the pastors of several of the churches in the county promptly engaged for certain sums towards effecting this object, which there is good reason to hope will be fully accomplished.

ORDINATION OF MR. CHISHOLM.

ON Thursday evening, July 14, Mr. Andrew Chisholm, appointed to the South Seas, was ordained at Crescent Chapel, Liverpool. Rev. W. Bevan read the Scriptures, and offered prayer; Rev. G. Pritchard, from Tahiti, described the field of

labour; Rev. Mr. Reeve asked the usual questions and presented the ordination prayer; and Rev. Mr. Kelly (Mr. C.'s pastor) delivered the charge. The concluding parts of the service were sustained by Rev. Messrs. Edmonds and Gill.

EMBARKATION OF MISSIONARIES FOR INDIA.

MESSRS. SMITH, WARDLAW, AND WHITEHOUSE.

ON the 26th of June, the Rev. John Smith, returning to his station at Madras; the Rev. John Wardlaw, appointed to Bellary; and the Rev. J. O. Whitehouse, appointed to Nagercoil, sailed from Portsmouth, in

the ship *Seringapatam*, Capt. Hopkins, bound for Madras.

REV. M. HILL.

ON the 14th July, the Rev. Micaiah Hill, accompanied by Mrs. Hill, and youngest son, embarked in the *Owen Glendower*, Capt. Toller, for Calcutta, to rejoin his station at Berhampore.

RETURN OF REV. C. D. WATT.

ON the 24th of June, the Rev. Charles Davidson Watt, arrived with Mrs. Watt, in the *General Wolfe*, from his station in the

colony of Demerara, on a visit to his friends in Scotland, for the benefit of his health.

MISSIONARY MUSEUM, BLOMFIELD-STREET, FINSBURY.

THE articles which compose this Museum were supplied chiefly by the Missionaries employed by the London Missionary Society; a few others are donations from benevolent travellers, or friendly officers of mercantile vessels. The Missionaries rightly judged that

the natural productions of the distant countries in which they reside would be acceptable at home, especially to their juvenile friends, and to others who may not have opportunity of viewing larger collections. The efforts also of natural genius, especially in countries rude and uncivilized, afford another class of interesting curiosities; whilst they prove how capable even the most uncivilized of mankind are of receiving that instruction, which it is the study of the Missionaries to communicate.

But the most valuable and impressive objects in this collection, are the numerous, and (in some instances) *horrible*, *idols*, which have been imported from the South Sea islands, from India, China, and Africa; and among these, those especially which were given up by their former worshippers, from a *full conviction of the folly and sin of idolatry*—a conviction derived from the ministry of the Gospel by the Missionaries.

It is hoped that a view of these “*trophies of Christianity*” will inspire the spectators with gratitude to God for his great goodness to our native land, in favouring us so abundantly with the means of grace, and the knowledge of his salvation; and at the same time, with thankfulness that these blessings have, in some happy degree, been communicated, and by our means, to the distant isles of the Southern Ocean. Many of the articles in this collection are calculated to excite, in the pious mind, feelings of deep commiseration for the hundreds of millions of the human race, still the vassals of ignorance and superstition; whilst the success with which God has already crowned our labours, should act as a powerful stimulus to efforts, far more zealous and extended, for the conversion of the heathen.

The Directors have recently had the contents of the Museum newly and systematically arranged, and the visits of the Christian public are now respectfully invited. Admission by tickets, for a limited number of persons, signed by a Director or officer of the Society.

Open Tuesday, Thursday, and Saturday. Catalogues, to be had at the Mission House, price Sixpence each.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To the Stepney Ladies' Working Association, for a box of useful articles for Rev. J. Melvill, South Africa; to Mrs. Williams and Miss Mason, Noidwood, for 13 gowns for Bechuana women, under Mrs. Moffat; to friends at Stratford-on-Avon, for a parcel of clothing for Rarotonga, to W. P., Kimbolton, for a box of unbound publications for the Calcutta library; to the Albion Chapel Auxiliary Society, for a box of articles for Mrs. Potter's orphan school, Vizagapatam; to Mr. N. E. Toomer, Chatham, for a case of ironmongery for the South Seas; to Anonymus, for a parcel of books for the Calcutta library; also a parcel of clothing for Africa; to ladies at Irvine and Kilmarnock, for a case of female clothing for the mission in Africa, under the care of Mr. Moffat; to Mrs. Staveis, Regent's park, for a copy of “*Henry's Commentary*,” in parts; to E. Y., North Brington, for a parcel of clothing for Mrs. Pitman's school, Rarotonga; to Mrs. Davies and a few female friends at Ashburton, for a box of useful articles for the native schools in the South Seas; to Miss Mary Ann Leslie, for a box containing 4000 slate pencils for the children under Mr. Pritchard, South Seas; to Young Friends at Hitchin, for a parcel of pianofortes for Mr. Moffat; to Mrs. Gittins and other Ladies at Gloucester, for a box of clothing and other useful articles, for the schools under the care of Mr. and Mrs. Cox, Trevandrum; to Mrs. Lawton, Chelmsford, for 200 pincushions for India; to Eliza Hoskins, for some fancy articles for Vizagapatam; to a Friend of Missions, for 15 slates and a quantity of pencils for Mr. Pritchard; to the Bristol Tabernacle Branch Missionary Society, for a quantity of soap for the South Sea Islands; to Friends at Cheltenham, for some magazines, copy-books, slates, &c.; to

Friends at Picketing, for a box and parcels for the Malagasy, per Rev. Mr. Potter, Whitby; to the Misses Howell, for various articles of clothing for South Africa; to the Ladies' Missionary Association, Albany Street Church, Edinburgh, for a box of clothing for Mr. Birt's station, South Africa; to Mrs. Hanson, Hackney, for some “*Patriot*” news papers for Rev. G. Stallworthy; to H. A., for some patterns of satin stitch and net-work for Mrs. Potter; to a Teetotaler of six years, for a silver mounted liquor stand, a silver tankard, a silver punch-ladle, and a half pint jug; to Mrs. Rabbitt and Friends, for a box of clothing and other useful articles for Rev. R. B. Taylor, South Africa, to the Sunday-school Children at Swansea, per Rev. T. Dodd, for a box of clothing for the Rarotonga mission; to Miss Fisher, for a box of children's clothing and other useful articles, for Mrs. Haywood's school, Berbice; to Dr. Graham, for two dozen slates for Rev. George Pritchard; to M. W. and S. P., Pangbourne, for a box of fancy articles; to Rev. Dr. Cope and Friends, Penryn, for a box of apparel, ornaments, &c. for the Rev. M. Hill, Berhampton; to the Rev. John Bruce, for two parcels of books, for Mr. Pitman and for the Calcutta Library; to Mrs. Barnes and Friends Saffron Walden, for a case of useful and fancy articles for Rev. J. Barker, South Africa; to the Hackney Ladies' Association, in aid of the Chinese medical mission, for a case of medicines for Dr. Hobson, China, value 40/-; to Miss Myles, Priory, Bridlington, for a silk quilt for sale in India for the benefit of a school; to Mrs. Hower, Park Terrace, Old Kent-road, for “*Dr. Collyer's Lectures*,” 2 vols. for the Calcutta library, to be translated into the native languages; to the Sunday-school Children of the Countess of Huntingdon's Chapel, Swansea, for a box containing various

useful articles of wearing apparel: also to J. M. Voss, Esq., for five doz. "Evangelical Magazines;" to Mrs. Worin, Shenfield, for a box of useful articles for Rev. M. Hill; to Friends at York, for a box of articles made by the elder girls of Tindal Sunday-school, for Mrs. Jones, Jamaica; to the Children attending the Trinity Hall Sabbath Evening-school, Aberdeen, and other Friends, per James Macconchie, (including one doz. New Testaments from John Knox's parish school, per Miss Watson;) for a box of useful articles, for Rev. C. Hardie; to Mrs. John N. Foster, Biggleswade, for a box containing 58 phasers and 14 frocks; to Mrs. Bayes and Friends, for a large parcel of clothing for South Africa; to a few of the Teachers of Orange-street Sunday-school, for a box of useful articles for sale, for the benefit of the Surat institution; to T. G., for some clothing for South Africa; to Friends at Legge-street Chapel, Birmingham, per Rev. P. Sibree, for a case of useful articles for Rev.

R. Moffat; to Mr. Samuel Ware, Jun., Bristol, for twelve waistcoats and six pairs of trousers; to Ladies connected with the Congregation in Ward Chapel, Dundee; also a number of other Ladies in Dundee, for a box of useful articles for Mrs. Simpson and Mrs. Pritchard, per Rev. Dr. Russell; to the Juvenile Missionary Society, in connexion with Fagbesby street Independent Chapel, Chesterfield, (President, Mrs. Blandy,) for a box of useful articles, principally clothing and staves, for the children of Erromanga; to Mr. Cobden, Upper Clapton Terrace; Mrs. Capper; Mrs. Jones, Brynmawr; Mr. J. Rowett; Mrs. Woodward; Mr. Samuel Morgan, Bristol; Miss Wright; Mrs. Matthews, Edgbaston, near Birmingham; Mr. Hubbard; G. Castor, Esq., Peterborough; Mr. Water; and to Amicus, Huddersfield, for volumes and numbers of the "Evangelical Magazine," sermons, pamphlets, &c. &c.

MISSIONARY CONTRIBUTIONS,

From the 10th of April to the 30th of June, 1842,—inclusive.

£	s.	d.	£	s.	d.
Mr. T. Martin (2 dons.)	20	0	M. C. C. for the Mauritius Mission	150	0
A. B. a friend to Missions, by G. B. Hart, Esq. 2nd donation	100	0	S. M. M. for the Mission among the Malagash at Mauritius	100	0
O. T. Owen, Esq.	10	10	M. C. C. for Mrs. Porter's School, Vizagapatam	5	0
Miss Whitley, Brother, and Friends	2	2	A thank-offering for mercies received, per W. C. for ditto	5	0
Mr. Nix			A Friend, per Rev. J. Arundel, for ditto	1	0
A Christian Widow, in fulfilment of a vow made in the day of trouble			The Society for Promoting Female Education, for ditto	6	0
A small Tradesman, towards the deficiency	1	0	For a Girl in the Christian Institution Bhow		
Collected by three Sisters A Ladies' School near St. John's Wood	11	0	anipone, to be called Rosalinda Phipson	6	0
Mr. Courtney	5	0	For Mrs. Williams and Family, Mrs. Baton	1	0
A. H.	5	0	W. C.	0	0
A Friend, by Mr. W. H.	10	0	S. C. for the Widow's Fund	1	0
A small silver box sold.	0	1	Mr. D. Murray, for Nat. Tea at Demerara	5	0
Produce of Buns	0	2	W. A. Hankey, Esq. for Jamaica Mission	50	0
Anonymous	1	0			
T. H. C. N. B.	10	0	London Auxiliaries, and Collections 8th of May.		
J. L., one of the 107.	10	0	Albany Chapel	31	11
Mrs. Yallowley	1	0	Aldermanbury	17	0
Mrs. Bunes	1	0	Barbican Chapel	29	1
A. F.	0	10	Bethnal Green	11	13
Mrs. Dartington Tristram	1	0	Bishopsgate Chapel	14	7
Mr. G. Russell	1	0	Boston, Trinity Chapel	33	15
A Female Servant, towards the 5,000 <i>l.</i>	1		Chapel-street, Soh	20	0
Miss Bartlett			Clapham, Rev. J. Hall	35	0
A poor member of Collier Rents, 730 farthings	0	15	Do. Sunday-school, for Native School in India	10	0
Mr. J. Ballance, and Mr. S. Heudebontek, trustees of the late J. Ballance, Esq. for certain property left by him for specific charitable purposes	200		Do. Park road Chapel	7	1
The British and Foreign Bible Society, for the binding of the Urdu New Testament	91	5	Clarendon Chapel	40	11
Legacy of late Mrs. Masters, Conso	200	0	Craven Chapel	76	0
Legacy of late G. Bennet, Esq. less duty	90	0	For N. Tea. John Craven	12	0
Legacy of late Rev. Thos. Morell, less duty	90	0	Esher-street	8	10
J. P. T. for the Malagash	0	10	Finsbury Chapel	22	11
A Friend, for Mr. Moffat's Station	1	0	Do. Hare-court	17	1
			Holywell Mount	18	0
			Do. Kensington	35	1
			Kingsland	14	6
			Do. Maberly Chapel	16	4
			Marlborough Chapel	20	0
			Mile End New Town	2	11
			New-court, Carey-street	9	9
			Islington Chapel	10	14
			Lower-street, Islington	17	0
			Holloway Chapel	17	2
			Union Chapel, Islington	30	18
			Keatish Town	35	13
			Scotch Church, River-terrace	5	0
			Oxendon-street	22	2
			Queen-street, Ratcliffe	13	0
			Robert-street, Grosvenor-square	73	0
			Shadwell, Ebenezer Ch.	17	17
			Shepherd's Market	9	11
			Silver-street, anonymous	5	0
			A Friend, for the Chinese Mission	10	0
			Spa Fields	33	10
			Stoke Newington	18	6
			Tabernacle	45	1
			Tottenham Court road	28	13
			Trinity School-rooms	14	10
			Trinity Chapel, Philip's-street, Kingsland-road	9	12
			Union-street, Southwark	28	
			Walthamstow	53	
			Weighhouse	35	
			Will street	10	
			Mrs. Field and Mrs. Carter, and friends, for N. Tea. Sutey	10	
			Kingsland and Maberly Sunday-school	1	
			Great Suffolk-street, British School, in farthings	0	2
			Buckinghamshire.		
			Luton Union Chapel, a moiety	37	9
			Tuvey, Col. by Rev. G. Forward	2	11
			Woburn	16	14
			Berkshire.		
			Newbury, a Friend, by Rev. H. March	1	0
			Buckinghamshire.		
			Great Missenden, J. C. Olive, Esq. and family	6	
			Woburn, Mrs. Angell	10	0
			Miss Swallow	2	2
			Legacy of late Mrs. Anetta Pegg, less duty	90	0
			North Auxiliary—		
			Banbury	15	0
			Adderbury	6	6
			Bicester, Mr. E. Creek	2	0



Yours very Affectionately
Thomas Hopkins

THE

EVANGELICAL MAGAZINE,

MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1842.

. . . MEMOIR
OF
THE LATE REV. J. V. WIDGERY,

WHO, FOR MORE THAN TWENTY YEARS, WAS A FAITHFUL AND LABORIOUS
MISSIONARY OF THE SURREY MISSION SOCIETY.

THE Rev. Josiah Vowler Widgery was born on the 7th of January, 1789, at South Molton, in Devonshire. Blessed with pious parents, he became imbued, even while a youth, with a portion of the spirit of Christ. He was the youngest son of his mother, who manifested the greatest fondness for him, and anxiously devoted herself to the cultivation of his mind. When in any thing he had transgressed, she was accustomed to go to his chamber, after he had retired to rest, and expatiate on the act of impropriety of which he had been guilty, would exhort him, even with tears, to seek pardon for the past, and grace to help him for the future, and then kneeling by his side, with all a mother's love, would pour out her heart before God, and beseech him, that her child might become his, by the impartation of his special grace. This course of procedure deeply affected the tender heart of her son, and laid the foundation of that eminent piety which was the distinguishing characteristic of his future career. His name must be added to the list of ministers,

whom the church already possesses, who, under God, owe all their piety, and zeal, to the blessing which accompanied the holy efforts of their mothers to train them up in the nurture and admonition of the Lord. At the age of twelve years, he was attacked with the small-pox. His sister having fallen a prey to the disease, his mind became deeply agitated, lest he also should be cut off. This event seems to have been eminently sanctified to him, for he then commenced a permanent course of private devotional exercises, and solemnly devoted himself to the service of God. At fourteen he joined the church at South Molton, and also united himself to the Sabbath-schools connected with that place. Here he was not only much beloved by his fellow-teachers, but his first efforts received the sanction of the Great Head of the Church; two of his scholars having devoted themselves to the missionary work among the heathen; one the Rev. John Locke, who is now labouring at Graham's Town, South Africa; and the other, the Rev. Asron Buzacott, in the

South Sea Islands. The good of which our late lamented brother thus laid the foundation, is incalculable ; as from a recent report of the London Missionary Society, Mr. Buzacott has, in addition to a congregation of one thousand three hundred persons, an institution for the education of pious and intelligent young natives, with a view to their engaging in the missionary work. Our departed friend visited the neighbouring villages with a view of imparting religious instruction to their benighted inhabitants. At first, he was accustomed to read a sermon ; but, constrained by the love of Christ, the book was quickly laid aside, and out of the fulness of his heart, he proclaimed, with all his characteristic zeal, the love of the Saviour to perishing men, and entreated his hearers, in Christ's stead, to become reconciled to God. In this new department of labour, he was favoured with many satisfactory evidences, that the hand of the Lord was with him, "for a great number believed, and turned unto the Lord." Judicious friends suggested that he should devote himself wholly to the work of the ministry, as it seemed to engage all the powers of his mind. The warm gushings of his heart flowed forth, in the channel which had thus been newly opened for him : and in a memorandum found amongst his papers, written at this time, he thus expresses his feelings, and desires.

"O my God, I would appeal unto thee, is it not the wish of my heart to live to thy glory ? Why else is it, that the world, with its riches, its honours, and its pleasures, are of so little importance unto me ? and why else is it that I feel such desires to be useful to others, to give up my secular employment, and to devote all my powers to the great work of pointing sinners to Christ ?"

He now became a recognised itinerant of the North Devon Association, but being anxious to receive a greater amount of preparatory instruction, he entered the Theological Academy, at Hackney, in February, 1820, where he remained for the space of about two years. At this period he received an invitation from the Committee of the

Surrey Mission Society, to superintend the districts of Bramley, Chilworth, and Ewhurst, and on the 16th of October, 1821, he was publicly set apart to the work of the ministry at Kingston ; the Rev. Samuel Percy, of Guildford, commenced the service, by reading the Scriptures and prayer ; the Rev. Thos. Jackson, of Stockwell, gave a summary of the proceedings of the Society ; the Rev. John Whitehouse, of Dorking, asked the questions ; the Rev. Matt. Wilks, of the Tabernacle, presented the ordination prayer ; the Rev. George Collison, his tutor, gave the charge ; and the Rev. J. Townsend, of London, preached to the people. How many, who took part in the solemn engagements of that day, are now numbered with the dead !

In the year 1822, he entered upon the marriage state, and, during a union of twenty years with her who now mourns his loss, he eminently exhibited all the graces of the Christian character. By his amiability and affection, his home was rendered the seat and the centre of all that tends to make life happy. He made it the house of God, and God made it to him the gate of heaven.

Thus happy in his family, and happy in his work, year after year gently glided away, each successive Sabbath finding the faithful labourer at his post of duty, and each returning week conducting him to the various cottages in his districts, in which he either preached the word, or administered its consolations to the sick and the dying.

Owing to a combination of peculiar circumstances, in the year 1841 he desired a removal. The Committee of the Surrey Mission having taken his wishes into consideration, it was arranged, with his entire consent, that he should superintend the villages in the neighbourhood of Dorking. His closing services at his former stations are said to have been of a most affecting character. Many who before had oppressed his heart by their listlessness and neglect, now that he was about to be removed from them, rallied

round him. Such an exhibition of affection, from those from whom he least expected it, induced him to hesitate respecting the step he was about to take. There can be no doubt that it produced a deep effect upon the general flow of his feelings, which no subsequent events could remove. The people of Felday, one of his principal districts, lay very near his heart. He loved them tenderly; and, although he tore himself from them, they still retained a large share of his affections. Most gladly would the Committee, from the deep respect which they retained for his character, have met his wishes if practicable, but this reaction of feeling did not take place, until his successor had not only been appointed, but had actually resigned his former charge, to enter upon this sphere of labour.

In March, 1841, Mr. W. commenced operations in his newly appointed district, with encouraging prospects of success. At Capel, his ministry has been rendered eminently useful. It was there that he preached his last sermon, the text of which beautifully and strikingly exhibits to us the undisguised feelings of his heart, in reference to those who were committed to his care. "God is my record, how greatly I long after you all, in the bowels of Jesus Christ," and when laid aside, and unable again to preach, he said, "And I do earnestly long for their salvation. My whole life has been spent in labouring for the good of souls, and had I another life to live on earth, I would spend it in the same way." In the month of November last, he took a severe cold, occasioned by becoming wet while going to one of his stations, and preaching in his damp clothes. This seems to have laid the foundation of that disease which ultimately terminated in death. It rendered him so susceptible of cold, that the slightest change of atmosphere affected him. Unwilling to complain, he, nevertheless, steadily pursued his labours, although the eye of love could

detect that all was not well. Cold after cold followed in rapid succession, until he was unable any longer to perform his accustomed duties. He was seized with violent hepatic disease, which, together with the excessive depletion, to which it was necessary to have recourse, to subdue inflammation, at once laid him prostrate. The natural sensibility of his mind seemed to sympathise with the state of his body, for it was only at intervals that it shone forth with its wonted vigour. He said but little. Indeed, he had been so greatly exhausted, that even the act of speaking seemed to require too great an effort for his strength. "If," said he, "I should be ever raised up again, of which I have much doubt, I should exercise greater charity than I have been wont to do, towards those whom I have visited, who have been placed in circumstances similar to mine. I have sometimes doubted their safety, because they did not express, so fully as I could wish, their feelings respecting their present state and the prospects of futurity; but, ah! I can understand their case better now, for I feel every thing to be a burden unto me." At another time, as his eye became lighted up with unwonted brightness, he said, "So strongly do I feel the love of the Saviour, that I would bring the whole world in my arms to him, if it were in my power."

There can be no doubt, that the circumstances in which he was leaving his beloved family, greatly exercised his mind during the last few weeks of his life, and for their sake he wished to live. Turning his eyes to his afflicted wife, with evident signs of distress upon his countenance, he uttered the words, "A widow; you are a widow." Perceiving his perturbation of mind, and being anxious, if possible, to alleviate it, she calmly replied, "Let thy widows trust in me." He immediately smiled most tenderly, and said, "Yes." The dark cloud which, until then, had evidently hung over him, seemed now to disappear.

He felt satisfied that his God would be her God and the God of his children. Sweet tranquillity seemed to be now the chief characteristic of his state. He was the subject of no raptures, but was kept in perfect peace, stayed upon God. The peculiar doctrines of grace, especially the imputation of Christ's righteousness to the sinner, seemed to form the principal subject of thought, and afforded him comfort in the hour of death. Nature gradually sunk beneath the vehemence of disease, which baffled every effort to subdue it, and on Wednesday, the 18th May, the mortal scene closed for ever. Shortly before his departure, he waved his hand to his attendant, and said, "Good bye; I am now going home." He grasped her hand in his, bade her farewell, gently fell asleep in Jesus, and rested from his labours.

"So fades a summer cloud away,
So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

"Life's labour done, as sinks the clay
Light from its load, the spirit flies,
While heaven and earth combine to say,
How blest the Christian, when he dies."

It is unnecessary to enter here upon an analysis of the character of our lamented friend. He was an eminently holy man. He had his stated seasons for retirement to commune with God, with which nothing was allowed to interfere. He possessed, too, in an extraordinary degree, the ornament of a meek and quiet spirit. He had a tender heart, so that he seldom preached or prayed without shedding tears. Indeed, so refined were his sensibilities, that the appearance of misery, even in its most mitigated form, was appalling to him. When suffering addressed him, or want looked towards him for relief, like the good Samaritan, he would bind up the wound, and according to his ability, yea, and beyond his ability, would administer the needed relief. And, while he lived to do good to

others, no one could be more susceptible than himself of acts of kindness shown to him. The deepest gratitude, like the most ardent affection, does not exhibit itself by an idle display of words, but rather by a few significant actions, indicative of the feelings enkindled within. This was eminently the case with him. His words of acknowledgment were but few, but the expressive look, the starting tear, and the impassioned grasp, proclaimed the exquisite sensibility of his heart. His religious character always accorded with his profession: there was much in it, which all would do well to copy, and but little that any need avoid.

But whatever he was to the church, and to the world, was the result of Divine grace. Him we praise not. "Not I, but the grace of God which was with me," appropriately expresses what he would have expressed, if permitted to speak for himself. But he is gone! and the place which knew him will know him no more! But that which we have lost he has gained. Absent from the body, he is present with the Lord. Freed from care, and sin, and suffering, he reposes in the bosom of his Saviour and his God. Long will his memory be embalmed in the hearts of many of the rural population of Surrey, who, in him, have lost a father and a friend. And long will they pensively turn to that spot where his ashes now repose, while memory will recall past scenes and recollections to their remembrance. Farewell! but only for a season, beloved and devoted servant of the Lord! We shall meet again in brighter scenes, and in regions of higher perfection and enjoyment. "Blessed are the dead, who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Dorking.

R. C.

ORIGINAL LETTERS OF REV. JOHN NEWTON, OF LONDON,

TO THE LATE REV. WILLIAM HOWELL, OF KNARESBOROUGH, YORKSHIRE.

No. I.

To the Editor of the Evangelical Magazine.

[SIR,—I hand you an original letter, which I have no doubt you will consider worthy of publication. I have two others, containing further correspondence of these highly esteemed parties, and which I can forward to you, if desired.

I am,

Yours in Christ,

JAMES JACKSON.]

DEAR SIR,—You are not wholly a stranger to me, though we are not personally acquainted. My late honoured friend, Mrs. Thornton, informed me of you, upon your first settlement at Knareborough. I had from her frequent accounts, during her life, of your diligence in preaching the gospel, and of the success with which the Lord honoured your labours, which gave me much pleasure.

I have not heard much of you since her removal. I hoped, however, that you were going on comfortably, and with a prospect of growing usefulness. It was, therefore, with real concern, that I read your last two letters to Mr. Samuel Thornton, which he put into my hands yesterday, expressing, at the same time, his desire that I should write to you.

If your own apprehensions respecting yourself are justly formed, you may possibly not be living, or not able to open or read my letter. But I am willing to hope otherwise, as the mournful strain in which you write is not the usual manner in which the Lord's faithful servants express themselves when drawing very near to the close of life. Should it be his pleasure to call you home by this illness, I trust, before your departure, you will be enabled to bear a comfortable testimony of the power of those truths in

your own soul, by which, in the course of your ministry, you have been instrumental to the comfort of others. But, with submission to his will, I pray that this sickness may not be unto death, but to the glory of God, for the sake both of your people and your children. And, as I have hinted, I take some encouragement to pray thus, from the state of your mind when you wrote your last letter. However the event may prove, I trust you have a good right to say, Whether I live I shall live unto the Lord, or whether I die I shall go to the Lord, so that, living or dying, I am the Lord's. The right to say thus, and the power of saying it, are distinct things, and may, upon some occasions, be separated for a season. For, from the near and intimate union between body and mind, sickness and pain often darken and obstruct the actings and views of the soul, and afford the enemy, if he is permitted, some peculiar advantages of assailing it with temptations. But though he may disturb, he cannot destroy those who have committed themselves to Jesus, and devoted themselves to his service.

Is not the case of Joshua, the high priest, described by the prophet Zech. iii. 1—5, applicable to you, as it has been to many before you? When he stood before the Lord in his filthy garments, Satan was at his right hand to resist him. Joshua had nothing to offer in his own behalf; he could not deny the charge, or pretend that his filthy garments were white and clean. But he had a powerful Friend to plead for him, who claimed him as a brand plucked out of the fire, silenced his adversary, and clothed him with a change of raiment.

Thus totally undeserving are we; thus abundantly gracious is the Lord.

Do not, therefore, speak of yourself as without hope, but rather say, "Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise him."

Your expression, "Oh that I had lived more to God, and less to myself," is what becomes me also to adopt. Surely, when I draw near to the gates of the grave, I shall (if sensible) feel the force of that thought more than I do at present. I am a debtor for innumerable blessings for which I have made no suitable acknowledgment, and for innumerable sins which I have committed. "If thou, Lord, wilt strict to mark what is amiss, O Lord, who could stand?" I could not answer to one of a thousand. But our comfort lies in the solemn assurance given, "There is forgiveness with Him." No Israelite, however severely bitten and wounded, need to despond while the brazen serpent, erected by God's appointment purposely for his cure, was always within his view. It is true, I have sinned; my best service is defective, my all is defiled; my heart is deceitful and desperately wicked; my every power is disordered and depraved, so that my services and duties, my preaching and my prayers are sufficient to ruin me, if the Lord should enter into severe judgment. But it is true, Christ died for sinners; that he is risen, is ascended, is able and willing and determined to save to the uttermost all that come unto God by him; his precious blood cleanses from all sin; his grace is sufficient for us; and when he has begun a good work, he will carry it on. Upon this gospel ground, I desire to stand, and I trust you likewise will find a firm footing, solid rock, a sure foundation, and that when your enemy sees you resolved to take rest and refuge in Jesus Christ crucified, he will be put to shame and flight.

Then, being yourself likely to leave this world soon, you feel a tender solicitude for your children. I trust the Lord will take care of them, should they survive you. But it reminds me

of our Saviour, who, in his agonies, was mindful not only of his disciples who were with him, but of all who should in future believe through his word. Yes, Sir, you and I were interested in his dying prayers. Therefore he was found of us, when we sought him not; he softened our hearts, opened our eyes and led us into his chosen fold. Many causes of humiliation we have: we have been poor unprofitable servants, but not wholly so, because he has been pleased to work in and by us. And our services are not the ground of our acceptance; we are not under the law but under grace; and are invited and encouraged to look to him alone for our salvation, who so loved us as to obey and suffer for us.

Cheer up, Sir, and commit yourself to the Almighty Shepherd and Saviour. He knows your sorrows, your fears, and your feelings. All your enemies are under his control, and cannot distress you a moment longer than he permits them. I shall be glad to hear that, though the Lord has chastened you sore, he has not given you over to death, but that you are yet to live, and to declare his wonderful works. If he appoints, you have but done with cares and trials sooner. You have sown in tears, but the harvest will be unspeakable joy. I wish the knowledge I have received of your illness may be sanctified to quicken me in my work and warfare, that I may abound in the Lord's service while it is day, for the night cometh. Perhaps I may not see you in this world, but I hope to meet you at last, and join with you in the song before the throne, "To him who loved us and washed us from our sins in his own blood." I commend you to his care and blessing

I remain,

Your affectionate friend and brother,

JOHN NEWTON.

London, May 21, 1770.

GENERAL UNION AMONG EVANGELICAL PROTESTANTS.

To the Editor of the Evangelical Magazine.

SIR,—I have been greatly delighted, in common with many others, at the proposal suggested by our friend and brother, the Rev. J. A. James, of Birmingham, in a letter addressed to the Secretaries of the Congregational body, and published in your last number, relative to a "General Protestant Evangelical Union." It is a proposal which does equal honour to the head and heart of its author. My object in writing to you is to urge you to keep the subject before the public, by inviting and inserting communications upon it, and by frequent reference to it in your widely circulated miscellany. It often happens, that a plan, fraught with wisdom and benevolence, and commending itself to the judgment of all at first sight, for want of being thus received, and through the occurrence of other objects pressing upon the attention, dies away from notice, and remains, at least, for a time, in abeyance. I trust this will not be the fate of the plan in question. Certainly, the unity does exist that it seeks to make manifest. Christians of different denominations do hold the principles in common which have been mentioned as the basis of the union, and doubtless many among them are ready to give to each other the right hand of fellowship on this ground, without interfering with those other sentiments and opinions that may be held in connexion with them. To obtain a public recognition of this kind, however, the co-operation of leading persons in these denominations, seems to be necessary; and the communication of their thoughts and feelings, in reference to it, should be solicited. This, without being aware of any step in contemplation by the secretaries who have been addressed, I venture to suggest as a preliminary movement. Some difficulty, I apprehend, will be found in getting the ministers and

members of these denominations to meet, either annually or biennially, for the sole purpose of avowing their unity, though accompanied with devotional exercises and addresses to that effect. Yet the association of any other object with the meeting, how general and excellent soever it might be, would have a tendency to divert the attention from the main design, and frustrate the end in view.

It must, therefore, be regarded at first in the light of an experiment; and who can tell but the first meeting might shed such a hallowed influence over the whole assembly, and be so accompanied with a Divine unction, as to perpetuate its interest, and secure a frequent repetition? The happy result is not only possible, but not unlikely to follow; a thing so right in itself, should stimulate us to use our utmost endeavours to make the trial.

I have recently received an anonymous printed circular, inviting me to play every Saturday morning for "the unity of the church." This shows the under-current of feeling that is flowing, and that may be much stronger than any of us imagine. The present ebullitions of party are no proof to the contrary, but may be entirely accounted for by the excitement of the public mind. We all know that, in times of great and general excitement, from whatever cause, the minds of some religious persons will be so wrought upon by it as to give that undue prominence to certain peculiarities of sentiment and feeling, which others of sounder judgment and greater practical wisdom will be ready to deplore and deprecate. To such a tendency, what better antidote can there be than this proposed junction of the pious and good of various classes; to the prompt adoption of which, therefore, these very ebullitions furnish a powerful inducement? I would fain

hope that the pious author or authors of the circular to which I have adverted, intended prayer for the practical recognition of the unity that does subsist, with a view of strengthening and promoting it; for this is the thing that is wanted, and that is practicable.

The great mistake, in my judgment, has been that of waiting for some unity yet to arise out of a closer approximation of Christians to each other, in thought and feeling, on a variety of topics, than has hitherto appeared, but which seems further off now than ever; instead of availing ourselves of the one in being, and bringing it forth to view, and making it palpable. Thus gain-sayers would be silenced, and a reproach for which too much apparent cause has been given, be rolled away. We must beware of confounding unity with uniformity, or of supposing a greater measure of the latter than what consists in the adoption of the fundamental principles which have been mentioned, is necessary to the production of the former. This is a notion which the Christian world has yet to learn to abandon. Unity, with variety, characterises all the works of God. What various appearances in the stars

yet what unity of principle and operation! Why should it not be so with all the sections of the Christian church? It is thus only that the power of Christian love displays its glory, making the main features of the Christian character a sufficient ground for its attraction, and triumphing over all diversities compatible with these. The fraternal sympathies of any one body of Christians, all holding the same opinions, has no effect in convincing the world of the strength of this divine principle, like that of the exhibition of them on a larger scale, comprehending the diversities of sects. It may be added, that such a triumph of love, would do more to assimilate our judgment in smaller matters than the most luminous controversial writings or discussions will accomplish, though freed from all bitterness and asperity.

"There will come a time," says Hooker, "when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes, written with a disdainful sharpness of wit."

J. LEITCHILD.

Aug. 8, 1842.

A WARNING TO PROSPEROUS TRADESMEN.

A PIOUS tradesman, conversing with a minister on family worship, related the following highly instructive circumstance respecting himself:—

"When I first began business for myself, I was determined, through the grace of God, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years, in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements appeared

manifestly conspicuous—the blessings of the upper and the nether springs followed me—health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices;—and, not long after, it was

deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil; especially as I did not omit prayer altogether. My conscience was now almost scared as with a hot iron, when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words:—'Oh, my dear master, never, never, shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. Oh, sir, eternity will be too short to praise my God for what I learned there. It was there, that I first beheld my lost and wretched state as a sinner; it was there, that I first knew the way of

salvation; and there, that I first experienced the preciousness of Christ in me the hope of glory. O sir! permit me to say—never, never, neglect these precious engagements; you have yet a family, and more apprentices; may your house be the birth-place of their souls.'

"I could read no further; every line flashed condemnation in my face. I trembled—I shuddered. I was alarmed that the blood of my children and apprentices, as I apprehended, was soon to be demanded at my soul-murdering hands! Filled with compunction, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and — but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul; a sense of blood-bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present I have been, and am determined, through grace, that, whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotions. Better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

PÆDOBAPTISTS

NOT TO BE IDENTIFIED WITH

PUSEYITES.

To the Editor of the Evangelical Magazine.

SIR,—I have read with much concern, the unguarded expressions of some writers quoted in your review of Mr. Stovel's recent book, but they only force the conviction upon me, that the turning point of the Baptismal controversy is usually overlooked, and that the question between those who bap-

tize infants and Antipædobaptists is chiefly this, Is Baptism the *sign of a covenant*, or is it not? and, if it be such, *whom* does it especially concern, the parents of the child baptized, or the child himself?

I believe it respects the former, and if, (as I presume,) this is the current

opinion of Presbyterians, the insinuated analogy between us and the Tractators vanishes, as well as the seeming dilemma to which Mr. Stovel would reduce us,—the admission of something like baptismal regeneration, or

the observance of an unmeaning ceremony, which *should, but does not* regenerate.

Yours very truly,

Epsom.

W. J.

ALARMING PROGRESS OF PUSEYISM.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—I have lately read, with uncommon satisfaction, the energetic protests which you have written against what may most appropriately be called, “the abomination which maketh desolate,” in the Church of England at the present time. I had little conception, until within the last few days, of the astounding length to which the principles of Puseyism were carried. I have lately had occasion to call upon a brother clergyman, an old Oxford friend, who is deeply indoctrinated with the spirit of Puseyism, or as he requested me to call it, Anti-Protestantism. In the course of our conversation, he produced to me a considerable number of the publications of the Religious Tract Society. These publications had been originally placed in the library of the parish school, where he is curate, and from which a Puseyite friend has just purchased them and submitted them to his revision. He stated it as his deliberate conviction, that the recorded miracles of Popery were quite as credible as the statements contained in those books, and as the most effectual means of preventing the minds of his parishioners from being injured by the perusal of them, he has already consigned several of them to the flames. Among the number already consumed, were the *Lives of Janeway and Flavel*, and Bunyan’s *Barren Fig-tree*. The *Life*

of Doddridge is destined to the same fate, and about sixty others are under review, with the strong probability that they also will be destroyed. I offered a sum of money to redeem them from destruction, for the use of my own school, which will probably not be accepted.

The same clergyman expressed his earnest wish to see a Popish chapel erected in the next parish, as, in his opinion, such a place would be the most efficient means of crushing a prosperous dissenting chapel in the town. He expressed a similar wish with respect to my own parish.

In my opinion, the above facts form the most pithy commentary I have ever seen on the well-known article in the *British Critic*, No. 59, p. 45 :—

“It is absolutely necessary, towards the consistency of the system, which certain parties are labouring to restore, that truths should be clearly stated, which as yet have been but intimated, and others developed which are now but in germ. And, as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation.”

As I have a strong dislike to all anonymous communications, I enclose you my real name and address, though, for good and sufficient reasons, I do not wish you to publish them.

M. A.

P O E T R Y.

MISSIONARIES GOING ABROAD.

FAREWELL, our native land—
We feel thy numerous ties
Dissolving, at our Lord's command;
Far off our journey lies.

Ye Christian friends, farewell!
Remember in your prayers
Eviles, for Jesus' sake, who dwell
Midst perils, foes, and snares.

Farewell, relations dear,
We hear the call of Heaven;
And if we drop one parting tear,
That tear shall be forgiven.

Farewell—the tear *is* shed—
Yielded to nature's claim:
Henceforth we go, by Jesus led,
To spread abroad his name.

Farewell the love of ease,
And welcome toil and pain;
We seek no more ourselves to please,
Nor man's applause to gain.

To Jesus we belong,
To plead his cause we go:
And bid, with an unfaltering tongue,
Farewell to all below!

REVELATION AND TRADITION.

THE panoply of God alone,
Can safely be relied on;
Saul's armour David would not own,
When once it had been tried on.

A meteor, wandering, dazzling, wild,
May prove the best tradition,
And simple souls by it beguil'd,
Be swallow'd in perdition.

The point where inspiration ends,
Commences man's opinion;
Uncertainty, of course, attends
Such undefin'd dominion.

Nor this, alas! is all the ruth;
Intolerance arising:
The bigot more than love of truth,
His own opinion prizing.

Not man, but God, must be our guide,
To reach our home securely;
And if we in his word confide,
We shall attain it surely.

SABBATH BY THE SEA-SIDE.

HERE we need no Sabbath bells,
Chiming to a human shrine;
Every wave of ocean tell—
Here presides a Power Divine.

Rushing tides, with music fraught,
Answer to the whirlwind's sweep;
Organ, by God's fingers wrought,
Diapasons of the deep.

Thus erewhile our fathers stood,
Driven from the haunts of men;
By the ocean, in the wood,
On the mountain, in the glen.

God in freedom they ador'd,
And their temple was his sky;
Nature all around them pour'd
Her unrivall'd minstrelsy.

Still to places unconfin'd,
God himself, from pole to pole,
Dwelling in the humble mind,
Finds a temple in the soul.

REVIEW OF RELIGIOUS PUBLICATIONS.

A DICTIONARY of SCIENCE, LITERATURE, and ART; comprising the History, Description, and Scientific Principles of every branch of human knowledge; with

the derivation and definition of all the terms in general use. Edited by W. T. BRANDE, F.R.S., L. and E. of her Majesty's Mint; Professor of Chemistry in

the Royal Institution of Great Britain ; Professor of Chemistry and Materia Medica to the Apothecaries' Company, &c. *Assisted by JOSEPH CALVIN, Esq. The various departments by eminent literary and scientific gentlemen. Illustrated by numerous engravings on wood.*

Longman, Brown, Green, and Longmans.

THE wisest of men has chosen to leave on record, that, "through desire, a man having separated himself, seeketh and intermeddled with all wisdom." But whoever has accumulated masses of knowledge, finds it necessary to arrange, if it were only for the sake of preserving his acquisitions. His common-place book, however, ingeniously constructed, becomes, in proportion as it is rich, inconvenient ; and he longs for something better adapted to daily use. Ordinary Cyclopedias are too voluminous, are occupied with history and biography, and we spend, amidst many volumes, more time in finding an article, than it proves, at last, to be worth.

This Dictionary, in one volume, is exactly that *kind* of work which was wanting to enable us to see the march of knowledge ; for we may have it always at hand, even lying on the study-table : and it contains the present state of science in almost every branch.

Of its excellences much may, with truth, be said ; and who will expect that, amidst such a mass, nothing should be defective or incorrect ? Its beautiful type and comprehensive page admit of its being truly Encyclopedian and yet pleasantly legible, while the technical terms are accented and traced to their etyma. On natural history and physic much valuable information is given, though we are too quickly plunged into the vast profound. As much literary lore as could be expected or even desired, is interposed amidst the science which is rather oddly associated, sometimes, with what may be called modern gossip ; into which class we should be disposed to throw some portion of its Puseyite information. Much, however, of what the scientific and learned might consider mere gossip, is information often needed by those engaged in ordinary business life, and which, with their limited opportunities for reading and study, can be obtained only from such works as this.

The articles on natural history are particularly valuable ; for which, indeed, the names of Professors Lindley and Owen are a sufficient guarantee. We know of no work within the reach of the multitude, that contains so much accurate and condensed information on zoology ; and this is a branch of natural science which, ever since the time of the great Cuvier, has made immense ad-

vances ; so that those who, some years back, were tolerably well versed in it, but have not been able to keep *au courant* with the science, will find this Dictionary of great value. To the numerous students of geology we can recommend it in an especial manner, not merely for the geological information it contains, but as an admirable book of reference on the various collateral sciences, an acquaintance with which is so necessary to the geological student.

The medical part of this volume is very unequal, both in respect of amount and usefulness to non-professional persons of the information it contains ; yet we are disposed to think it a safer book of reference, in cases of emergency and where medical aid cannot be obtained, than most of our popular works on domestic medicine. The following is a favourable specimen of the mode in which medical subjects are treated, and on this account, as well as because it may be useful to many of our fair readers, we extract it :—

"**DENTITION** (*Lat. Dens.*) The cutting of the teeth. At birth, the teeth consist of pulpy rudiments buried in the gum ; and it is not till the third or fourth month that they begin to assume shape and hardness. At this period, children generally become fretful ; the saliva flows copiously, and they are fond of biting upon any thing hard and cold ; the gums become turgid ; there is more or less fever ; frequently a cough, and a rash appears, commonly called the 'red gum.' These symptoms generally subside in the course of a fortnight or three weeks, and the child remains tolerably free from uneasiness till the seventh or eighth month, when the gums become tender ; and often so much so, at some particular spot, that the slightest touch or pressure produces extreme pain ; the gums become more and more red and swollen, but paler at the upper part, which, just before the teeth appear, becomes blistered. During these periods, an increased flow of saliva, and a lax state of the bowels are favourable symptoms ; but when the local irritation is considerable, the gums should be freely lanced, and any excessive diarrhoea should be very cautiously checked ; small doses of mag. resia or of chalk jalap with dill water, and occasionally a little powdered rhubarb will be generally sufficient for this purpose. When involuntary motions of the jaws and face, or more general convulsions ensue, and are not relieved by the loss of blood, which generally follows free lancing of the gums ; or where there is drowsiness and oppressed respiration, a leech or two to the temples and a small blister to the back of the neck or behind the ear, must be promptly resorted to ; and any sluggishness of Lowels prevented by a

little calomel and rhubarb, or some other active purge. Very mild opiates, very cautiously administered, may afterwards prove necessary; but the administration of these, in any form, to very young children, requires the utmost caution, and syrup of poppies and other soothing remedies should never be entrusted to the nurse. The period of teething in children cannot be too scrupulously watched over, as the irritation which then ensues seems not unfrequently to lay the foundation of water in the head, especially where there is a predisposition to that disease."

The chief faults of this work lie in its theology and biblical criticism, which, perhaps, should have been entirely omitted. No one who duly values, or, indeed, at all understands religion, will think of consulting such an oracle as this; but those who share in the common ignorance of this first department of human knowledge, will easily be led still further astray. Men who would not venture to write upon any other subject without knowing it, presuming upon the universal ignorance and indifference on religion, here fling about their crudities without fear. The following article will sustain our censure:—

"ARMINIAN CHURCH.—The Arminians are Christians of the Eutychian or Monophysite doctrine, which recognises only one nature in the Saviour, viz., the Divine, and the procession of the Holy Ghost from the Father only. They hold the seven sacraments of the Romish Church, and the doctrine of transubstantiation; their clergy is also divided into secular and regular. From the wide dispersion of the Arminians over the commercial regions of the east, their form of Christianity is also considerably diffused, although it appears to be strictly a national church, of which none but Arminians are members. Since the last war between Russia and Turkey (1829) the place where the principal of their four patriarchs resides (Etchmiadzin) has been transferred from the latter to the former Government. There is also at Constantinople and other parts of the Levant, an Arminian Roman Catholic Church, owning the supremacy of the Pope. There is a well-known congregation of Arminian monks on the island of San Lazaro, near Venice, who have published a variety of useful works in the language of their country."

This confusion is worse confounded by being followed immediately by what is, indeed, the Arminian church, which derives its appellation from the Dutchman Arminius. But the preceding article should have given an account of the Armenian church, which exists in Armenia, and is known all over the east by means of its travelling merchants.

It is, indeed, a vulgar error to confound these two bodies in pronunciation, and we have heard Arminians called Armenians; but we never before found an ancient oriental church called by the comparatively modern name of a Dutchman.

This brings us to observe, that, on the whole subject of Arminianism and Calvinism, the information contained in this book, betrays entire ignorance and perversion. But who thinks it necessary to understand Calvinism before he writes against it?

A complete review of a work like the present, is manifestly out of the question, with the limited space allowed by our pages. But after a careful examination, we feel that the learned editor was justified in saying in his preface, "that it can hardly fail to be useful to all ranks and conditions—to the man of business and the man of pleasure, the student and the superficial reader, the busy and the idle. Every one who takes any share in conversation, or who dips, how cursorily soever into any newspaper, or other publication, will, every now and then, find the advantage of having access to the Dictionary of Science, Literature, and Art;" and we, therefore, cordially recommend it to our readers in general, and to the wealthy in particular, as a useful present to industrious students and poor ministers.

MEMOIR of the LIFE of RICHARD PHILLIPS. By his Daughter. 8vo. pp. 292.

Seeley and Burnside.

This is one of the most interesting and delightful specimens of biography which we have ever read. The subject of it was well known and deservedly valued as a Christian philanthropist. He was an able and zealous coadjutor of Clarkson and Wilberforce, in preparing the way for the abolition of the slave trade. He was the principal founder of the Fever Hospital in the Metropolis, and of several dispensaries in different parts of the country. He devoted himself laboriously and efficiently to the amelioration of the criminal code and the diminution of the number of capital punishments. He was a liberal promoter of Lancasterian Schools. In the Committee of the Bible Society, his services were invaluable. "He arranged," says his biographer, "the gradation of societies, within the pale of the parent society, the auxiliary, the branch, the association. I believe the plan of Bible Associations was entirely my father's; or, if not a strictly original idea, it certainly was first applied by him, on a large scale, to a charitable purpose; and he introduced it into the constitution of the British and

Foreign Bible Society with singular effect."

Mr. Richard Phillips was in the profession of the law, but restricted his practice to the conveyancing department. At an early period of his professional life, he connected himself with the religious Society of Friends, and, after some time, he was received and acknowledged by them as a minister. He appears to have been a sincere and devoted servant of the Lord Jesus Christ, conscientiously aiming to please him and to promote his glory. With some of his religious sentiments, as set forth in this Memoir, we cannot coincide. They appear to us mystical and unscriptural. An account is given from a memorandum of his own, of a vision, in which he thought he beheld his "merciful heavenly Father," and also his "precious beloved Saviour." We regret the publication of this. But we have great pleasure in stating, that we can concur, for the most part, with the sentiments expressed by his daughter. Many of her reflections and observations on the character of her father; on the human mind and heart; on human life; and on personal religion, are admirable. In her tone of feeling, in the general spirit of the narrative, and in her devoted attachment to her father, there is every thing to interest and delight the reader. Her style is most attractive. There are passages of exquisite beauty, force, and tenderness. We have seldom found so many gems within the same space. The book must be a great favourite with those who admire modest and unpretending talent of a high order, adorned with true refinement of taste and feeling. Did our limits allow, we should be inclined to gratify our readers with extended quotations. The following cannot fail to recommend the book:—

"God will give us crosses when we need them; for, in his hand, we are safe in all things; and I think we dim our brightness and diminish our energy in his service, when we help ourselves, or others, unnecessarily to them. From the hand of our Redeemer, even the cup of bitterness contains a healing balm for our soul's health; not so the benumbing potion which man's wisdom would mix and offer to our lips, to keep us humble, when, perchance, our drooping spirit needed a cordial."

"It may, at first sight, appear difficult to define the limits of innocent cheerfulness, and the overflowings of that bounding gladness which sometimes passes over our spirits. But I think we shall seldom err, if we endeavour to keep our mental eye fixed upon a rule which does seem to me one that cannot safely be lost sight of; never to suffer our cheerfulness to be other, in matter or in manner, than such as will permit us in-

stantly to return, in the secret of the soul, to the presence of our Redeemer; as the playful child leaves the side of its parent, to crop some bright flower by the way-side, and returns with open countenance and confiding step to the shelter and sweet companionship where it finds the repose of safety and of peace. The cheerfulness of a pious spirit composes while it cheers, and seems to tune the soul for praise and adoration."

The BELIEVER'S VICTORY. A Discourse occasioned by the Death of Miss Sarah Hodgson, delivered in Providence Chapel, Stanland, February 27th, 1812. By JOHN BRAMALL. To which is added a brief Memoir by her Father.

We introduce this publication, not for criticism, but for the purpose of expressing our gratification that in it another contribution is supplied, illustrative of the high excellence that is to be found scattered throughout our churches. It is cheering to reflect that we have among our ministers so many of whose ordinary ministrations this scriptural discourse may be considered as a fair specimen, and in our churches a constituency of which the subject of this touching memorial may be regarded as presenting an example. It is refreshing to know, that in many a scene removed from general observation, sanctified ability is thus exerting its hallowed influence in the administration of truth and the discharge of the pastorate, whilst elements of high spiritual excellence are in course of being moulded thereby for usefulness on earth and glory in heaven. And, since the multiplied members of our churches constitute so bright a galaxy, so great a cloud of witnesses, it is instructive and delightful to have, from time to time, some one star singled out, in which we may more distinctly contemplate the lustre of individual excellence.

Stanland is a rural village in the extensive parish of Halifax, where a numerous congregation is wont to convene for worship, much privileged in the enlightened pastorate of the author of this discourse, as it was for some years in that of his predecessor. Embosomed in one of the sweetest seclusions of this romantic region, it was the privilege of Miss Hodgson to dwell in the home of her parents; and having received the grace of God herself, it was her delight to devote the powers of an instructed mind, the fervour of an affectionate heart, and the leisure which her station secured her, to works of faith and Christian charity, wending her way among glens and hills to many a habitation of piety and poverty, and dedicating herself with a zeal of no ordinary

intensity to Sabbath-school instruction. Nor did her zeal expend itself in these services. It animated all her friendships, and was, above all, the grand aim of her domestic affections. Her own heart she kept also with all diligence. Early death affixed the seal to her character. On Sabbath-day, the 23rd of January, she had some slight indisposition; but attended with great delight on the ministrations of the sanctuary, and fulfilled the duties of her class in the Sunday-school. Three days afterwards, her indisposition had become more serious; and in another day, it assumed the appearance of typhus fever. On the Saturday, she thought her end to be at hand, but did not expire till that day week. During all this period, her spirit was sweetly placid; all the lowliness and all the triumph of the believer were evinced; the hour of her death was pre-eminently serene:—

"So fades a summer cloud away;
So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

Of such a scene, her pastor has given a beautiful picture in the discourse before us. We quote it as a specimen of his style:—

"The death of the righteous is presented, in Scripture, in deep, but in chastened and pleasing lights. The chamber of death is not a Golgotha; it is not the place where judgment is done to the criminal. No images of terror surround or fill the portals to the tomb. Death no longer grasps his victims with rude and ruthless violence. His power is resistless, but his sting is gone. There is the night of death, but without its gloom. The dying hour is solemn, but peaceful. The tolling bell is deep, but musical. The grave is the resting place of the pilgrim, not the cell of the prisoner. Guardian angels attend it, waiting, with unwearied interest, until the last trumpet shall sound. Even the eye of the Eternal watches over the dust which dwells there, the germ from which shall spring the living form, in the beauty and vigour of a new creation."—P. 14.

We would fain add one or two other extracts from Mr. Biamall's discourse; but, restricted as our space is, we must content ourselves with citing the letter of a friend, given by her father in his interesting sketch of his daughter's history:—

"It is but the other day," says her friend, adverting to a week of intercourse at the commencement of the year, "that we talked so happily together, and laid our plans for the future, and anticipated meeting again in spring; and now all our intercourse is ended; her plans and hopes of usefulness are suddenly closed; and those for whose salva-

tion she longed so ardently, will never again hear her voice pleading with them to be reconciled to God, or pleading on their behalf at the mercy-seat. One of these was —. Then, the girls of her class; her desires for their welfare were deep and ardent, and her hope too was strong respecting many of them. I look back on that week with mournful pleasure. Our conversation was, I hope, as 'recometh saints; but it was all regarding time, our Lord's interest, and the spread of his kingdom here. We did not anticipate that one of us would immediately be called to his service above."—P. 27.

We add one word of regret that this publication was not printed in the form of a small pocket volume, rather than in that of an octavo pamphlet: in such a form it might have secured that wider circulation and that more enduring permanence of which it is well worthy.

HISTORY OF CHRISTIAN MISSIONS from the Reformation to the present time. By JAMES A. HUIK, Author of "The History of the Jews," and "Records of Female Piety."

It is one of the best and most cheering features of the present times, that so much is said and written about Christian missions.

During the past twenty years, and even during the last twelve months, several interesting and valuable works on this important topic, have issued from the press. Some from the pens of those who have laboured in the missionary field, and some from the pens of those well known to and esteemed by the friends of general literature.

This work as its title states, is a History of Christian Missions, and the author, in the preface, remarks, that it has been his "aim to present, in a moderate compass, a narrative of the chief events which mark the history of missions in modern times. He has endeavoured to compress, within the limits of a single volume, the most interesting records of those attempts, which, with more or less success, have been made to win the heathen to the faith of Christ."

We think very favourably of this work. It contains a mass of interesting information respecting the past and present operations of all the different societies, who have sent forth labourers into heathen countries, and will be a very useful book of reference to many who do not possess and are not able to procure larger works. It is evidently written in a good spirit, and with great fidelity, and as such we can cordially recommend it, and doubt not it will obtain an extensive sale.

APOSTOLIC CHRISTIANITY; or, the People's Antidote against Romanism and Puseyism.
By the Rev. JAMES GODKIN, Author of "A Guide from the Church of Rome to the Church of Christ." 1 vol. 8vo. pp. 400.

John Snow.

This is an able and elaborate work; indeed, one of the most able and elaborate which the great controversy of the times has produced. The author "does not think any apology is needed for introducing it to the public. He believes that every one who has the power should do something for the cause of evangelical truth and Christian liberty at such a time as this." We entirely concur in this opinion. The times are momentous. The enemies of truth and of God are roused to unwonted energy. The war of opinion has fairly begun; and interests of the first importance are involved in the issue. Times, like the present, demand holy energy and prayerful vigilance. It is time to awake out of sleep. And sure we are, that every friend of the great principles of the Reformation, the object of attack in the present united efforts of Oxford and of Rome, should task his energies to the uttermost, in contending meekly but firmly for "the faith once delivered to the saints." Nor are we acquainted with any defender of the reformed faith, whose obligations to engage in this great controversy are more strongly binding than the excellent author of this volume. His personal history explains our meaning; and his personal feelings will admit the justice of our remark. Mr. Godkin has peculiar qualifications for writing on this controversy. Many of our readers know, that he was once a Roman Catholic; and that, having passed through the not unusual mental process, of first doubting the principles of Romanism, and then, by erroneously identifying these with the verities of the Christian revelation, disbelieving the divinity of Christianity itself, he was eventually led, in abundant mercy, to lay hold on the hope set before him in the gospel; and is now, as he has been for years, zealously and successfully preaching the faith which once he would have destroyed. Now, this experience furnishes our author with peculiar qualifications to write with accuracy and effect on the prevailing errors of the times; and, certainly, renders it his solemn duty to furnish, according to his ability, an antidote against both Romanism and Puseyism. The *inner* spirit of this great apostasy, for Romanism and Puseyism are not twain but one flesh,

cannot be properly appreciated by those who only look at it from without, or merely read the descriptions of its internal working. But our author has been in the interior. He has visited the shrine; he has worshipped at the altar; and, if it has any place deserving to be called a *sanctum*, there, too, he has penetrated. In a word, he has been conversant with the whole controversy from childhood, and he has not only studied the outworks of the system, but has dwelt for years in its chambers of imagery.

These advantages, for to a controversial writer such they are, the author has turned to excellent account in this very valuable volume. He enters fully into the whole question; and treats each topic in a manner which shows that he is perfectly at home in dealing both with Romanists and Puseyites. We may refer to the chapters on the Papal Supremacy; Apostolical Succession; Baptismal Regeneration; the Eucharistic Sacrifice, and Transubstantiation; as filled with arguments against these heresies, and in defence of Protestant truth, which, for power and conclusiveness, have been seldom equalled and perhaps never surpassed. The arrangement of the volume, as it appears to us, would admit of improvement; but where there is so much to commend, it would be ungracious to find fault. The volume, as a whole, has our warmest recommendation. It is brief, yet comprehensive; lively in style, yet solid in argument; firm and unflinching in its defence of great principles, yet mild and conciliatory in its tone,—free from the harshness and bitterness of theological polemics, clothing the skeleton form of argument with kindly feeling towards those whom that argument is intended to convince; and the whole is finely pervaded by the sustaining spirit of evangelical truth.

Our author has done his duty to the public; and he has done it well. His work is too cheap: a serviceable kindness of which we are not often compelled to complain. It is so cheap, that nothing but a large sale can save him or his publisher from pecuniary loss. A large sale we warmly advocate. The author is engaged in a laborious mission among his countrymen in Ireland. He deserves to be sustained in his work; yes, and encouraged, too. Let every family procure a copy of this valuable work; and, if read with careful attention, it will be found by thousands a safe and sufficient antidote against Romanism and Puseyism.

WORKS RECENTLY PUBLISHED.

1. *Sermons, adapted to the Celebration of the Holy Sacrament of the Lord's Supper.* By the Rev. CHAS. BRADLEY, Vicar of Glasbury, Brecknockshire, and Minister of St. James's Chapel, Clapham, Surrey. 8vo, pp. 442. Hamilton, Adams, and Co.
 2. *Memoir of the late James Hople, M.D., Physician to St. George's Hospital, &c. &c.* By Mrs. HOPK. To which are added, *Remarks on Classical Education*, by Dr. HOPK; and *Letters, from a Senior to a Junior Physician*, by Dr. BURDER. The whole edited by KLEIN GRANT, M.D., &c. &c. 8vo, pp. 358. Hatchard and Son.
 3. *Family Essays on the Creation, Preservation, and Government of the Universe.* Intended for the Evening of every Sunday throughout the Year. Each Essay followed by an appropriate Prayer. 8vo, pp. 426. Longman and Co.
 4. *The Knights Templars.* By C. G. ADDISON, Esq., of the Inner Temple. Second Edition. 8vo, pp. 578. Longman and Co.
 5. *An Essay on Apostolical Succession.* Being a defence of a genuine Protestant ministry, against the exclusive and intolent schemes of Papists and High Churchmen; and supplying a general antidote to Popery. Also, a *Critique on the Apology for Apostolical Succession*, by the Hon. and Rev. A. P. PERCIVAL, B.C.L., Chaplain in ordinary to the Queen; and a *Review of Dr. W. F. Hooker's Sermon*, Vicar of Leeds, on "Hear the Church," preached before the Queen, June 17, 1838, by T. POWELL, Wesleyan Minister. Second edit. Fourth thousand, carefully revised, and much enlarged. 8vo, pp. 322. Ward and Co.
 6. *Some Difficulties in the late Charge of the Lord Bishop of Oxford, respectfully pointed out in a Letter to his Lordship.* By WILLIAM GOODE, M.A., of Trinity College, Cambridge, Rector of St. Antholin, London. 8vo, pp. 30. Hatchard and Son.
 7. *Fellowship between God and his People, through the Mediation of Christ.* By the Rev. R. LITTLER. 8vo, pp. 11. Jackson and Wallford.
 8. *Love to Man Essential to the True Knowledge of God.* A Sermon, preached at Surrey Chapel, London, May 11, 1842, for the London Missionary Society. By JOSEPH SORRAIN, A.B. of Trinity College, Dublin; Minister of North-street Chapel, Brighton. 8vo, pp. 21. Ward and Co.
 9. *The Perilous Period.* A Sermon for the Times. By the Rev. W. TILANEN. 8vo, pp. 24. Dawson, Kendal.
 10. *Not a Labourer wanted in Jamaica.* To which is added, an Account of the newly-erected villages by the peasantry there, and their beneficial results; and of the consequences of re-opening a new slave-trade as it relates to Africa and the honour of the British Government, in breaking her treaties with Foreign Powers. In a Letter addressed to a Member of Parliament, appointed to sit on the West India Committee. By THOMAS CLARKE. 8vo, pp. 16. Ward and Co.
 11. *The Christian Pastorate in Relation to the Times.* A Discourse, delivered in Glenorchy Chapel, Exmouth, June 1, 1842, before the Associated Churches of East Devon, and printed by request. By ORLANDO T. DOBBIN, LL.B., Trinity College, Dublin. 8vo, pp. 18. Dinnis, London.
 12. *Puseyism; or, the Errors of the Times.* By the Rev. RONT. FERGUSON, Minister of Brickfield Chapel, Stratford, London. 12mo, pp. 72. J. Snow.
 13. *Paul's Commission Explained and Applied.* A sermon, preached at Cheshunt College, July 7th, 1842, being the Jubilee of its Institution. By the Rev. WM. JAY. 8vo. Bartlett, Paternoster-row.
- This is a discourse full of gospel truth, and distinguished by all Mr. Jay's ordinary terseness of thought and expression. Many of his remarks are eminently deserving the notice of young ministers. In our "Home Chronicle" we have given an extract.
11. *The Church's Last Struggle.* A sermon, preached in the Church of St. Matthews, Kingsdown, Bristol, on Sunday evening, April 24, 1842. By the Rev. J. B. CLEFFORD, M.A., Minister of the above church. Published by request. Third edition. Bartlett, Paternoster-row.
- This is a very temperate, but effective exposure of the Popery now lurking in the bosom of the Establishment; and coming from a clergyman is likely to be serviceable to the interests of truth.
15. *Pocket Edition.—The Holy Bible*, containing the Old and New Testaments. With Copious Marginal Readings and Parallel Texts. C. A. Bartlett, 66, Paternoster-row.
- This is decidedly the most beautiful pocket edition of the word of God we have yet seen; its type, paper, and maps, are all of a high character, and its price is such as to adapt it to persons of ordinary means. It is a great credit to Mr. Childs's press.

PREPARING FOR PUBLICATION.

1. *A Course of Lectures*, Expository and Practical, on the Epistles to the Seven Churches of Asia Minor. By the Rev. EBENZER MILLER M.A., Pastor of the English Reformed Church, Rotterdam.

OBITUARY.

REV. JAMES CLARKE.

On July the 22nd, 1842, the Rev. James Clarke, for the last twenty-three years the devoted pastor of the Independent church, Cheadle, Staffordshire, was called from his labours to his rest.

This faithful servant of God was educated for the ministry at Trevecca, in Lady Huntingdon's Connection. He laboured for several years in that Connection with acceptance and success. Afterwards he became

a Congregational minister, and settled at Brig, in Lincolnshire, where he commenced preaching in the open air, and was signally favoured with success. A chapel was built, a numerous and respectable congregation raised, and a church formed through his instrumentality. He also preached in other places in the country. In January, 1818, he removed to Cheadle, where he has laboured since with considerable tokens of the Divine favour. In the summer of 1838,

as he had become unable to preach but once a day, through the infirmity of age; the Rev. Thomas James, of Wellington, Salop, was invited by the church to become co-pastor with him. Since that time he has continued to preach, with few interruptions, to the close of his life.

On the Wednesday evening, prior to his death, he undertook the weekly service; but immediately after arriving at his house, he was attacked with paralysis, which deprived him of his strength and consciousness. He continued for eight and forty hours in this state; then, after a painful struggle, he breathed his last, in the seventy-ninth year of his age.

Such was our friend, a labourer to the last—dying at his post, with his harness on—then lying down, and falling asleep in Jesus!

REV. WILLIAM NORRIS.

On the 1st of March, died the Rev. William Norris, who, for thirty years, was the minister of the Independent chapel, Ellsworth, Yorkshire, aged eighty-two years. He had been in the ministry fifty years, and was a most laborious home missionary in every place where he lived.

REV. WILLIAM HOWELL.

On the 20th of June, died the Rev. William Howell, of Knarsborough, in the eighty-ninth year of his age. He was born at Kidderminster; educated at Shrewsbury, by the Rev. Robert Gentleman; and came to Knarsborough, as far back as 1779. He died in the joyful hope of immortality. Perhaps a memoir of this excellent man may appear in this work in a short time.

ELIZA FLOWER.

The death of a young Christian suggests many profitable reflections to a thoughtful observer. It affords a striking illustration of the excellence of the Christian religion, which, by opening the prospect of happy existence in a new and more extended sphere, when the partaker of its blessings is snatched away from the half-realized scenes of life, persuades that to die is gain, and turns the shadow of death into the morning. Reminding us of the frailty of human life, it gives a voice to the scriptural admonition, "Whatsoever thy hand findeth to do, do it with thy might." In those instances, and they are frequent, in which the youthful Christian dies rejoicing in hope of the glory of God, encouragement is afforded to every believer, whether young or old, in the prospect of dissolution. These remarks are suggested by the death of

one, of whom a brief account will now be given.

Eliza Flower was the eldest daughter of the Rev. John Flower, of Titchfield, Hampshire. At the early age of nine years, the watchful eye of her parents discerned in her some good thing towards the Lord God of Israel, which showed itself in anxiety respecting her own state before God, and in the practice of secret prayer. When in her fourteenth year, she addressed letters to her mamma, all breathing ardent love to Christ, his ordinances, and his people, together with lamentations over the sins of her heart, and fears lest she should decline from the ways of God. Acknowledging her obligations to her mamma for her valuable private instructions and prayers; and to her papa for those words in season, which he had addressed from the pulpit, she adds, "Last Sabbath was a very happy day with me. I felt assured of my interest in Christ. Well, thought I, this is a little heaven below. I sometimes feel so happy that I think I could die for Christ."

On the occasion of her union with the church, of which her father is pastor, she gave a very pleasing statement, in writing, of her views and feelings. She was enabled to maintain Christian consistency; and was a pattern of active zeal and entire devotedness; for "she did what she could." Her imperfections chiefly arose out of the energy of her character. These she deeply felt and deplored; and she rested all her hope of acceptance with God, upon the infinite merits of her gracious Saviour.

Her love to the public ordinances of religion was an early feature in her character; and it was strongly marked to the last. Those who knew her, cannot forget the pleasure with which she hailed the return of the Lord's-day; nor the holy ardour with which she engaged in its duties. In one of her letters, she says, "I am never so happy as when in the house of God." In another, she remarks, "I never leave the sanctuary on Sabbath evenings without reluctance. I can say, that 'I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.'"

She was an active and zealous labourer in all the departments of Christian effort which lay within her sphere. Her religion did not consist merely in acts of worship. She was unremitting in her efforts to serve the poor, and did not regard what sacrifices she made to relieve them in the time of sickness and distress. For two years, she visited the inmates of the parish workhouse regularly twice a week, in order to instruct and pray for them, usually reading one of Burder's Village Sermons. On their removal from the parish workhouse to the union-house, some of the poor women said

that they felt nothing to be so painful on leaving, as to be deprived of her instructions.

She was a truly devoted Sunday-school teacher. Not satisfied with being assiduous in her attention to her charge during the sacred hours appointed for instruction, she endeavoured to make amends for the want of a British School by employing the winter evenings to afford gratuitous instruction in writing and arithmetic to such of the girls belonging to the Sunday-school as were willing to attend.

Her useful labours were at length interrupted by the disease which brought her to the grave. When symptoms of an alarming kind appeared, she continued cheerful, observing to her friends, that they need not conceal from her the opinion of her medical adviser, as she was prepared for any event. The first Lord's-day on which she was confined to her bed, while the family were at dinner, she sang, throughout, the 49th hymn, 2nd book of Dr. Watts.

"Death cannot make our souls afraid," &c.

One night, soon after this, supposing her mamma, who occupied another bed in the same room with her, to be asleep, she raised herself in her bed and prayed most fervently for the church of which she was a member; for the unconverted part of the congregation; for every member of the family, more especially for her father; for her three brothers devoted to the ministry at home, and for another brother who labours as a missionary among the heathen, entreating that they all might be very successful in winning souls to Christ; then, after praying for herself, she turned round and composed herself to sleep, repeating, at the same time, the following verse:—

"Jesus, to thy dear faithful hand,
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust."

The conversations which she had with her sisters were such as they will never forget. On being asked by one of them, if she had any fears in the prospect of death, she replied, "I feel that it is a very solemn thing to die and appear before the infinitely holy God." Then, immediately, she added,

"But if Immanuel's face appear,
My hope, my joy begins," &c.

The day before her death, on being interrogated as to the state of her mind, she said, "I have great comfort within, being persuaded that my sins are pardoned through the blood of the Lamb. Nothing else would afford me that steady peace which I now enjoy, and which I have felt generally throughout my affliction. I have not often had rapturous feelings; and, when I have,

they have been of short duration, but I would not, for the world, part with my hope; no, not for ten thousand worlds."

The promises of God were the food on which her soul appeared to live; and she said they were brought wonderfully to her recollection. During a brief period of gloom, her father put into her hand Clarke's Scripture Promises which she then used; but, when the cloud had passed, she pleasantly said, "Papa; you may take away the book, for I have now plenty of promises upon my mind, without that help." Among those portions of Scripture which afforded her so much comfort, the gracious words of the Saviour to his disciples, greatly refreshed her mind, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." She requested those who might be about her when dying, to suggest them to her, in case her own recollection should fail to supply them.

The evening before her departure, she grew so much worse as to make it apparent to all about her, that her end was approaching. She said, "I shall not be much better till I get to my Father's house, nor is it desirable." During the last few hours of her life, she listened often and eagerly to the 75th hymn, 2nd book of Dr. Watts. Joining at the close, she repeated, raising each time her emaciated hand,—

"Fly, for my spirit longs to see
My Saviour and my God."

Hearing that it was nine o'clock in the evening, she proposed that, as the family were all around her, domestic worship might be conducted in her room, adding, "I can bear it, and shall rejoice to unite in family worship once more, for the last time." Some hours after, the interval having been occupied in prayer and in repeating portions of Scripture, she was asked if she was happy. Her reply was, "Very, very happy. O my precious, precious, precious Saviour! Oh, the enjoyment that I have had while you have been repeating those delightful texts; they are worth to me every painful breath I draw." About a quarter of an hour before she died, her whole frame seemed wonderfully animated, and she said, in a cheerful tone of voice, "I find I am going; good bye; good bye, my dear mamma and papa. I return you many thanks for all your kindnesses to me. I love you very much, and feel parting from you; but we shall soon meet again never more to part; till then I leave you with the Lord." She then bade an affectionate farewell to each of the family present, saying, her countenance beaming with pleasure all the while, "I am going to heaven." To her sisters, she said, "We have enjoyed much together here, but we shall enjoy much more by and by."

To her youngest brother, she said, "Follow me. I can't say all I wish now." She expressed her best wishes for the ministerial comfort and success of her father and brothers. Then, after a pause, she said, "God bless you all," and was silent. Life was fast ebbing away. She breathed slower and slower for a few moments, and then all was still. Her eyes were sealed in the long, long sleep of death. Her soul was safe

and joyful in the presence of that Saviour, whom, though unseen, she had loved on earth. Blessed exchange of faith for sight; of hope for fruition; of earth for heaven.

Reader! you too must die! Is your end likely to be peaceful, as that just narrated? If you cannot say, "For me to live is Christ," how can you hope that "to die would be gain?"

Home Chronicle.

HINTS ON PREACHING.

[The valuable remarks which follow, are extracted from Mr. Jay's sermon preached on occasion of the Jubilee of Cheshunt College. They deserve extensive circulation.]

"I fear the preacher may seem to be taking freedoms, but he has now been many years in the ministry, and has been placed in a situation and circumstances favourable for comparison and remark. And, my brethren, he confesses while there are many things to please and encourage him, yet there are some with which he is by no means completely satisfied. What he deems wanting is a mode of preaching more remote from scholasticism; warm and experimental; not highly doctrinal, nor drily practical, but blending the doctrines and practice of Christianity strongly with the affections; abounding with point and interest; and which shall come home not only to every man's business, but to every man's bosom—which shall make the hearers weep rather than wonder, and talk more of the subject than the preacher. Whether he grows more fastidious as he grows older he knows not, but he seems to apprehend a considerable difference between many of our present young men and those of his earlier days. He refers now chiefly to the *manner* of some of our moderns. For instance, they show no little self-confidence by choosing difficult topics, and expressing themselves with dogmatism where others feel difficulty. By their lengthiness, they take for granted their peculiar acceptance; and instead of bespeaking the candour of their audiences by, at least, apparent modesty and diffidence, they challenge their judgment and demand their approbation, by a fearless and daring kind of address. They sometimes show also, by a satisfied and careless demeanour, that they are above the usual auxiliaries needful to some of their brethren and fathers. He one day heard of a young minister of this calibre, (I know not that he is in this

crowd, but if he be it will not much signify,) who being about to preach, was asked whether he did not wish to *retire* before he went into the pulpit? 'No,' said he, 'I am charged and primed.' He was *primed* indeed, but not *charged*—when he went off it was only a flash in the pan.

"One thing more: true eloquence is not, as some suppose, to be judged of by excitement, but rather by impression! The preacher is persuaded that no kind of eloquence will ever, *much* or *long*, tell in the pulpit, but that which arises from feeling; but feeling is always eloquent. Little is to be done by fine words, and made-up gestures, and studied action, and start and stare theatric! What did affectation ever do? What made Whitefield? What made Spencer? Grace and nature; not grace without nature; nor nature without grace; but what can withstand the attraction of both?"

PUSEYISM IDENTICAL WITH POPERY.

[The following is an extract from a discourse lately published by the Rev. J. B. Clifford, of St. Matthew's Church, Bristol, entitled, "The Church's last Struggle;" and it is so plain and faithful, and so much to the point, that we cannot deny ourselves the pleasure of laying it before our readers.]

"A mere enumeration of their errors will be sufficient to show you, that they are not trifling, when they tell us, deliberately, that their intention is to 'interrupt the established order of things;' and that what they contemplate as their work, they consider so important, that, in order to accomplish it, they are willing to create 'an irreparable breach of peace and charity.'"

"Now, in order that you may have the best proof that I do not misrepresent the views which they wish to restore, you will first observe the following statements made in the published charges of several of our

bishops. Of course, only brief extracts can be made from each. Let us begin with that of the Bishop of Gloucester and Bristol.

"On the reserve recommended in preaching the doctrine of our Lord's atonement, his lordship remarks: 'Of all subjects, that which it would be most inexcusable to keep back from the people, is the atonement made by our blessed Saviour, for the sins of mankind; since upon that truth must ever rest the key-stone of the Christian edifice. That Christ died to save sinners; that our nature had become corrupt and depraved through sin; and that, by the sacrifice of our blessed Lord upon the cross, once offered, atonement and satisfaction were made, and the wrath of God averted, are among the first truths which we communicate to the youthful Christian. . . . Upon what principle, then, can they be held back in our Christian teaching?' *b*

"Upon the claims asserted in favour of tradition, as part of the Christian revelation, we read: 'These writers speak of Scripture and tradition as the two channels in which the Christian revelation has been communicated. Those who would receive tradition as a part of revelation, must appeal to something more than earthly sagacity and judgment to separate truth from error, and they will find themselves driven to the necessity of investing some human authority with the divine attribute of infallibility, that very assumption of the Roman Church, from which so many of its corruptions have been derived.'*c*

"Again; he observes, 'The perusal of the remarks upon the thirty-nine articles, has filled me with astonishment and concern. The ostensible object of this tract, is to show, that a person adopting the doctrines of the Council of Trent, with the single exception of the Pope's supremacy, might sincerely and conscientiously sign the articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in doctrines, which separate the Churches of England and Rome will, upon examination, vanish. Upon this point, much ingenuity, and, I am forced to add, much sophistry, is exerted; and, I think, exerted in vain.'*d*

"The Bishop of Winchester, referring to the Tractarian doctrines, as tending to sully the purity and simplicity of the gospel, and to defraud the church of her spiritual glories, asks: 'Are we, then, as a church, in risk of incurring any such danger? Is our glory in any jeopardy? Is there heard, as it were, something of a confused sound of noises at a distance, which might make some Eli, sitting in the gate, to tremble for the ark of God? There is reason for fearing injury to the distinctive principles of our church.'*e*

"The Bishop of Ripon inquires: 'Who can fail to feel pain and grief, when he hears them speaking tenderly of practices to which our standard divines have usually affixed strong terms of reprobation?' He then instances 'the invocation of saints and the worship of images;' 'their gloomy, cheerless, and unwarranted views of sin after baptism;' 'reserve in preaching the ever-blessed doctrine of the atonement;' 'the shameful attempt to show that our articles may be signed by one holding the decrees of the Council of Trent.'*f*

"The bishop of Calcutta enters largely upon the subject. He tells us, that at first he leaned on the side of charity, and only addressed a few cautionary remarks to his clergy, hoping that the leaders would have retracted, or ceased to repeat their errors; 'but,' he adds, 'I was mistaken. I now look on the progress of these doctrines in a very different light. I am an alarmist. I believe our church was never in the danger she now is, except, perhaps, immediately before the great rebellion. Not the high-church party of which Archbishop Laud was then the head, nor the non-jurors who condemned the glorious revolution of 1688, carried out so many of the main principles of the church of Rome, and professed them so formally, fully, and systematically within the church of England, as is now openly done.'*g*

"Again: the bishop of Chester observes, 'It is impossible here not to remark upon the subtle wiles of that adversary, against whom the church of Christ is set up, and whose power it is destined to overthrow.' He shows that the system is directly opposed to a simple reliance on Jesus Christ; to justification by faith in the blood and righteousness of Christ; and to the whole gospel scheme of redeeming love. 'These facts,' he says, 'seem to have been forgotten by the tendency of certain writings, which have been lately pressed upon our attention. The whole system is destructive; equally destructive to the minister and the people. It lulls the people in a fancied security; it elates the minister with a vain superiority.'*h*

"Such, my brethren, is the strong language of some of those, whose dignified station in our church entitles their statements to our respect. But although this language is strong in itself, you will, immediately, have an opportunity of judging whether or not it is stronger than the case warrants; or whether the progress the system has since been making, will not justify language far more strong than has yet been ex-

In order to show this, it will be sufficient to mention, with some attention to the order in which they arise, the doctrines constantly advocated in the writings of this

growing party. As the root of all evil, they teach that:—

“ Tradition is a part of divine revelation; *A* and that ‘scripture and tradition, taken together, are the joint rules of faith.’ *i*

“ They deny the doctrine of imputed righteousness, teach justification by an infused and inherent righteousness.” *j*

“ They teach, that we are justified by baptism; *k* they teach the sacramental efficacy of penance; they put the church in the place of Christ, making it to usurp his authority and attributes; *l* they advocate prayers for the dead; *m* they recommend the use of images, giving, indeed, the very caution of the Church of Rome—that they are dangerous to the uneducated; *n* they advocate the doctrine of the intercession of the saints; *o* they advocate the revival of monasteries; they lavish constant praises upon the church of Rome; *p* they reject and anathematize the principle of Protestantism as a heresy; *q* they declare their intention of ‘receding farther and farther from the principles of the English Reformation;’ *r* they declare that ‘Rome is our mother, through whom we were born to Christ;’ *s* they affirm, that the Pope has the precedence of all other bishops; *t* they advocate union with the church of Rome; *u* they declare that the cutting short the life of Edward VI., was a merciful interposition of Providence; *v* they declare that the accession and reign of Queen Mary, were great and positive advantages to the Church of England; *w* they speak of the Pretender ‘as the last of England’s rightful kings;’ *x* they advocate what they call a ‘most dire weapon of the church, —excommunication; whereby,’ they continue, ‘she cuts off the offender from the fountains of life in this world, and makes him over from her own judgment to that of heaven, in the world to come. Surely, it is a duty of Christian states, to deprive such an excommunicate person of every social right and privilege; to lay on him such pains and penalties, as may seem good to the wisdom of the law; or even, if they so judge, to sweep him from the earth; in other words, to put him to death.’ And the revival of all these, and other similar doctrines, they describe, as ‘the resurrection of the pious opinions of the church.’

“ And now, my brethren, having considered some of the evils of this system, I need not say that it is essentially Popery, and that it bears upon it the mark of the beast.”

NOTES.

a British Critic, July 1841, p. 45. *b* Charge, 1841, p. 33. *c* Ibid, p. 34. *d* Ibid, p. 35. *e* Ibid, pp. 29, 30. *f* Ibid, p. 19, et seq. *g* Ibid, p. 64. *h* Charge of the Bishop of Gloucester and Bristol, p. 34: Tracts, No. 71, p. 8. *i* British Critic, January, 1838: Professor Koble’s Sermon on Primitive Tradition. *j* See Newman on Justification, pp. 167, 280, 428: Tract, No. 90. *k* Dr. Pusey’s Letter,

p. 93. *l* British Critic, July, 1841, p. 26. *m* Tracts for the Times, No. 72, et seq. *n* Ibid. 25. *o* Ibid. No. 72, pp. 425, &c. &c., compared with p. 123. *p* Charge of the Bishop of Gloucester and Bristol: Tract, No. 70, p. 7. *q* Palmer’s Reply to Golithly. *r* British Critic, July, 1841, 45. *s* Dr. Pusey’s Answer in Tract No. 77, p. 33: British Critic, July, 1841, p. 3. *t* Tract, No. 71, p. 8. *u* British Critic, July, 1841, p. 3. *v* Milford Malvoisin, p. 58. *w* Ibid. p. 59. *x* Poem by Lord John Manners.

THE BOOK ACKNOWLEDGED, or the Propriety of Attention to the Sick.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—It is remarked by one of the apocryphal writers, “Visit the sick, and thou shalt be greatly beloved;” and canonical Scripture assures us, “Pure religion, and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.” I have been reminded of these sentiments by the following incidents, which I should be happy through your pages to lay before your very numerous readers, for their consideration.

Last month I took a journey of about forty miles into the adjoining country; and, on my return, the coach stopped at a small place, twenty miles from the county town. I observed the horsekeeper with a bottle of medicine, which he intrusted to the care of the coachman, and which I found was for some sick person on our route. After passing the seat of one of our nobility, we came to a village, and the coach stopped to commit the medicine to the care of a blind man, who appeared to be waiting for it. I here made some inquiry about the blind messenger and the sick person for whom the medicine was intended, and found it was for a family whose farm-house we had just passed. I saw no chapel in the village, nor any such building till we reached the next market-town. I began to feel anxious about this sick family. Who can tell in what circumstances death is entering this family? Will any one care for the soul of this dying person? I thought I had scarcely time to attend to the case before I arrived at home, though I did think of writing a letter, and sending a good book when the coach returned that evening: I regret I did not. It is an excellent motto, “That thou doest, do quickly.” Some persons, probably, would have cut this matter short, and said to themselves, “Oh, we go out from home to relax ourselves or attend to business. We can’t attend to cases of sickness that fall in our way.” If they fall in our way, will not the good Samaritan, especially if he be a Christian, spend the value of a Roman penny or two to attend to them? The expense of this effort was not a shilling.

When I got home I wrote a serious letter,

as to a dying person, selected a few handbills and No. 280 of the Tract Society's publications, *The Great Error Detected*, (my favourite tract for many years,) and a copy of Pike's *Early Religion*, to be forwarded from — by coach. Judge of the satisfaction and pleasure with which, some few days afterwards, I received the following acknowledgment of my humble efforts in a beautiful female hand. I copy the letter now before me :

"B—, June 5, 1842.

"Sir,—I am desired by my parents to beg you will accept their grateful thanks for your condoling letter and present, from which they (particularly my afflicted mother) derived much consolation. She has been confined to her room several weeks, but I fervently trust that that Almighty Being to whom alone we look up for aid will yet again restore her to her family. With most grateful feelings, allow me to subscribe myself,

"Your humble servant,

"E— A—."

Permit me, Dear Sir, to leave your readers to their own reflections, merely adding the application of our Lord to his instructive parable of the good Samaritan, "Go thou and do likewise."

BENEVOLENS.

D—, June, 1842.

ASSOCIATE FUND, OR MINISTERS' FRIEND.

The committee of the above society, which was established in the year 1823, for the purpose of affording aid to ministers of the Congregational denomination, exercising their ministry in England, whose incomes are inadequate to their support; beg to express their warmest thanks to the following ministers and their churches, who have forwarded sacramental collections, from Lady-day 1841, to the present time:—

Alston	Rev. J. Harper	7	0	0
Bedminster	— D. Thomas	4	0	0
Ditto	— Ditto	5	0	0
Bristol	— J. Roper	6	6	0
Castle Camps	— E. A. Marsh	0	11	0
Gloucester	— J. Hyatt	6	17	4
Liverpool	— J. Tunstall	3	5	6
Ditto	— Ditto	3	2	0
Leatherhead	— B. Barker	1	0	0
Newport	— T. Gillman	2	0	0
Oswestry	— W. Reeve	7	0	0
Oxford	— W. Jones	10	0	0
Friesall	— J. Gothard	2	0	0
Richmond	— H. B. Martin	6	0	0
Royston	— S. England	3	6	4
Reading	— S. Curwen	7	0	0
Sunderland	— J. Richardson	6	0	0
St. Neots	— T. Muscutt	3	0	0
York	Messrs. Parsons and Peyton ...	8	14	10

The committee would avail themselves of this opportunity to direct the attention of ministers and churches, throughout the

country, to this mode of aiding the society's finances, which, if it could be extensively adopted, would afford most effective assistance to the committee, in promoting the highly important objects of the society.

During the year, ending Lady-day, 1842, the committee have distributed the sum of 1,215*l.*, in one hundred and forty-two grants of 5*l.*, 10*l.*, 15*l.*, and, in some few very extreme cases, 20*l.*

The following replies, which have been received from the ministers assisted, will furnish some idea of the amount of benefit which has thus been imparted to those excellent and laborious men:—

J. F. says, "This morning's post brought me a cheque for 10*l.*, voted for my use by the Committee of the Associate Fund; for which additional act of kindness to me and my family, I beg to return my warmest acknowledgments, and most grateful thanks. It has afforded great relief to my anxious mind, and while I feel much more than I can express, for this renewed instance of kindness, I view it as an answer to prayer, and hope it will excite additional confidence in the Father of mercies, who has so often appeared to me as a very present help in trouble, and be a fresh stimulus to me to labour for God and souls."

L. R. writes, "Yours came duly to hand, containing a cheque for 10*l.*, for which very liberal and handsome grant, accept my warmest sentiments of gratitude and affection. It arrived when my mind was sinking under an almost insupportable pressure of distress, not having more than one shilling left, and on the eve of making another sacrifice of books and furniture. Every thing appeared gloomy and destructive."

F. G. states, "I have this day received your letter, containing a cheque for 10*l.*, voted by your committee, and, I am sure, out of all the poor ministers in England, I am one of the most needy, yet I have every thing but money; plenty of work, large congregations of poor people flocking to hear the gospel in every village; and, blessed be God, a good share of health and strength, which enables me to go on with my labours from day to day."

Numerous testimonials of this description might be produced, but the above may be considered as fair specimens of the useful influence which this institution has been exerting during the past year.

All communications to be addressed to the corresponding secretary, the Rev. C. Gilbert, 13, Upper Terrace, Islington, by whom subscriptions and donations will be thankfully received.

THOMAS LEWIS,
JOHN YOCKNEY,
Secretaries.

NEW CONGREGATIONAL INTEREST,
POPULAR.

On Thursday, August the 5th, 1841, the new Independent Chapel, situated in the East India-road, Poplar, was opened for Divine worship, on which occasion suitable and impressive sermons were preached; that in the morning by the Rev. Dr. Raffles, of Liverpool; and that in the evening by the Rev. James Sherman, of Surrey Chapel. The building was erected from the designs of Mr. W. Hosking,* professor at King's College, and is generally admitted to be a very chaste and elegant erection. The front, which is surmounted by a bell turret, has a handsome portico, the columns of which are in the Greek Corinthian style, and the capitals elaborately enriched, but the other parts of the building are much plainer. The dimensions of the chapel, exclusive of the portico, and of large vestries behind, are eighty feet by fifty-five. It has galleries on three sides, and will seat a thousand persons exclusive of the accommodation furnished by the children's galleries. The organ is a powerful instrument, and its case is designed in the Greek style, so as to combine with and form a part of the architectural arrangements of the interior. A large burying-ground is attached to the building, and on the opposite side of the road a house has been built for the minister.

This place of worship situated in the midst of a large and increasing population, was built at the sole expense of George Green, Esq., of Blackwall, who was led to this liberal course of conduct by a consideration of the inadequate means of evangelical religious instruction in the neighbourhood, and who has, with a view to perpetuate the benefit thus intended for the public, conveyed the property, which is freehold, into trust, on Congregational principles.

The Rev. George Smith, late of Plymouth, having, after considerable deliberation, resolved to accept the pressing invitation which was given him in December last, to become the minister of this chapel, entered on his stated labours there on Lord's-day, the 29th of May, 1841, and has been favoured with many tokens of the Divine blessing. The congregation which, from the beginning was considerable, has rapidly increased under his ministry, and on Friday, July 1, a Christian church was formed, consisting of fifty members, who, choosing Mr. Smith as their pastor, agreed "to watch over each other in love, and to seek to maintain the doctrines and discipline taught in the New Testament of our Lord and Saviour Jesus Christ, and usually held by churches of the Congregational order." The church subsequently elected deacons, and on the following Lord's-day commemorated the death of the Saviour, in

which solemnity several members of other churches participated. The pastor of this infant church has entered on his wide field of labour under very encouraging circumstances, and would, with the people of his charge, entreat an interest in the prayers of Christian brethren, "that the word of the Lord may have free course and be glorified."

CONGREGATIONAL SCHOOL,
Lewisham.

The Midsummer examination of the pupils of this important institution (fifty in number) took place in the school, on Thursday, the 30th June, and was conducted by the Rev. Dr. Hoppus, professor of mental philosophy in University College, London. The whole of the forenoon was occupied with the classical and mathematical departments, of which the following report has been presented by the professor:—

"Having been requested by the Committee of the Congregational School, to express my impression of the result of the examination held on Thursday last, I have to state, that I found the classical department divided into eight classes, a distribution exhibiting a careful attention to the varieties of capacity. The books professed, included parts of the writings of Cæsar, Virgil, Sallust, Horace, Cicero, Livy, John the Evangelist, Xenophon, and Homer. Many of the pupils construed well; some of them with much accuracy; considerable attention had evidently been paid to prosody and scanning, and my impression of this department was satisfactory.

"In arithmetic and algebra, almost the whole of forty written questions adapted to the subjects which had been studied, were correctly worked without assistance, on being laid before the pupils; including equations of the second and third degree, and problems producing them. I was much gratified with this part of the examination. Four books of Euclid had also been read, and some theorems were demonstrated."

In the afternoon and evening, a tolerably numerous company assembled, including several of the neighbouring ministers, and the examination was continued in Geography, Scripture, and English Composition, Selections from the Speeches delivered at the last Meeting of the London Missionary Society, were recited; and some pieces were sung by the whole of the pupils, who have received instruction in music, on Mr. Hullah's system. Prizes were distributed for attainments in the classics and mathematics, and for general good conduct, to Masters Hall, Harris, Edwards, Nettlehip, Skinner, Bubier, Rees, Cullen, and Greenwood; and Bibles were given to Masters Martin, Moore,

Whitta, Hall, and Hooper, on finally leaving the school.

It is to be regretted, that this important institution is not better sustained by the Congregational denomination. Such is the present state of the funds that the committee feel themselves under the necessity of diminishing the number of boys admitted gratuitously to enjoy the advantages of the school, and to increase the number of those received on the payment of 15*l.* per annum.

PROVINCIAL.

WESTERN ACADEMY, EXETER.

The anniversary of the above institution was held on the 28th and 29th of June.

The students were examined on the 28th, when, from a very extensive range of studies, pursued through the past session, the following selection was made for the examination:—Hebrew, from the Prophecies of Isaiah; Natural Philosophy, Mathematics, Rhetoric, Mental Science, and Theology, the subject in which was original sin.

In the classics they read portions of the *Prometheus Vinculus* of Æschylus, the *Second Book of the Odes* of Horace, an *Oration* of Demosthenes, and one of Cicero, and a portion of the Syriac New Testament.

Two of the gentlemen prepared *Essays* on *Ecclesiastical History*, one on the *Progress of Christianity* during the first three Centuries, refuting Gibbon's fallacies; the other, on the actual position of Christianity under Constantine; a third, produced an *Essay* on the *Religious Opinions* of Cicero.

The testimony of the gentlemen who were present at the examination is, that it afforded ample proofs, that great and persevering attention has been paid, by the highly valued tutors, during the past session, to the important duties devolved upon them; and that the students had generally applied a commendable diligence and attention to their various studies, while several have evidently availed themselves to a very gratifying extent of the advantages they have enjoyed.

HANTS ASSOCIATION.

The half-yearly meeting will be held at Node Hill Chapel, Newport, Isle of Wight, the 21st instant, the Rev. J. Varty is expected to preach, the given subject: "What is the position of the ministry in the church of Christ?"

The county Sunday-school Union, will hold their meeting at an early hour the same day.

SOUTH DEVON CONGREGATIONAL UNION.

The Annual Meeting of the South Devon Congregational Union, was recently held at Plymouth.

On Tuesday evening, July 5th, the Rev. T. Stenner, of Dartmouth, preached the association sermon, at Rehoboth Chapel.

On Wednesday morning, the 6th, at seven o'clock, the friends met for prayer, at Batter-street Chapel. At ten o'clock, the pastors and lay-delegates assembled, in the school-room of Norley Chapel, to transact the association business. In the afternoon, after listening to a brief address from Capt. Stuart, a resolution was adopted in favour of the principles and operations of the Anti-slavery Society. In the evening, a public meeting was held in Norley Chapel, in aid of Home Missionary efforts. H. M. Gibson, Esq., treasurer, was in the chair. A highly encouraging report was read by the secretary, the Rev. William Tarbotton, of Totness; and interesting appeals were made by the Rev. Messrs. Rooker, Hine, Stenner, Spencer, Davies, Lewis, Orange, George, Slater, and Rice.

On Thursday forenoon, the adjourned meeting for business was resumed. In the evening the Lord's supper was administered in Batter-street Chapel, when a scene peculiarly gratifying was witnessed. Besides the members of the associated churches, many individuals belonging to several other evangelical denominations of Christians were present by public invitation; who all united in commemorating the dying love of their common Saviour. The Rev. W. Rooker, of Tavistock, presided. Impressive addresses were delivered to the communicants and spectators, respectively, by the Rev. Messrs. Pyer, Nicholson (Baptist,) and Spencer.

The South Devon Congregational Union has now five Home Missionary Stations, comprehending a large number of villages, where God has been pleased greatly to bless his holy gospel; and where, but for the operations of this institution, in the greater number of instances, spiritual darkness would prevail.

WYMONDHAM ANNIVERSARY.

On Thursday, 23rd of June, the second anniversary sermons, commemorative of the opening of the new Independent chapel, Wymondham, near Melton Mowbray, were preached by the Rev. Dr. Raffles, when a respectable attendance from surrounding churches was given.

About eighty persons took tea together, at the Angel Inn, where brief addresses were delivered by the Rev. Messrs. Smedmore, of Leicester; Mays, of Wigston;

Brown, Baptist minister, of Oakham; and Roberts, of Melton.

Two sermons were also preached on the following Sabbath, by the Rev. William Smith, the newly appointed minister of the place; and the Rev. James Roberts, of Melton.

The collections, aided by a benevolent donation of five guineas from a distant friend, amounted to 23*l.* 10*s.*

Wymondham has been selected as a central point for Home Missionary operation, in a very important and extensive agricultural district, where such labours are greatly needed.

RECOGNITION.

On Wednesday, the 15th of June, the Rev. S. Wills was publicly recognised as the pastor of the church and congregation who worship in the above-named chapel.

The Rev. F. Wills, of Milford, opened the morning service with reading the Scriptures and prayer; the introductory discourse, stating the nature and character of a Christian church, was delivered by the Rev. T. Cousins, of Portsea; the usual questions were asked and answers received by the Rev. C. Room, of Portsea; the Rev. T. Guyer, of Ryde, offered the recognition prayer; the Rev. T. Archer, A.M., of London, delivered a most solemn, impressive, and eloquent charge to the minister; and the Rev. E. H. Burton, of Landport, closed the service with prayer.

In the evening, the Rev. C. Morris, of Portsea, read the Scriptures and prayed; the Rev. C. Brake, of London, delivered a very appropriate sermon to the people; and the Rev. Mr. Jones, of Buckland, concluded with prayer.

Other ministers were present and took part in the duties of the day. The services were of a most interesting character, and will long be in the remembrance of those present.

ORDINATIONS.

Rev. E. Sadler.

On Tuesday, March 15, the Rev. E. Sadler, of Rotherham College, was ordained pastor of the Independent church assembling in Noble-street, Wem, Shropshire.

The Rev. J. Mandeno, of Newport, commenced the service by reading the Scriptures and prayer; the Rev. S. B. Schofield, of Burslem, delivered the introductory discourse; the Rev. J. Pattison, of Wem, proposed the usual questions; the Rev. T. Weaver, of Shrewsbury, offered the ordination prayer; and the Rev. John Sibree, of

Coventry, (Mr. Sadler's late pastor,) delivered the charge.

In the evening, the service was held in Mr. Pattison's place of worship in Chapel-street, when the Rev. W. H. Stowell, Theological Tutor of Rotherham College, addressed the church and congregation. The devotional services were conducted by the Rev. Messrs. Eastman, of Whitchurch; James, of Hadnall; Reeve, of Oswestry; Barton, of Ellesmere; and Minshall, of Prees.

Rev. J. Ellis.

On Thursday, April 21st, the Rev. J. Ellis was ordained to the Christian ministry at Ivy Bridge.

The engagements were commenced by the Rev. W. Richards, of Plymouth; the Rev. W. Tarbotton, of Totness, delivered the introductory discourse, describing and vindicating the principles of Congregational Dissenters; the Rev. J. Pyer, of Devonport, offered up the ordination prayer; the charge to the minister was given by the Rev. George Smith, of Plymouth.

In the evening, the service was commenced by the Rev. J. Bigwood, (Baptist,) of Modbury; after which, the Rev. W. Spencer, of Devonport, preached to the church and congregation.

The occasion was altogether very gratifying and impressive.

Rev. Andrew Curr Wright.

On Tuesday, May 17th, the Rev. Andrew Curr Wright, late of Homerton College, and Ithen, Hants, was ordained to the pastoral office over the Independent church and congregation at Melbourn.

The Rev. J. Flood, of Melbourn, read the Scriptures and prayed; the Rev. T. Adkins, of Southampton, delivered an introductory discourse on the principles of church order and discipline laid down in the New Testament; the usual questions were proposed by the Rev. S. Thodey, of Cambridge, and replied to by W. C. Carver, Esq., on the part of the church and congregation, and by the minister; the Rev. Dr. Pye Smith offered the ordination prayer and delivered the charge to Mr. Wright, from 1 Tim. vi. 11—13; and the Rev. S. S. England, of Royston, concluded the solemn and interesting service with prayer.

In the evening, the Rev. H. Madgin, of Duxford, read the Scriptures and prayed; the Rev. John Medway, the former pastor of the church for seventeen years, preached the sermon to the people from 1 Cor. xiv. 40; and the Rev. Joseph Stockbridge, of Guilden-Morden, offered the closing prayer.

Rev. J. T. Waraker.

On Thursday, May 19th, 1842, the Rev. J. T. Waraker was ordained to the pastoral charge of the church assembling at Tooting Chapel, Surrey.

The Rev. J. E. Richards opened the service with prayer and the reading of the Scriptures; the Rev. James Eill, of Clapham, delivered the introductory discourse, and then asked the usual questions; the Rev. Thomas Jackson, of Stockwell, offered the ordination prayer; after which, the Rev. J. Harris, D.D., President of Cheshunt College, delivered the charge to the minister. The very solemn and interesting services of the morning were closed with prayer, by the Rev. J. Churchill, of Thames Ditton.

In the evening, the sermon to the people was preached by the Rev. G. Clayton, of Walworth, and the devotional services conducted by the Rev. J. Mirams, of Kennington, and the Rev. S. Eldridge, of Brixton.

The Rev. J. Sherman, of Surrey Chapel, had engaged to take part in the services of the day, but was prevented by severe illness, which has compelled him to relinquish, for a season, all public engagements, and seek the benefit of foreign travel. A large company of ministers and members of other churches were present on the occasion, and in the afternoon more than one hundred persons sat down to dinner at the Mitre Tavern. In the course of the addresses which followed, the publication of the introductory discourse, together with the charge to the minister, delivered in the morning, was particularly urged.

Rev. H. T. Marchmont.

The services in connexion with the ordination of the Rev. H. T. Marchmont, of London, to the pastoral office over the church and congregation assembling in the Independent Chapel, March, Isle of Ely, were holden on Thursday, May 19th.

The Rev. M. B. Diffey, of Peterborough, introduced the service by reading appropriate Scripture lessons and offering a suitable prayer; after which, a most brilliant and striking discourse, on the nature of a Christian church, admirably setting forth the principles of its constitution, according to the New Testament, was delivered by the Rev. J. Spencer Pearsall, of Andover; the Rev. H. Edwards, of Long Sutton, in a most affectionate and impressive manner, called upon the members of the church to ratify the choice they had made of the Rev. H. T. Marchmont, as their minister, and proposed to him the usual questions as to Christian experience, doctrine, &c.; the Rev. W. Holmes, of Wisbeach, then offered the ordination prayer; and the ministers present solemnly set apart their young

brother by laying on of hands, which part of the service had a most thrilling effect upon the whole of the congregation as well as the minister; the Rev. J. Mason, of London, delivered a most solemn, faithful, and affectionate charge, founded on 2 Tim. iv. 2, when the morning service was concluded by the Rev. M. Robinson, of Chatteris.

In the evening, a very suitable and eloquent sermon was preached to the church and congregation by the Rev. S. Thodey, of Cambridge, on Judges xi. 35, "I have opened my mouth unto the Lord, and I cannot go back." Several neighbouring ministers took part in the singing and devotional parts of the services.

A handsome dinner and tea were provided by the friends at the institute, at which a respectable and numerous company sat down, and all appeared much gratified with their entertainment.

Rev. J. P. Simpson.

On Tuesday and Wednesday evenings, the 24th and 25th of May, 1842, the ordination services of the Rev. J. P. Simpson, late of Cheshunt College, took place in St. Mark's Chapel, Pole-street, Preston, Lancashire.

On the Monday evening previous, a special prayer-meeting was held, preparatory to the interesting and solemn services.

On the Tuesday evening, the Rev. E. C. Lewis, of Rochdale, read the Scriptures and prayed; the Rev. R. Slate, of Grimshaw-street Chapel, gave the introductory discourse and asked the usual questions; the Rev. J. Bridgman, of Chester, offered the ordination prayer, accompanied by the laying on of hands; the Rev. J. K. Foster, late President and Classical Tutor of Cheshunt College, gave the charge, founded on Colossians i. 27, 28; and the Rev. D. T. Carson, of Cannon-street Chapel, concluded with prayer. The hymns were read by the Rev. W. A. Hurdall, of Ramsden-street Chapel, Huddersfield.

On the Wednesday evening, the Rev. D. T. Carson read the Scriptures and prayed; and the Rev. W. A. Hurdall preached to the people from Hebrews xiii. 17. The Rev. J. Bridgman concluded the deeply interesting and impressive services with prayer. The Rev. E. C. Lewis read the hymns.

Rev. G. W. E. Brown.

On Tuesday, May 31, 1842, the Rev. G. W. E. Brown was publicly ordained pastor of the Congregational church at Woolhampton.

It being expected, from the interest shown by surrounding churches, that the chapel would not be large enough for the occasion, the use of a commodious barn was kindly

granted, in which the services were performed in the following order.

The Rev. Isaac Caterer, of Peppard, Oxon, entreated the Divine blessing on the proceedings of the day; the Rev. W. Harris, of Wallingford, stated, in an able manner, the nature of a gospel church, and asked the usual questions, the replies to which were highly satisfactory; the Rev. W. Woolley, of Pangbourne, offered the ordination prayer; after which, the Rev. Spedding Curwen, of Reading, delivered the charge, which was characterised by his usual eloquence, affection, and fidelity; and the Rev. W. Thorn, of Winchester, concluded with prayer.

About three hundred persons then sat down to tea, some in the chapel, and the rest out of doors, the weather, being remarkably fine.

In the evening, the congregation again assembled in the barn. The Rev. Alfred Johnson, of Upton, having read a portion of Scripture and prayed, the Rev. Henry March, of Newbury, (Mr. Brown's pastor,) preached to the people. We trust that the simple and earnest appeals then made to the saint and the sinner will never be forgotten. Mr. March concluded the whole of the services with prayer.

The following ministers kindly assisted on the occasion, by giving out the hymns: the Rev. Messrs. Pinnell, of Mortimer; House, of Goring; and Ashley, of Newbury.

Rev. C. P. Hobbs.

The Rev. C. P. Hobbs, late of Highbury College, was ordained to the pastoral office over the Independent church, Market Lavington, Wilts, on Wednesday, June 8, 1842.

The Rev. John Flower, of Titchfield, read suitable portions of Scripture, and offered the opening prayer; the Rev. W. Gear, of Bradford, delivered an introductory discourse descriptive of the nature of a gospel church, and asked the usual questions; the Rev. R. Elliott, of Devizes, offered the ordination prayer; the Rev. Dr. Henderson, Theological Tutor of Highbury College, delivered an affectionate and solemn charge, founded on 2 Tim. iv. 1—5; and in the evening, the Rev. Thomas Adkins, of Southampton, preached an eloquent sermon to the people, from Matt. x. 41.

The Rev. Messrs. Stenner, Brain, Bunce, Mann, and Protheroe, conducted other parts of the services.

Rev. E. Robinson.

On the 15th of June, 1842, the Rev. E. Robinson, late of Lydiat, was solemnly set apart to the pastoral office, over the church assembling in Park Chapel, near Bury, Lancashire.

The order of the services and the ministers engaged were as follows. On the previous Sabbath-day, a prayer meeting was held to supplicate the Divine presence and blessing. The service of ordination was introduced by the Rev. J. Kennedy, of Bury, who read the Scriptures and offered prayer; the Rev. R. Halley, D.D., of Manchester, delivered the introductory discourse; the Rev. J. Clunie, LL.D., of Manchester, proposed the questions and received the confession of faith; the Rev. J. Deakin, of Stand, presented the ordination prayer accompanied by imposition of hands; the Rev. G. B. Kidd, of Marclehead, delivered the charge to the newly-ordained minister; and the Rev. J. Currie, D.D., closed by prayer.

In the evening, the Rev. W. Roseman, of Bury, read portions from the Scriptures and prayed; the Rev. J. W. Massie, M.R.I.A., of Salford, addressed the charge to the people; and the Rev. J. Kennedy concluded by prayer. The Revs. C. Whitworth, J. Windu, and H. Lings took part in the devotional exercises.

There was a good attendance, and a spirit of deep interest and solemnity prevailed the assemblies.

Mr. Robinson has been labouring for about a year in connexion with this interest, and we are happy to know that there are some pleasing indications of returning prosperity.

May the Lord be with his people, and send down a spirit of greater faith and love and devotedness, and to him shall be ascribed all the praise and the glory.

Rev. J. Smedmore.

An interesting service to supplicate the Divine blessing upon the union lately formed between the Independent church at Bondstreet, Leicester, and the Rev. J. Smedmore, from Coward College, was held on Wednesday, the 20th June.

After the usual devotional introduction, Mr. Miall, the late pastor of the church, delivered a discourse on the great principles of nonconformity, viewed in relation to us as men, as citizens, and as Christians, using, as a most appropriate motto, the words, "Jesus I know, and Paul I know, but who are ye?" The address was characterised by the depth and earnestness peculiar to its author, and will long live in the recollection of those who heard it. A more permanent existence and a wider circulation will most likely be given to it by means of the press. At its close, Mr. Smedmore gave a brief statement of those scriptural truths which will be made the staple of his ministry. The Rev. Messrs. Toller, of Kettering, and Mursell, of Leicester, offered up prayer on behalf of the pastor and the people; after

which the Rev. Mr. Curwen, of Reading, preached from the words, "Make full proof of thy ministry," explaining and illustrating, in a masterly and beautiful manner, what is essential to the right fulfilment of the precept.

After the service, the ministers and friends dined together in the school room, when several animated speeches were delivered on the great subjects connected with the engagements of the day.

The services of the following Sabbath were conducted by Mr. Toller with especial reference to the duties of the people.

Rev. George John Adeney.

On Thursday, the 7th of July, 1842, the Rev. George John Adeney was solemnly ordained to the pastoral office over the Independent church at Ealing, Middlesex.

In the morning, the Rev. W. P. Lyon, of Albany Chapel, Regent's Park, commenced the service by reading the Scriptures and prayer; the Rev. Thomas Jackson, of Stockwell, gave a very lucid and scriptural view of a Christian church; the Rev. J. P. Dobson, of Orange-street, proposed the usual questions and received the confession of faith; the Rev. E. Miller, of Chiswick, offered the ordination prayer; the Rev. Robert Vaughan, D.D., of Kensington, delivered an impressive charge to the minister from 1 Tim. iv. 16; and the Rev. C. Hyatt, Jun., of Shadwell, concluded the service by prayer. The hymns were given out by the Rev. Messrs. Francies, Yonge, Hyatt, Newberry, and Lewis.

In the evening, the Rev. C. Hyatt, of Shadwell, commenced the service by reading and prayer; the Rev. John Robinson, of Chapel-street, Solo, preached an important discourse to the people from Col. ii. 5; and the Rev. W. C. Yonge, of Brentford, concluded the solemnities of the day by prayer. The hymns were given out by the newly-ordained minister.

The crowded congregations seemed deeply impressed with the important services, and it is hoped that the feelings produced will not soon be forgotten.

Rev. Newman Hall, B.A.

The ordination of the Rev. Newman Hall, B.A., of Highbury College, University of London, to the office of pastor of the church assembling in Albion Chapel, Hull, took place on Wednesday, the 13th July.

The Rev. E. Morley, of Holborn-street Chapel, opened the service by reading the Scriptures and prayer; the Rev. W. I. Alexander, M.A., of Edinburgh, delivered the introductory discourse on Congregationalism; the Rev. Thomas James, of Woolwich, asked the usual questions, after which

the Rev. Thomas Stratten, pastor of the parent church in Fish-street Chapel, offered the ordination prayer; the charge was delivered by the Rev. E. Jinkings, of Maidstone, Mr. Hall's pastor, from Rev. xv. 13, "Yea, saith the Spirit, and their works do follow them;" the Rev. James Sibree, of Salem Chapel, concluded with prayer.

In the evening, after prayer, offered by the Rev. Thomas James, the Rev. R. W. Hamilton, of Leeds, preached to the people from Micah i. 11, "He shall receive of you his standing;" the Rev. Mr. Daniells, Baptist minister, closed the services of the day. The Rev. W. Payton, of York; D. Loxton, of Gainsborough; J. Harrison, of Barnard Castle; J. Bruce, of Howden; J. Winterbottom, of Barton-upon-Humber; S. Flocker, of Market Weighton; T. Eastman, B.A., of Whitchurch, and other ministers, also took part in the service.

Rev. Robert Stephens.

On Wednesday, June 29th, the Rev. Robert Stephens was ordained to the pastoral office over the Independent church and congregation assembling in Patmos Chapel, Todmorden, Lancashire.

The Rev. A. Blackburn, of Eastwood, commenced the service by reading the Scriptures and prayer; the Rev. J. Pridie, of Halifax, delivered the introductory discourse; the Rev. G. Wardlaw, A.M., Theological Tutor of Blackburn Academy, proposed the usual questions; the Rev. John Clunie, LL.D., of Manchester, offered the ordination prayer; the Rev. George Taylor, of Wellingborough, (Mr. Stephens's late pastor,) delivered the charge; and the Rev. T. Raffles, D.D., LL.D., of Liverpool, preached the sermon to the people.

Rev. J. George.

On Wednesday, August 3rd, the Rev. J. George was ordained to the work of the Christian ministry at Dittisham, near Dartmouth.

The Rev. Rev. L. Roberts began the services with reading the Scriptures and prayer; the Rev. W. Tarbotton, of Totness, delivered the introductory discourse on the nature of a Christian church, and then proposed the usual questions; the ordination prayer was then offered by the Rev. T. Stenner, of Dartmouth; after which, the Rev. W. Spencer, of Devonport, delivered the charge; the Rev. E. E. Adams, of Cronstadt, concluded with prayer.

In the evening, the devotional services were led by the Rev. R. Bucknall, of Torcross, and the sermon to the people was preached by the Rev. J. Orange, of Torquay.

CHAPELS.

Blackburn, Lancashire.

A new chapel, connected with the Independent denomination, situated in James-street, in this town, was opened on Thursday, the 27th of June. The services were of an interesting and encouraging character, the audiences being large, the sermons impressive, and the collections for the debt excellent. The dedicatory prayer was offered by the Rev. R. Slate, of Preston; the Rev. Dr. Raffles, of Liverpool, preached in the morning; and the Rev. Dr. Fletcher, of Stepney, in the evening of the day. After the morning service, a newly-formed church was commended to God in prayer by the Rev. A. Fraser, A.M., pastor of the older church in Chapel-street, and addressed with suitable instructions by the Rev. D. T. Carnson, of Preston. The chapel was erected by the efforts of the church and congregation assembling in the other place of worship, with a view to the extension of the gospel, and has been colonized by a portion of its members.

A large party of the friends, from both chapels, partook of dinner and tea in the school-room beneath the chapel.

On the following Lord's-day, discourses were preached by the Rev. R. W. Hamilton, of Leeds; and the Rev. A. Frazer. The whole amount contributed was 422*l.* During the week, a canvass of the neighbouring district was made, in order to the formation of a Sunday-school, care being taken to invite none as scholars that attended other schools, and on the succeeding Lord's-day, the school was opened with three hundred and forty children.

Little Mablestead.

The chapel (Ebenezer) recently erected for the use of the church and congregation under the pastoral care of the Rev. Joseph Watkinson, Little Mablestead, near Halstead, was opened for public worship, on Thursday, the 11th of July.

At six o'clock in the morning, a special meeting was held in the chapel to implore the Divine presence and blessing on the services of the day.

Public worship commenced in the forenoon at eleven o'clock; in the afternoon, at half-past two; and in the evening, at six o'clock. The sermon in the forenoon was preached by the Rev. John Young, M.A., of Albion Chapel, London; that in the afternoon, by the Rev. Thomas W. Davids; and that in the evening, by the Rev. James Bennett, D.D., of London. The devotional exercises were conducted by the Rev. Messrs. Steer, of Castle Hedingham; Mallis, and D. Verdon, of Sudbury; Johnson

and Clements, of Halstead, and other ministers.

The congregations, during the day, were overflowing, and the services deeply impressive. The collections amounted to 37*l.* 14*s.* 8*d.*

The chapel is vested in the hands of thirteen trustees for the use of the congregational denomination. The cost of erection, &c., will be probably above 500*l.*, of which sum, 200*l.* have been raised by the congregation themselves, a small and poor people though they be, assisted only by a few friends in the neighbourhood of Halstead.

It is expected that this case will receive the warm recommendation of the Congregational Board in London, and an appeal will shortly be made to London Christians to aid a very deserving people in liquidating the debt they have incurred.

Carnarvon, Wales.

A neat, commodious, and new Independent chapel was opened for Divine worship on the 29th of September, 1841.

In the morning, the Rev. John Williams, Salem, near Conway, and the Rev. R. P. Griffith, Pwllheli, preached at the close of the service; the Lord's Supper was celebrated, and several new candidates were admitted.

In the afternoon, the ordinance of baptism was administered by the Rev. Arthur Jones, of Bangor; and the Rev. John Williams; and the Rev. Evan Davies, of Llunerclynnedd, preached.

In the evening, the Rev. R. P. Griffith and A. Jones, preached. The devotional parts were conducted by Messrs. D. Griffith, J. Rowlands, and E. Davies.

Belstow.

On Monday, the 16th of May, 1842, a very neat chapel was opened at Belstow, about three miles from Okehampton.

This village is romantically situated on a lofty spot in the immediate neighbourhood of the wilds of Dartmoor. It had for many years been supplied by friends from Okehampton, who have now the satisfaction not only of seeing a place of worship erected, but the debt also nearly discharged, which was incurred by its erection.

The Rev. W. Rooker, of Tavistock, preached in the afternoon, from Exod. xl. 34; and the Rev. W. Bird, of Okehampton, in the evening, from Haggaï ii. 19.

As the congregation, consisting of four or five hundred persons, was too large for the chapel, they adjourned from it to a field adjoining the village. The weather was very favourable and the surrounding scenery delightful. In the interval between the ser-

vices, the assembly took tea in the field, where every thing was conducted with order and propriety. The engagements of the day were rendered more interesting to Mr. Burd and his friends, by recollecting that more than twenty years ago, it was in this village that he began to "show unto men the way of salvation," and it was here also that others who assist him in the villages, commenced their labours. The day afforded much enjoyment, which, we trust, will long be remembered with pleasure and advantage.

Tisbury.

The new Independent chapel, at Tisbury, Wilts, erected for the use of the church and congregation, under the pastoral care of the Rev. T. Giles, was opened for public worship on Wednesday, June 1st.

The Rev. W. Jay, of Bath, who was born at Tisbury, and who, nearly sixty years ago, received his first religious impressions there, preached in the morning upon Psalm xlviii. 9; the Rev. N. M. Harry, of Broad-street, London, in the absence of Dr. Leitchild, preached in the evening, from 2 Pet. i. 19.

The congregations were very large, and so powerful were the effects produced by

the sermons, that all were disposed to exclaim, "It is good to be here; this is none other than the house of God; this is the gate of heaven."

The old chapel was built in 1726, but not being freehold property, and also much too small to accommodate the increasing congregation, it was considered desirable to erect a more spacious edifice. A small field in an eligible situation was purchased, and duly conveyed to trustees for the purpose, the cost of which, together with the chapel, fences, stable, &c., will amount to 1500*l.*, more than 700*l.* of which, the congregation subscribed before the foundation stone was laid. The chapel, which is built in the pointed style, is situated on a very pleasant eminence, and although almost entirely destitute of ornamental work, is, from its graceful simplicity and symmetry, the subject of great admiration. Nearly eight hundred persons attended the opening services, and the collection amounted to 106*l.* 15*s.* 9*d.*

The devotional services were conducted by the Rev. Messrs. Elliott, Evans, Firnie, Herbert, Leask, Mann, Penhall, Prothero, and Trevor.

General Chronicle.

FRANCE.

SOME FACTS RESPECTING THE DEATH-BED OF NAPOLEON BUONAPARTE.

(From the *Archives du Christianisme*, Paris, March 26.)

[We derive the concluding part of the following narrative from the *Feuille Religieuse du Canton de Vaud*, an excellent periodical work which, during the last sixteen years, has supplied its readers with an uninterrupted succession of edifying and instructive articles on Christian subjects. It is now pursuing its seventeenth year:]

"Dr. Bogue wrote an Essay on the Divine Authority of the New Testament, intended chiefly for the refutation of infidels, by a discussion of the principal objections which they make to Christianity. Of this important work the author sent a copy to Napoleon, at St. Helena. The emperor read it with interest and satisfaction; and, if it did not completely lead him to the acknowledgment of Jesus Christ as his Saviour, it had a powerful influence in removing his doubts and producing some degree of conviction. After his death, this copy became the property of a non-commissioned

officer, who taught English to the children of the emperor's attendants. Upon the return of the regiment to England, he presented it to Dr. Bogue, who accepted it with deep emotion, regarding the circumstance as an evidence of the Divine blessing on his work.

"About the same time, the French Abbé Bonavita went from Paris, through Belgium and England, to St. Helena, in order to be the emperor's chaplain. In Belgium, he became acquainted with an Englishman, a zealous supporter of the Bible Society. They travelled together to London, and had much intercourse during the Abbé's stay in that city. The English gentleman availed himself of the opportunity to entrust to the Abbé a splendidly bound Bible, of a beautiful edition, begging him to present it to the unhappy exile. He thankfully undertook the commission, saying that he was sure the emperor would highly value the present. This proved to be the fact. Persons fully entitled to credit, who attended Napoleon's dying bed, have declared that he assiduously read the Holy Scriptures; and that, in the pangs of his severe malady, he often with strong emotion uttered the great name of Jesus.

"It may even be said, that he 'confessed Christ before men.' In a familiar but solemn conversation, he exclaimed, with the expressive accent and emphatic brevity, which had an electric effect, 'I know men; and I tell you that Jesus was not a man. His religion is a self-existent mystery; and it proceeded from a mind not human. There is in it a deep peculiarity of character [*individualité*] which has produced a succession of doctrines and maxims till then unknown. Jesus borrowed nothing from human knowledge. Only in himself are found completely the example or the imitation of his life. Neither was he a philosopher; for his proofs were miracles, and his disciples from the very first adored him. In fact, science and philosophy are powerless to salvation; and the sole object of Jesus, in coming into the world, was to unveil the mysteries of heaven and the laws of mind. Alexander, Cæsar, Charlemagne, and I, have founded empires; but on what have we rested the creations of our genius? Upon force. Only Jesus has founded an empire upon love; and, at this moment, millions of men would die for him. It was not a day nor a battle, that won the victory over the world for the Christian religion. No; it was a long war, a fight of three centuries; begun by the apostles, and continued by their successors and the flow of the Christian generations that followed. In that war, all the kings and powers of the earth were on one side; on the other side, I see no army, but, a mysterious force, and a few men scattered here and there through all parts of the world, and who had no rallying point but their faith in the mysteries of the cross. I die before my time, and my body will be put into the ground to become the food of worms. Such is the fate of the great Napoleon! What an abyss between my deep wretchedness, and Christ's eternal kingdom, proclaimed, loved, adored, and spreading through the world! Was that dying? Was it not rather to live? The death of Christ is the death of God.'

"With these words Napoleon ceased; but General Bertrand making no reply, he added, 'If you do not understand that Jesus Christ is God, I have been wrong in calling you General.'"

The immediate and very painful reflection, upon reading the preceding narrative, is, that no indication appears of sorrow and repentance. The sentiments uttered are entitled to much observation, as exhibiting the impression made by simply reading the New Testament on a powerful mind, deplorably ignorant of Christian truth, except what it had learned from Dr. Bogue's invaluable work. But, if only a small measure of right feeling had existed, what would

have been the agonies of the dying conqueror, oppressor, and tyrant; the man who had sacrificed two millions of his fellow-creatures to his fell ambition!

PARIS.

EXTRACT FROM A LETTER RECEIVED FROM MRS. MARK WILKS, PARIS.

But the most touching anecdote communicated was relative to a blind girl, who had received a copy of the gospel of St. Mark, in raised type, provided by this society. This interesting person is extremely poor, and quite blind. She has to support herself by her labour, which consists of all kinds of work; and in addition to this, she is obliged to cultivate a little piece of ground, from which she procures a few vegetables. Her hands and fingers are, of course, much more callous than those of most blind persons. When she heard that the society had published a gospel for the blind, she was very desirous of obtaining it. Her pastor procured her a copy, with an accompanying alphabet. She is very intelligent and adroit, and notwithstanding the difficulty in her fingers, she began with eagerness to learn the characters. To the surprise of her friend, within a few days she could decipher alone a page of the gospel, but this was far from satisfying her ardent spirit. She was now discouraged at the slowness of her progress. One day, she thought, if she could but remove the hard skin from her fingers, the touch would become more delicate. She took a penknife and skinned the ends of her fingers. What was not now her regret? The pain became exquisite, and the touch was not improved. On the contrary; a skin was formed more obdurate than the first, which rendered it impossible for the poor girl to continue her attempt. After many vain efforts, she fell into despair. In one of these moments, she seized the volume, and with sobs and tears held it to her mouth to embrace it for the last time, saying, "Farewell! farewell! good word of my heavenly Father! support of my soul! I must part from thee!"

Oh, surprise! the lips, more delicate than the fingers, had discovered the form of the letters. She reflected. She could no longer doubt. Her soul was filled with joy and gratitude unspeakable. It was night. She went to bed, but not to sleep; the whole night she employed in passing and repassing the pages across her lips, and every where and every time, she could not only distinguish the letters, but phrases and sentences. She has since committed the whole gospel to memory.

INDIA.

STATE OF THE LASCARS IN LONDON.

To the Editor of the Evangelical Magazine.

DEAR SIR, — Permit me, through the medium of your pages, to solicit the attention of the friends of humanity and religion to the deplorable state of the Lascars, or Asiatic sailors, in the port of London. On a recent visit to the metropolis, I went to Shadwell to inquire about them, (as has been my practice ever since I returned from India,) and my mind was much affected with the information which I received. The following article is extracted from a London paper, of January last, and presents a powerful appeal, in the language of Burke, "to attend to the neglected and remember the forgotten."

"During the last two or three months, an immense number of Asiatic sailors have arrived in the port of London by the East Indiamen from Canton, Calcutta, Bombay, and Singapore. Among them are Chinese, Batavians, East Indians, Malays, Tartars, natives of the islands in the China and India Seas, Portuguese and Chinese from Macao. They are a singular and interesting race of men, of high caste, low caste, and no caste at all; and comprise Mohammedans, Brahmins, Roman Catholic Christians, worshippers of Fo, and other religious creeds. The services of this mixed race of coloured men were put in requisition by the British merchants to navigate their ships to London, in consequence of the scarcity of European seamen, and the extensive draught for the expedition now prosecuting hostilities against the Celestial Empire. The Asiatic sailors, who come under the comprehensive term Lascars, are a small race of men, without any of that physical strength and activity which distinguish British seamen. In their own country, and in warm latitudes, they work very well, but no sooner do they reach a northern climate, than they suffer greatly from cold, and something more than persuasion is deemed necessary to make them 'bear a hand' and go aloft in bad weather. Their wants are simple and few. Bread, rice, and coffee are their principal food, and the Brahmins will not eat meat. On their arrival here, those men are most grossly neglected. Their services being no longer required to navigate the ship they have brought home, they are too often left to shift for themselves, and are unprovided with warm and comfortable clothing, which, in this country, they so much require; and many of them, in defiance of the law, have been left behind to become vagrants in our streets, until disease and the severity of the climate have killed

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them. While thousands are annually subscribed and missionaries are sent out by Churchmen and Dissenters to convert the East Indians to Christianity, the Lascars in Christian England are suffered to perish, and they are often treated, in the metropolis of the empire, worse than the beasts of the field. All persons who have perambulated the streets at the east end of the town, must have seen the deplorable condition of the Lascars, who roam about half naked in a climate which affects them so much. The poor fellows leave their own cheerful climes to navigate our ships and benefit our merchants, and deserve better treatment.

"The magistrates of the Thames Police are frequently appealed to by the Lascars, who are continually complaining of ill-usage from their European officers, and the want of food and clothing. Mr. Ballantine, the senior magistrate, a gentleman who combines much good sense with real humanity, has frequently animadverted on the neglected condition of the Lascars; and we are glad that his interference and the remarks he has felt called upon to make from the Bench, have caused some difference in the treatment of the Lascars, but they are still grossly neglected. The shed in which many of them are lodged in the East India Dock, is a filthy place, with ground for the floor, and windows unglazed. They are without any conveniences to keep them clean, and the place is in a worse condition than a pig-stye. Some gentlemen, who lately visited the place, were overpowered with the stench, and the Lascars, who understood English, called out 'blanket,' 'more blanket,' 'very cold,'—and cold enough the wretched foreigners appeared to be. In one ship in the dock, more than one hundred of them were seen huddled together, with no fire and very little clothing. A dock constable, who brought a charge before Mr. Ballantine a short time ago, on being asked, if the European officers did not look after them, answered, 'No, Sir, they do not: the commander and officers of the ship care nothing about them after the vessel and cargo are brought home; they might all kill each other for what they cared.' This is an infamous state of things, and reflects but very little credit on the British captains and mates of the merchant service. In another ships there was such want of discipline and care, that a Thames Police Inspector found the Lascars carrying about lighted oil lamp, between decks without any covering, to the danger of the vessel and all the shipping in the dock. The mortality in some of the vessels has been very great. Thirty Lascars died on board the Fort William on the voyage to London, and the bodies of eighteen were thrown overboard in the English Channel; and we know that in other ships,

the deaths were numerous among the Lascars, and that they were subjected to severe tyranny and ill-usage from European officers on the passage to England. It has been proposed that one of the large sugar houses now unoccupied in the east of London should be fitted up as a Lascar barracks. This could be done at a very trifling expense, and the men would be comfortably housed. The owners of ships should also be compelled to provide them with proper necessaries while in London. Before the repeal of the East India Company's Charter, the men were provided for in a Lascar house, kept by a gentleman named Gole, who was paid by the Company. Since the repeal of the Charter, the Lascars have been grossly neglected, and some amendment of the system is imperatively demanded."

On the following day, I went to Limehouse and Blackwall, and saw the miserable building, or rather two small buildings, in which three or four hundred Lascars had lately been huddled together. In the Francis Smith, I found fifteen Lascars, and in the Fort William, (the vessel in which I had returned from India,) one hundred and fifty; and I was informed there were a number on board the Earl of Clare lying at Deptford. Many had recently been shipped for India. Ought not something to be done for the temporal and spiritual welfare of these poor creatures? Why do we feel so much for the Hindoo, the Chinese, and the Malay, at a distance, and neglect them when lying at our door? Strenuous efforts should be made to obtain suitable accommodations for them, and copies of the Scriptures and other books should be given them, through the agents of the Bible Society, and of the different Missionary Societies. A question was recently put in the House of Commons "relative to a number of Hindoos brought in ships from India, and thrown on the metropolitan parishes. Mr. Baring was understood to say that the Board of Control had no authority in the matter." May not these poor creatures say, "No man careth for my soul?" Are there not returned missionaries, who would be very usefully employed by devoting a portion of their time to these neglected people?

June 14, 1842. PHILANTHROPOS.

MALACCA.

LETTER FROM DR. LEGGE TO THE CONGREGATIONAL CHURCH, DROMPTON.
To the Church of Christ assembling in Trevor Chapel.

MY VERY DEAR FRIENDS,—I am aware that I am open to a charge of neglect on account of not having written to you at an earlier period. It was, indeed, my wish,

when leaving England, to maintain a not infrequent intercourse with you by letter, and I fondly hope that that wish may yet be realised.

Many causes have operated, however, to prevent me completing one of the numerous letters which have been at different times commenced; but it is not necessary for me to enter into a detail of them. I am sure you will give me and my dear wife credit for still retaining those affections, that used to glow in our hearts, as we enjoyed with you the communion of saints, around the table of our Lord, and that distance has not lessened our sense of gratitude for the many kindnesses which we have experienced at your hands.

Indeed, my dear friends, my mind has often been cheered by the thought of you, when assailed by fears within and fightings without. The memory of the fervent prayers which you poured out for me and for my work, has come gratefully amid the tumult of anxious thoughts, as if a voice from on high were whispering, "Peace; be still!" and the assurance that these prayers were not passing breath, but are still repeated at the private altar and in the public assembly, has crushed the rising doubt, and enabled me to repose on the promise, "As thy day is, so shall thy strength be."

It is but a faint conception which the young man forms of the peculiar difficulties of his future course, before he has entered the missionary field. He is prepared to do, and dare, and even to suffer, but there is a patient waiting in which he must live, and a mastery over his own spirit that he must gain, which constitute far harder achievements than any thing he had contemplated. He comes out to testify unto the gentiles the unsearchable riches of Christ; and how eloquent does he seem to himself in anticipation upon that glorious theme! But it is some time even before he can lisp the wonderful works of God, and very long before he can readily, fluently, and surely open to the heathen the way of salvation. This difficulty presses perhaps more heavily upon a Chinese missionary than upon any other. I cannot accuse myself of idleness in the past two years: yet I am very far from having attained or being already perfect. I can, indeed, convey the great truths of the gospel to the mind of a Chinaman, but not yet with that readiness and energy which must characterize an efficient ministry. This subject should be kept in mind by you, my brethren, when you approach a throne of grace, on behalf of the messengers of Christ to the gentiles. Pray not merely that a door of utterance may be opened unto them, but that they may be prepared to go in at it; that, with the eloquence and energy which befit their mission, they may accom-

plish the work that is given them to do. He who loosed the tongue of the dumb, and poured on his first disciples the gifts of languages, will surely listen to such petitions, and in this respect, as in others, constitute his servants scribes well instructed for the kingdom of heaven.

There is another difficulty that is specially felt. The people are perishing for lack of knowledge; but, alas! they have no thirst for the sacred streams. They are ignorant, yet vehemently opposed to being enlightened; degraded, yet contented in their wretchedness. It was not so when the apostles first went forth, bearing with them the words of this life. "A persuasion had grown up through the whole east," says a heathen author, "that some coming forth from Judea should become masters of the world," and thus the way was prepared for the gospel. There was at the same time an activity and inquisitiveness of mind and a power of will among the subjects of the Roman empire, that we in vain look for among the nations of the east. Human nature, made in the image of God, cannot, indeed, be entirely divested of a moral sense—the internal law; but, assuredly, the longer man is without revelation, the more degraded does he become. The cloths of ignorance and sin gather in denser folds, which the day-star from on high finds it more difficult to penetrate.

If God were to arise, this difficulty would soon be overcome. The efficacious influence of the Almighty Spirit would easily reanimate the expiring sensibilities of our nature, and open the beclouded understanding to perceive and appreciate the glory and importance of the gospel. Here is my chief difficulty in contemplating the state of missions in the east. You look in vain for the tokens of an abundant outpouring of the Holy Ghost. We are not, indeed, without the appearance that our Lord is with us. If he were not, a single heart could not be changed, nor a single individual rescued from the power of darkness. But, blessed be God! here and elsewhere there are some of whom we have every evidence that they are renewed in the spirit of their minds. I am far, therefore, from despising the day of small things, but I am as far from being contented with it, and sure that we are not straitened in the Father of mercies, who will have all men to be saved, nor in Christ Jesus, who wept over the doomed inhabitants of Jerusalem, nor in the gracious Spirit, whose work is to glorify Christ by renewing the minds of men through his truth, I would have all Christians make the subject one of serious and arduous consideration.

I would address myself to missionaries, and affectionately entreat them to see that they give themselves to the ministry of the

word and to prayer. Though the word of God be not handled deceitfully, yet if it be presented feebly and languidly, or in a way not adapted to the capacities and peculiarities of the hearers, they need not wonder that the heavens over a station should be as brass and the earth on which it is as iron. And if prayer be restrained, the name of missionary may attach to an individual the idea of piety, and the words of God may be upon his lips; yet he is but as the fig-tree which the Saviour cursed, and in vain will the church look for fruits of his producing.

I would address myself to the directors of the various societies, and entreat them to weigh well their plans in the balance of experience. The letters of their various missionaries are, I apprehend, to be found agreeing in several great principles relative to the conduct of operations in the east. It seems to me most important that many labourers should be concentrated in one place, and that each should devote himself, I do not say exclusively but chiefly, to one department. It is at once divine teaching, and has the soundest dictates of practical wisdom, when Paul says to the Romans, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

I would address myself to the church of God in general; to all, of whatever name, that love our Lord Jesus Christ. Alas! that their condition should so little resemble his seamless garment; I had almost written that their sects and disunions must grieve him in heaven; certainly the prospect of them lay heavy on his heart, when he prayed so earnestly that all might be one, and, also, I have often thought, drove home the iron that entered into his soul in Gethsemane.

My dear friends, believers must be one, in order that the world may know that Christ was sent by the Father, and that over themselves is extended the banner of divine love; and, therefore, missionaries will have to use the complaint of Isaiah, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" until Christ's disciples are one.

In order that this happy state may be realized, it is not necessary that any one party should, in the first place, abandon what it holds as truth, but that all parties should come to the feet of Jesus; to the word of the New Testament, and hear wherein they all are wrong, and what he would have them to do. And, oh! that God would bring it vividly before our hearts, that

the redemption of the millions of perishing heathen is suspended on the affectionate and cordial union of all true believers. Some there are who cherish the wedge of gold and Babylonish garment; some who would have all the others say Shihboleth and not Sibolet; some who would be called Rabbi and masters, and assimilate themselves to the kings and princes of the earth; but what, in the name of eternity, are all these things, when weighed against the souls of men who are going down to the pit because of them?

But I must leave the subject of missions in general, and come to what particularly concerns ourselves. We are anxiously waiting the summons to go from our present situation to China itself. You are sufficiently acquainted with the circumstances which led to hostilities between our own country and China, and it is neither my province nor my wish to deliver any opinion about the character of the war. But all power is given to our Saviour in heaven and in earth. No nation rises up against another without his permission, and in mysterious subserviency to his will. We hope and pray that he will cause the wrath of man to praise him in China, and speedily open a door of utterance through which his servants may enter and testify unto the trembling myriads of that empire the unsearchable riches of his grace.

We have, indeed, in the straits of Malacca, and throughout the Indian Archipelago, access to many thousands of Chinese, but there are peculiar difficulties attending missionary labour among them, and the advantage of these stations as bearing directly and ultimately on China itself, has been overrated.

Mr. Buyers makes some very just remarks on female influence in India as opposed to missionary labour, and I am inclined to think that here that influence is still more baneful. You are aware that no Chinese woman is allowed to leave her country, and hence the colonists form connexions with Malays and Portuguese. We have, thus, not only to contend with Chinese prejudices, but the bigotry of Mohammedanism, and of even Popery, in its most degraded condition, is also exerted against us, to say nothing of the licentiousness almost universally prevalent in such a condition of society. These hindrances to the gospel, operate more strongly in Malacca than in Singapore or even Penang. The greater number of respectable and wealthy Chinese going to the former of these places for trade, and leaving their wives and children here, to whom they pay occasional visits. It is a difficult and delicate matter to go into people's private houses, but where there are large shops, where from twelve to

twenty men are to be found, the field of labour is much more inviting and practicable. From the state of society I have thus described, it follows that our schools can only be filled with the children of those connexions, who grow up knowing much more of Malay, which is the vernacular language, than of the Chinese. In my opinion, it is vain to expect to see a good Chinese scholar out of China; and though pious and promising young men were to be sent from these stations to China, the fact of their being sprung of foreign blood, would, I apprehend, much detract from their usefulness. On these accounts, I shall hail with joy the information that a peace has been concluded with China on such terms as will enable us to carry our operations into the very seat of Satan's power.

Providence has placed me in charge of an institution, which was founded in faith and hope, that it would contribute largely to the evangelisation of this most important land. I trust that the wishes of its founder and friends will be realized in the future. Let us once get it where it may have a fine field, so that it can have full scope, and with "trying and trusting," "prayers and pains," it will become to the Lord for a name and a praise.

It, indeed, daily occupies my thoughts and prayers, and I have communicated to the directors, several plans by which its usefulness may be insured. It would be premature to detail them here, but when they have been sufficiently matured, I shall certainly not hesitate to crave your assistance in carrying them into effect.

Oh, my dear brethren, if you could tell the blessedness of gospel privileges, as viewed from experience of their want, your prayers would not be languid, nor your zeal cold, nor your contributions small.

The aspect of eastern scenery, and the manners and habits of the people, bring many passages of the Scriptures vividly to remembrance, but, alas! where are the purity, and freedom, and uprightness that a knowledge of the gospel would produce? We can say, that our souls often pant to go up to the house of God, and we joy at the recollection of mingling our praises with hundreds and thousands. But it is not well, perhaps, to yield unduly to such feelings. God is near to us as to you, and the whole earth must become a recognised temple for his worship.

Let our prayers mingle, and our labours unite; let us live and die for this object—that the whole earth may be filled with the glory of our Redeemer. Amen and amen.

I remain, my very dear friends,
Yours in the bonds of Christian love,
JAMES LEGGE.

Malacca, March 13, 1842.

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MISSIONARY MAGAZINE
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Chronicle.

THE SEPARATION.



"You have taught me good things, and now my mother is going to take me where I shall not fear them again." —Page 404

SUFFERINGS OF A YOUNG CONVERT IN SOUTH AFRICA.

(From Mr. Passmore, Port Elizabeth, April 22, 1842.)

AMONGST the Fingoes and Caffres, a custom has long and extensively prevailed, of selling the daughters when they become marriageable. The parents consider their children as much their property to be disposed of by them, as their horse or cow, thus exemplifying the statement of the apostle, "without natural affection." Before the introduction of the Gospel the practice, perhaps, was not considered by the daughters a great hardship, being a matter of course, and involving no particular change in their habits. But with those who have benefited by instruction, the case is greatly altered. By this custom, the young female convert is rendered liable to be torn away from her teachers, and again plunged into those heathenish practices from which she had escaped. She abhors the idea of casting off her decent attire—of forsaking the house of God—of again painting her body, and joining in the abominable dances of the heathen. But all this she is expected to do, to render her more attractive and make her sell the better.

Among the distressing scenes I have witnessed, as resulting from this cruel and oppressive system, I may mention the following:—About five weeks ago, at the conclusion of the prayer-meeting, I was informed that a young Caffre girl was about to be taken away, and desired to see me before going. On her coming up, I said, "Where are you going, Umata?" "My mother is going to take me to Caffreland." Observing her sobbing violently, I said, "Why do you cry, Umata?" In broken sentences, interrupted by tears, she replied, "Because, teacher, my mother is going to take me away. When I came here I was like the other girls; I knew nothing—I loved dancing; but you have taught me that I am a sinner, and how I may be saved. You have taught me good things; and now my mother is going to take me where I shall not hear them again." She then asked me to take care of a little book I had recently given her, as her mother would burn it if she saw it. I promised to do so; at the same time I said, "You have obtained it as a reward, and I may never see you again; let me give you the value of it, or, at least, something else that your mother will allow you to keep." She said, "No, teacher, I want my book." But I said, "I will keep your book for you all the same, but let me give you something as you may not come back again." She said passionately, "But I will come back, teacher, for as soon as I am of age, I will run all the way back again."

In about six months she would have been of age. The scene was most affecting. (*Page 453.*) She was surrounded by her young companions more favourably situated than herself, who appeared deeply to sympathise with her, but the sympathy was not confined to them. There was one elderly man, a member of the church, who evidently felt the deepest interest in this young disciple, called to suffer persecution for the name of Christ. I told her that I would pray for her, that she might be kept by the Spirit of God in the path which she had chosen; and, after a few words of admonition and encouragement, we separated.

Before parting, I promised to see the mother in the morning, and try to prevail on her to alter her purpose. In the interval I conferred with a Christian friend, who entered into my views, and promised the mother a sum of money to let her daughter come into her service, but it was of no avail. She promised to bring her back in a month, as she was only going to Fort Beaufort; but, sad to say, our young friend has not yet returned. May the Lord have her in his holy keeping!

SUMMARY.

"THE dark places of the earth are full of the habitations of cruelty!" And how hateful and deadly must be that principle which, usurping the place of "natural affection," induces the father and the mother to make the peace and welfare of a youthful daughter a mere marketable article, sold to the highest bidder, for the gain it will return to the unnatural parents! And how agonized must be the heart of the Christian convert, when the spirit of this monstrous cupidity, gathering strength and ferocity from hatred to the Gospel, tears her from her beloved teacher and her brethren in Christ, hurries her to the dark land of idolatry, and there *sells* her as the wife of a savage, whose filthy and degraded manners she must loathe, and whose heathenism and licentiousness the grace of God has constrained her to abhor!

Such are the scenes of oppression and suffering, (as the preceding page bears testimony) still witnessed in Southern Africa; such is the cup of bitterness wrung out for the young disciple, as a special penalty for her faith in Christ, and her attachment to his Gospel. O let the members of our churches, and especially let the Christian *females* of our happy land, prize the blessings secured to them by Christianity, and let them pray and labour for the emancipation of their *suffering sex*, over whose tender sensibilities the iron hand of oppression triumphs wherever paganism reigns.

In directing the attention of our readers, by the present number, to INDIA, we would remind them, that our communications from *Surat* present *Idolatry as it is*,—withering by its influence the noblest powers of the understanding, and polluting and hardening the affections of the heart. As, in the season of prosperity the gifts of God are prostituted and abused, so, when his judgments are abroad in the earth, and the rebellious people are stricken by his righteous hand, they will but revolt yet more and more. Amidst sufferings and enjoyments their purpose is unchanged:—"We have loved idols, and after idols we will go." Yet the day will surely come, nor can it be distant, when these worshippers of wood and stone shall be heard to say, with mingled penitence and indignation, "What have we any more to do with idols!" and in humble adoration at the feet of their Redeemer will exclaim, "Other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

In *Travancore*, as well as in other provinces of India, where the *native Princes* exercise the powers of government, it will be seen, that injustice and oppression are inflicted with impunity upon the suffering people. Although we must deplore the motives and the means which have sometimes led to British supremacy in India, we cannot but rejoice, that the providence of God has overruled these aggressions for securing the civil interests and the social happiness of the natives. Beneath the government of Britain, the people enjoy blessings which they sought in vain from their *own Rulers*—the blessings of just and equal liberty, well secured and impartially administered; while the Christian Missionary, instead of weeping over sorrows which he cannot heal, and being hindered in his labours by the heavy burdens imposed upon the people, has a fair field open for his efforts, and often receives encouragement, and always enjoys protection, in his work of mercy. We trust that our countrymen bearing rule in that distant empire, who cannot be ignorant of the evils to which we refer, will be induced, not by the force of arms, but by means not less effectual—by firm remonstrance and friendly counsel—to prove themselves the enemies of oppression, and the friends of the oppressed.

Our letter from *Benares*, written by an esteemed Brother recently arrived in that land of Idols, will be read with interest, as expressing the first impressions of a Christian stranger respecting the progress of the Gospel, no less clearly seen in its

influence on his countrymen, than in its power on the heathen ; and by these sure signs, presaging the glorious day of its universal triumph over lifeless forms of Christianity as well as pagan superstition.

The intelligence from *China* encourages the expectation that the day of her redemption draweth nigh. *Already* her ponderous gates, so long closed against the mercy and the truth of God, *may be opened*, and, if opened, never more to be shut ! But we rejoice with trembling. A solemn—a fearful responsibility rests upon the Christian church. The voice of the Lord is heard with solemn emphasis exclaiming, ‘ Whom shall I send, and who will go for us ? ’ Many a heart valiant for the truth is prepared, in humble dependence on the Saviour, to reply, ‘ Here am I, send me.’ And the honour intended for us is to send forth the champions to the good fight. We have long professed our sorrow for the multitude of millions inaccessible to our efforts ; we have long prayed for the day when the massive barrier to our benevolence should be removed, and now the hour is at hand to test the sincerity of our petitions and the ardour of our love. May the Church have grace to prove faithful to herself, to China, and to God ! and the messengers of peace, in numbers proportioned to the magnitude of the enterprise, will be sent forth to secure the crown of that mighty empire for the head of her Redeemer.

Upon the shores of *Madagascar* the star of hope is rising. The cruelty of the insatuated Queen appears to be working its own destruction. Dreaded and disliked by multitudes of her own subjects, they seize every opportunity of throwing off her galling yoke and joining the forces of her enemies ; and unless, as we devoutly pray, divine mercy speedily transforms the tyrant’s heart, the blood of the martyrs which she has shed will probably be avenged by the sword of the heathen chiefs, by whom she is regarded with common hatred and deadly hostility.

In the mean time, a wide and effectual door is opened by Divine Providence on the western coast of the island, where the local and district chiefs are willing that their people should be taught. Our enterprising and devoted brother, the Rev. D. Johns, has recently visited these provinces, where he fearlessly hazarded his life for the Lord Jesus and for the deliverance of his persecuted saints. For the present the generous effort has failed, but it will speedily be renewed ; and there is much to encourage the hope that they may yet be rescued from slavery and death, and that the faith for which they now suffer will yet prevail throughout the length and breadth of Madagascar.

INDIA.—EFFECT OF DIVINE JUDGMENTS ON THE HEATHEN.

(From Rev. William Clarkson, Surat, March 26, 1842.)

SURAT has been again visited by very severe fires, which have destroyed at least 2,000 houses. These calamities, instead of having a salutary influence, seem only to make the inhabitants plunge deeper into the follies and abominations of idolatry. The natives assign two probable causes of these fires :—one, that a particular feast was not kept at the proper season ; and the other, that due oblations had not been lately offered to the goddess of fire. To retrieve their past negligence, therefore, they immediately proceeded throughout the city to raise stone-altars, and to offer on them oblations of milk, butter, cocoa-nuts, &c. Brahmins were in requisition to recite the mantras, and to embody the divinity of fire in the images prepared for its reception.

All this was done at a considerable expense, raised in subscriptions from the people. Thousands have been reduced to abject poverty, but nothing has been done for them. The goddess and the Brahmins have robbed them of the fruits of benevolence they might otherwise have enjoyed. Alas ! all the active principles of benevolence are banished from this place. Money flows freely into the service of a senseless idol, or a sensual Brahmin ; but want and misery have no power over the sensibilities of a Hindoo’s heart.

By these facts, it is shown, how ineffectual are temporal judgments to turn a people to their only God and Saviour. I believe that the severest calamities with which this people might, by the awards of a just Providence, be visited, would only make

them cleave more closely to their idols: it seems, as if with an instinctive horror of the truth, they take advantage of every providential dispensation, trying or otherwise, to hold faster to "a lie."

If the fields are parched, and vegetation burnt up, it is because of the sullenness

of some god, taking vengeance for the omission of some trivial rite; and if the bounties of an all-gracious Providence be poured into their laps, it is because of some unusual good humour of one or other of the gods, or a reward for something that their votaries have done.

STATE OF RELIGION AMONG THE GOOJURATTEES.

(Extracts from the Journal of Rev. W. Clarkson, Surat, March, 1842.)

AT our morning prayer, three Hindoos came in, with whom I entered into conversation. One frankly confessed the sin of idolatry, and said, "Now, I have come to you, to know how the sins of my past life may be forgiven; whatever you tell me, I am willing to do." I proceeded to show that by faith alone in the great sacrifice could we be pardoned. But said he, "What words must I use, what form of worship? In telling me to believe, you tell me nothing. I want to know what I am to do. Surely something must be done, or else what good can result?" I still further explained. He was much disappointed, and said, "Prescribe to us something to do, whereby pardon shall be rendered certain, and a thousand of us are ready to follow you."

The above, as illustrative of the Hindoo mind, is not unworthy of attention. The natives are greatly disappointed at hearing us, after exposing false remedies, propound the simple one, Believe in the Lord Jesus Christ. They expect something from us in the way of positive institutes; something external, that shall enable them to say, "We have done thus and thus, and we now claim the reward." They cannot bear the spirituality of Christ's religion. They can hardly fancy that to be a religion which does not consist of positive rites. Many will listen till they hear of Christ. His Cross alone is foolishness. This is indeed "the stone which the builders reject."

After I had addressed the natives, they proceeded to ask, "If the Gospel saves from sin, why do you sin?" I said, "If you can charge any sin on me, do so, and I will abandon it." They again said, "If the Gospel secures to you pardon and holiness, why are you not satisfied, why do you come out and teach us?" They meant by this question to intimate, that if I had secured pardon, I did not need merit, and therefore it was unnecessary to procure more by instructing them; for an idea of my acting only from benevolence never entered into their minds. I said, "If I knew of a remedy for the cholera, and did not make that remedy known, I should be highly culpable. So, having found a mode of pardon myself, I come to communicate it to you." A furious Mussulman asked why I did not wear a beard, after the manner of Christ, and said, "First conform to the example of

Christ, and then teach his religion." Dress, meats, drinks, bathings, &c. constitute, to their carnal apprehensions, the sum and substance of religion.

Went to a new place in the city, and asked the people if they would hear me read a tract. They assented, and I proceeded to speak of the one true God. They all said, "We worship Him, and no other." I asked, "Do you not worship Ram, Shiva," &c. They said, "Yes, and they are the true God—each and all." Plurality is no impediment to their belief, for when pressed, they say it is the same God under different forms and names. A Parsee priest interrupted us, and said to me with assumed consequence, "Why do you teach the people? what can they, poor ignorant creatures, understand? Teach the wise." I answered, "They can very well comprehend." He then said, "Do you not know that our caste has published a book in Bombay, which completely overthrows your religion?" I asked him to produce the book, and I would answer it. He then sent for it, but, I suppose, from fear of a discussion, countermanded the order. He then began to read my tract aloud, "There is one spiritual God." "That," said he, "we all acknowledge." "You acknowledge it," I said, "but do not practise it; you worship the sun, river," &c. "And who is the sun," he asked, (meaning thereby to assert that the sun is God.) I answered, "It is part of the creation of God, and consequently should not be revered as the Creator." He then said, "Was not Christ made by God? why then do you worship him as God?" After having answered this, a youth exclaimed, "If Christ was God, why, when the Jews hanged him, did he not save himself?"

On returning home, I met a Brahmin, who, with others, freely conversed with me. After I had shown that their gods were false, one retorted, "Why then do you worship them?" On asking an explanation, he said, "You worship Sita, the wife of Ram: we have seen her image in your temple." This was an allusion to the image of the Virgin Mary, whom the Hindus look on as their own goddess Sita, worshipped in the Roman Catholic chapels. A striking illustration this of the stumbling-blocks presented by the Romish church, to the

conversion of the heathen. I explained to him the difference between false and true Christians; but it is not easy under such circumstances to produce any good impressions.

On the occasion of a flood, the natives came into our compound. I took the opportunity of addressing them. When I concluded, a Brahmin, to excite prejudice, said, "I have heard that Missionaries are sent from England for their bad deeds, the English people being unwilling to keep them in their own country." An answer to this was not difficult—the assertion itself evinced fearful malice. A Parsee then seconded his efforts by stating positively that we had lately given 1000 rupees to a convert, as a bribe to induce him to forsake his religion. On my upbraiding him with what he knew to be a wilful lie, he was silent, but afterwards said, "Why do you come here to disturb our peace? go and teach the Roman Catholics, or the sinful of your own country, or the Africans—we are satisfied with our own religion—you only do us harm." A

Brahmin then insisted that what I had stated of the Hindoo gods was not in the shasters. The people knew it was false, and did not attend to it. He then said, "He teaches nothing that is really new—do we not teach exactly the same moral precepts as he does?" The people did not assent, for they knew that this also was untrue. On their defending idol-worship, I asked "If the idol of yonder temple, now actually under water by the flood, cannot defend itself, how can it save you from evil of any kind?" The answer was a fully characteristic of a Hindoo wedded to idols. "He is under water, because he chooses to be under water; if he likes, he can at a gulp drink the whole river up." This was like an answer I once received after I had appealed to the known debaucheries of the god Krishna. The objector said, "These debaucheries prove him to be god, for did you ever hear of a man being able to commit them? What you allege as proof against, we allege as proof for his divinity."

OPPRESSION OF THE NATIVES IN SOUTH TRAVANCORE.

(Extract of a letter from Rev John Cox, Travandrum, April 19, 1842)

THOUGH at present my congregations in the villages are free from any peculiar persecution, the whole nation is sick and spirit-broken, by the evils which its native rulers are inflicting upon it. So long as these sufferings continue, what can we expect but to see the people bowed down in soul to the earth, and lost in earthly things! I will mention an instance which has very lately occurred.

There is a bridge in course of erection, near our premises, the stones for which are brought from a place about 14 or 15 miles distant. These stones are carried by men; and for carrying a stone, requiring two men to raise it, the whole of this distance, the sum of two chuckrams is paid, or one chuckram each man; that is, about one penny for carrying a heavy burden 14 miles. The Sircar-allowance for carrying burdens in general is half a chuckram per mile; and if this case were represented to the officers of the Sircar, they would, no doubt, say that the people have been paid according to that rate; and very probably money to the amount has been paid out by the higher officers to the subordinate officers: this they call paying the people, while at the same time they pay the money to those subordinates *with the knowledge and conviction in their minds*, that the latter will pay only a portion to the people, and keep what they can for themselves; the portion they pay to the people depending, in a great measure, on their standing with their superiors in office. When that is bad or doubtful, they are afraid

to oppress the people much; when good, they oppress them without measure. Again, the good standing of these functionaries with their superiors depends on the amount of bribe they pay them; and to pay bribes largely, they must extort more from the people, so that these evils afford mutual support: the more an officer is in favour with his superior, the more free he is to oppress the people; the more he oppresses the people, the more likely he is to obtain the favour of his superiors; not *because* he oppresses them, but, through his oppression and extortion, he derives the means to purchase the favour of his superiors; and they, knowing full well what he does, continue their favour to him, until another comes who can and will purchase it at a higher rate. This is the system from the highest to the lowest.

But it may be asked, why do not the people obtain redress. I answer they cannot—they *dare* not, seek it. They *cannot*, for their judges are the very parties against whom they have to complain; they *dare* not, for if they appeal to a higher tribunal, the latter will make a show of hearing them, in order to get a bribe from the accused party; then either dismiss the case, or postpone it; and happy for the complainant if this be all. Perhaps the case may be decided in his favour; then an order is sent, most probably, to those whom he has accused, to carry it out against themselves or their friends; and this order is often sent with the knowledge that it will be disobeyed; but it is useful, because it is the means of

another bribe. Often a worse result attends him who has dared to complain of injustice; his case is investigated; by bought false testimony he is cast, and by the same means a counter-charge is brought against him, and he is condemned as a malefactor, imprisoned, or, perhaps, tortured to death!

I mention these things because I think if we continue to stand by in silence, we shall be guilty; because the system is injurious to the work of the Gospel, by de-

pressing the poor to the state almost of beasts, and by debasing the rich almost to that of devils; because it contains in itself no hope of reformation, and because exposure will be felt and feared by those in whom fear would act as a motive to amend the evils which they have the power to remove. I know if exposure is made, martyrdom to some may ensue; but if righteousness demands the exposure, the lot of the righteous will be to be martyred.

GENERAL PROGRESS AND POWER OF CHRISTIANITY IN INDIA.

(From Rev. J. H. Budden, Benares, April, 1842.)

THERE can be no doubt that first impressions depend as much, if not more, upon the previous disposition and character of the subject of them, than on the objects which produce them; so that according as expectations have been too high or too low, when brought to the contemplation of the reality, they have been disappointed or exceeded. Whether it was that my information was very defective, or my temperament not very sanguine, I do not know; but I must admit that the first impression produced upon my mind, by actual contact with the Missionary body and Missionary operations in India, was more favourable than I expected. I was impressed with a sense of the weight, respectability, and importance of the Missionary body, including all denominations, both in Madras and Calcutta; and was struck with the indications of their influence, direct and indirect, on the European community generally. Whatever feelings may be entertained towards them in private, they are all, externally at least, treated with the greatest respect. They are neither despicable nor despised.

I was no less gratified to observe the feeling of harmony and affection which seemed to pervade the different members and denominations of the body alike. I had the opportunity of attending some meetings in Calcutta, in which this feeling was exhibited in a manner that could leave no doubt of its sincerity. I had also the opportunity of visiting many public institutions connected, more or less intimately, with Missionary work; and I conceive no one could visit them for the first time, without receiving the conviction, that among the various influences which are contributing to form the public mind in India, that resulting from Missionary operations, is one of the most powerful and important. This is true, I think, both of the European and native community, though the degree in which it bears upon the former, in proportion to its extent, is greater than on the latter. And though, of course, we can never feel that our work is done until the heathen are brought to the worship of the

one true and living God, through unfeigned faith in his son Jesus Christ, we should, I apprehend, form a false estimate of the state of things, if we reckoned as of no account, even a partial removal of one of the greatest of the hindrances which has existed to the attainment of our object.

It is not easy to calculate the amount of direct influence exerted on the minds of the native youth by the Assembly's Institution; or by our own more recently-formed Christian Institution, which is treading nobly in the steps of its predecessor. I was both surprised and delighted at the progress which had been made in the cultivation of their minds, and in endeavours, seemingly successful, to inspire a love of truth. I could scarcely help believing that a few years of such uninterrupted influence must effect an entire revolution in native society in Calcutta, unparalleled by any thing that I am acquainted with in their previous history. I had not, from various reasons, so good an opportunity of judging of the probable share which the scriptural mode of preaching the Gospel to adults will have in effecting this change. My observations in this department were limited to the sphere of the labours of our valuable brother, Mr. Lacroix, whom I accompanied to Rammakal-Choke, the village in the neighbourhood of Calcutta, more immediately under his pastoral care; and truly that would be a happy day for me, in which I might look on such a company, and feel that it was composed of my spiritual children. It was my privilege to be present on the occasion, when your Missionary took leave of the people of his charge; and nothing could be more delightful than to witness the overflowings of their affection for him, and their sorrow at his departure, especially as this last feeling was relieved by the thought, that he hoped to return after a short time to spend the remainder of his life in their service. Meanwhile I should think that Mr. De Rodt will, by his efficient ministrations, do much to render the absence of their pastor less painful.

ULTRA GANGES.

OPENING PROSPECTS IN CHINA.

(From a letter of the Rev. L. C. Bridgman, an American Missionary, dated Macao, Jan. 1, 1842.)

By midsummer, we expect that Sir Henry Pottinger, II. B. M.'s "Minister extraordinary to the court of Peking," will be at the Capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but, whether it be long or short, we feel certain that it will, eventually, introduce a new and better order of things. Hence we have drawn the cheering conclusion, that the acceptable year of the Lord,—the set time to favour the land of Sinim,—is at hand. In either case, whether the Emperor yield or resist, toleration must be obtained. God has often made use of the strong arm of civil power to prepare the way for his own kingdom—that kingdom which is righteousness and peace, which cometh not with observation, and is not of this world. Of this there are many instances: a very recent one is afforded in Western Asia. There the power of the false prophet claimed supremacy, and the worshipper of Immanuel was stigmatized as a dog. But political revolutions, without any reference to creeds, have there entirely changed the aspect of the religious world. Since the termination of the hostile operations in the Mediterranean last year, a firman has been issued by the Sublime Porte of Constantinople, scarcely less favourable to the interests of true religion, than was the decree of Cyrus, when he gave to the children of the captivity permission to go back to their own land, and there rebuild the temple and revive the worship of Jehovah.

In China, we see a supremacy no less lofty and unjust in its pretensions, not only taking his inalienable rights from man, but presumptuously encroaching on Jehovah's prerogatives, attempting to abrogate his laws and stigmatizing the religion of Jesus Christ as base and wicked. This supremacy is, we think, about to be broken down, and so much toleration and protection granted that every man may worship God according to the dictates of his own conscience.

In view of such prospects, we know that all our Christian friends will anxiously, with us, watch the progress of events and every opening scene. Amid the distresses and perplexities which have overtaken the inhabitants of this land—by the introduction of opium, by the continuance of war, by inundations, by divisions of councils, by the tumults of the people,—God is evidently carrying on his own great designs; and in

wrath he will remember mercy, bring order out of confusion, good out of evil, and make even man's wickedness promotive of his glory. His promises are sure; none can stay his hand; the heathen shall be given to his Son; and all the ends of the earth praise him as Lord of all. China and Japan are included in the divine promises, and ere long will both be visited with the dayspring from on high.

The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus to awake to righteousness, to put on strength, and to come up to the Lord's help against the mighty. How great is the work here to be accomplished! How few are the means now in operation!

From the contemplation of the animating prospects, to which we have alluded, your attention might be directed to things of quite an opposite character—things which cause us no little anxiety and sorrow of heart. We are few in number, weak, feeble, while some are sickly. The language we have to speak is divided into scores of dialects, and their acquisition is very difficult. The people are self-righteous, proud, deceitful, desperately wicked, and exceedingly ignorant. The sword of the Spirit is yet unpolished; and all the other implements of our warfare are in poor condition. Many nominal Christians around us, who ought to be examples of whatsoever things are good, are the very reverse—living in open sin, neglecting all the public ordinances of the Gospel, and bringing constant reproach on the holy name they bear.

But why dwell on these dark scenes? Shall aught of discouragement or difficulty damp the ardour of the soldier of the Cross, the follower of the Lamb? Come what may of opposition, if God be with us, who can be against us? If faith be genuine, and the graces of the Spirit cherished as they ought to be; when weak, then shall we be strong; and through the mighty power of Him whom we adore and serve, we shall be able to do all things, and eventually gain complete victory and success.

At Hongkong, Amoy, Chusan, Chinhae, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed. To these places no Missionaries have yet gone to reside; nor, since our last semi-annual letter, has any one been in Canton, except on short visits. Our labours in Macao have been continued without interruption.

The hospital of the Medical Missionary Society, under the care of Drs. Hobson and Lockhart, (of the London Missionary Society) is the constant resort of the sick and diseased; the names of 2,126 patients having been entered on the books of the institution since the 1st of last July. • Christian

books, the Sacred Scriptures and tracts, are always there accessible, and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

(From Dr. Hobson, Macao, Jan. 17, '1842)

No change has transpired of importance in the Mission since we wrote. We expect very soon to hear that Her Majesty's forces have marched on to the large and important city of Hong-chow-foo, where the chief defences of the Chinese are made. Her Majesty's plenipotentiary and generals were only waiting for reinforcements, which by this time have probably arrived. If this populous city and emporium for trade should be taken, the results will be immediately apparent; for it is generally thought that either a settled peace will be established, or the war continued till Peking is in our

possession. Great dependence is placed upon the present defences of Hong-chow-foo, which, like the rest, proving useless, will probably convince the Emperor and his advisers that farther resistance is vain.

I purpose, if nothing unforeseen occur to prevent, to station myself in Hong Kong the coming summer, where there will be by that time a large native population, chiefly speaking the pure Canton dialect, with whom my intercourse will be more pleasing and useful than it would be if I mingled with those whose dialect differs somewhat from it.

AFRICA.

FEAR OF SICKNESS AND DEATH AMONG HEATHEN TRIBES.

(From Rev. Dr. Philip, to his son Wilberforce, Kat River, Jan. 1, 1842.)

You have heard of our detention here on account of the prevalence of the small-pox. The disease is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A case of a very tragical nature occurred a few days ago, in this neighbourhood. A young Caffre went to visit a kraal where the small-pox had broken out; his family received notice of it in his absence, and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their parents, stabbed him to the heart.

When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. I have heard of a case among the Tambookies, of a young man who was put to death, the people fearing to come near him, or to allow him to live, lest his corrupting body should poison the atmosphere, and spread the disease over the country.

In many places the dread of small-pox is very great; but they do not put the sufferers to death in this way at the Missionary stations. Thus a blessing attends the Gospel in its first introduction among the heathen. When they begin to understand it, they become more kind to each other. The following case occurred at a native

kraal last Sabbath, and holds up an important lesson to all men. A Caffre dying of the small-pox, shortly before he expired, addressed his family and friends in the following words: "Now that the darkness of death is coming upon me, I see that the word of God is the light that would have guided me through the night of the grave, had I believed it. But I rejected that light! Let my poor children be educated where God's word is, that they may not die in the state in which I am dying. Nothing but God's word will dispel the darkness of death; and when men reject it, the darkness of death is to them much greater than it is to those who never heard it."

It is pitiful to think of the heathen world sitting in the darkness and the shadow of death, and yet those who live in Cape Town, and reject the word of God, are in a worse condition than the Caffres, who do not hear or know so much of the Gospel. I hope you are still zealous in collecting money to send the Gospel, the only light that will guide men through the darkness of the grave, to the poor heathen and to their children, who are like birds of passage not knowing whence they come, or whither they go. All the people in this country are crying for Missionaries. We had some Chiefs from Tambookieland, who came here yesterday to ask me for Missionaries.

We cannot suppose that their wish for Missionaries arose from a sense of their

spiritual wants. This may be the case with some of them, but the number is comparatively small. They see what the Gospel has done for the Hottentots, and what it is doing for the Fingoes; and they feel that it is a protection to them. While we wish to have these people actuated by higher motives, yet the good things of this life, which the Gospel confers, may lead to the higher blessings of the life to come.

The Chiefs have been with me again. They want the Gospel, but nothing will save them as a people, or as individuals, but the Gospel in their hearts; not like a printed

book in a chest, but as a well of living water, springing up into eternal life.

The effect of the Gospel on the Fingoes is wonderful. We have many converted Fingoes here, who were once in a state of slavery among the Caffres. There was no class of people whom the Caffres despised so much, and accounted so far beneath them as the Fingoes, and now they look up to the converted and Christian Fingoes. The Chiefs visit them in their houses, and drink milk with them: this is to own them as their equals. A Caffre Chief will not drink milk in the house of a common Caffre.

OPERATIONS IN MADAGASCAR AND VOYAGE TO MAURITIUS.

THE Rev. D. Johns has recently visited some of the populous districts of the Island of Madagascar, to which the power of the infatuated and cruel Queen does not extend; and the result of that visit is communicated in the subjoined letter of our devoted brother, dated Mauritius, February 7, 1842. It will be seen that amidst severe sufferings, and great perils, the providence of God has been most mercifully displayed in Mr. Johns's preservation.

Openings for instruction.

WHILE in Ambongo, we had several of the subjects of Ratafikandro, the king of the country, and of a neighbouring chief, Raboky, learning to read and write; several could spell, and no doubt, when some shall have learnt the *taratasy*,* many more will be induced to follow their example. Raboky said repeatedly he would give us as many children as we could teach, and he sent three of his grand-daughters to us, who made, before I left, good progress. We had numerous religious conversations with the people, and some of them occasionally united with us in family worship; but, as there were many Arabs residing in the same village who had much influence with Ratafikandro, we thought it best not to attempt public preaching there just then, and I believe that more can be done among such people at the commencement by reading and conversing with them, than by preaching.

In Ambongo there are seven or eight chieftains, each of whom has many thousand men under him. From what I could learn there are fifty or sixty thousand people in the district, and I am convinced that the chiefs would be quite willing to allow their subjects to learn the *taratasy*. As they are so jealous of one another, there should be at least one teacher placed under each; and I believe if this could be done, the art of reading would soon spread through the whole district.

Disposition of the people towards the Christians.

We made every inquiry in Ambongo about the persecuted Christians who were supposed to have fled there, but we could not find that one of them had ever come to that part of the island. Had any of the Hovas† appeared in Ambongo previous to our going there, they would either have been put to death or sold as slaves to the Arabs; the people seem to detest the Hovas; but if the Christians were to go there now, I believe they would not only be protected, but treated kindly for our sakes. This, with the permission to establish schools, and teach the people privately, are great objects gained at Ambongo. Communications can easily be opened now with the Christians in Imerina, and I am in hope that this will be effected by Andrianilaina before my return.

During my stay at Ambongo, I got acquainted with several influential men from Menabe, and they also assured me that their chieftains and people would be very glad to learn the *taratasy*: they wished me to go down with them, and I would have most cheerfully consented if I had had a small vessel at my command. Indeed, from what I could learn, I have no doubt we could easily establish schools on the western side of the island all along from Ambongo down to Cape St. Mary, so that a more extensive field of Missionary labour is now open in Madagascar than has ever been

* A generic term for reading, writing, paper, books, &c.

† The native Christians belong to the tribe who bear this name.

before. It is true the experiment has not as yet been made anywhere south of Madagascar, excepting at Ambongo.

Embarkation for Mauritius.

I left Nosibe, 5th of December, on board a small schooner, bound with a cargo of rice to Mauritius. I was not aware of the state of things in this schooner until I went on board to depart from the island; but I soon found that four of the crew had deserted, and two were ill of the Malagasy fever, so that only two were left with the captain and mate to work the vessel. The captain told me how he was situated, saying that the government at Nosibe had refused him permission to engage a single man. I felt sorry then I had engaged my passage in a vessel so short of hands, and especially as the hurricane season was coming in. The captain said it was his intention to touch at Nosimitsio or Minow island, which lies a little north of Nosibe. He begged of me, as I was well acquainted with the king of the island, to use my influence to get men to go as labourers to Mauritius, who might also assist in working the vessel. I told him I would act as an interpreter for him.

A new field of labour.

We arrived there the following day, and proceeded to the village of the king, who received us very kindly. He is a very intelligent man, and has improved a little in civilization, having submitted to Radama and lived with the Hovas twelve or fourteen years: he and several of his men learned to read and write a little from the Hovas. We spent two days with him, and he gave us permission to engage twenty or thirty men to go to Mauritius. The captain, who was a young, inexperienced Irishman, engaged eighteen men, though he had no accommodation for more than four or five. I told the chieftain of my visit to Ambongo, and after some conversation he asked, "Why should you pass by us, and go to Ambongo to teach the people the taratasy, and leave my people to live in ignorance? I am sure (said he) you will receive no more kindness from the people there than you would receive from us here; if you will come and live among us we shall build you a house of prayer, and a school-room, and a dwelling-house for yourself, &c.; and I shall learn the taratasy myself, and give every encouragement to my people to do so. I have seen the value of the taratasy while I lived with the Hovas, and am anxious that my people should know it." I replied, that we were as ready and willing to teach him and his people the taratasy as any other tribe in Madagascar, but that I understood he had submitted to the French, and placed himself under their protection.

This he firmly denied, and declared that he was quite an independent king, and that he would never place himself under the French. "But leave that with me," said he, "and come here to teach us, and I shall see that the French shall not in any way interfere with your instruction."

I promised to return in six months, and if possible to take one who would be able to teach them the taratasy. With this he seemed exceedingly glad; and I have great hope that much good will be done among these people. He has now from two to three thousand persons with him, and many thousands of his people are on the mainland, where they form the most powerful enemies the Hovas have to encounter in the north of Madagascar.

Sufferings at sea.

On the 8th of December, we sailed from this beautiful island with the eighteen men on board, but in two or three days the captain found that his water was falling short. He put us all on an allowance, (one small bottle of water for each man per day,) and as the wind and current continued against us for a month, we made scarcely any advance. I cannot describe our sufferings during the whole of this month, owing entirely to the obstinacy of the captain. The weather was exceedingly hot, and we had nothing on board to eat but very bad salt beef and rice boiled in salt water. I lived almost entirely on the latter during the month, for salt beef does not agree with me, and if I took it, it created violent thirst, which I had nothing to quench. I had some tea with me, but the captain refused me any water beyond the one bottle, the same as the rest of the men. During the month, I had several fits of fever, which produced great thirst, but I was obliged to endure it as well as I could. I more than once offered a shilling for one bottle of water, but no one on board was disposed to sell his petty share. However, the Malagasy, though almost dying of thirst themselves, offered me a mouthful of water from their bottle several times. There was not a drop of wine of any kind on board. I never knew the value of water before. The Malagasy one night were almost parched with thirst, and had it not been for me they would certainly have risen against the captain and the crew. They brought the axe to break the water-barrel, with the intention of helping themselves. The scarcity was altogether owing to the obstinacy of the captain. We were once within two miles of a small island where there is abundance of excellent water, but he would not land, fearing lest the Malagasy labourers should run away.

Kind reception by the Ilovas.

After wandering about Cape Ambro* for more than a month, we at last came opposite the British Sound, and being now almost wholly destitute of water and other provisions, except rice, we were glad to put in at this excellent port. In the middle of the night the men took the boat and escaped from the ship. This made the captain curse and swear like a madman: he had been in the habit of doing so daily since we left Nosibe, but now he directed his anger towards me, as if I had some hand in their escape. I was in misery on board this vessel, and things were growing worse and worse, so that I was induced to abandon her and take my chance to get down to Vohimarina by land. I was convinced that the Ilovas in these parts knew nothing of my assisting the Christian refugees to make their escape. The Hova officers on board gave me every encouragement, and promised to find bearers for me. I went on shore with them, and we proceeded on our way to the military station, where the Governor resides, and which is about fifteen miles from the British Sound, on the way to Vohimarina. I was received very kindly by the Governor, and stopped with him two days, and all his officers and soldiers behaved very kindly to me. I engaged twelve maromitas† here to take me to Vohimarina, where I arrived in eight days. All the

country, from the British Sound to Vohimarina, is delightful. There is no part of Madagascar equal to it, and it is free from the fever.

The Governor at Vohimarina also behaved very kindly to me; he sent me a present of a turkey, two geese, two ducks, several fowls, and two sacks of rice, saying, that it was the Queen that sent them. I found a vessel sailing for Mauritius the day after my arrival there, and reached Port Louis in twelve days.

Proposed Mission of Malagasy teachers.

It is my intention to visit the same places in June or July next. I shall take with me Joseph and David, and shall leave CMC at Nosimitsio, and the other somewhere in the south of Madagascar. I must, if possible, find out the brother of Rafaravavy, who has united with the Sakalavas. Another officer from the capital with 300 or 400 men has joined him. An army of 4,000 men were sent in search of them, and all have joined the rebels, so that no less than 4,000 or 5,000 Hova soldiers have joined the Sakalava during the last year, besides forty officers of high rank. There is a fine field of labour among these people, and I am sure they would give us a hearty welcome. Rafaravavy wishes to go there, but before taking her we must find this party out.

APPLICATION FROM MR. GORDON, RETURNING TO INDIA.

THE Rev. J. W. Gordon, being about to return to his Missionary labours in the Telooogo Country, would be happy to receive any donations in needle-work, school-books, new or second-hand, for the use of the orphan and day schools at Vizagapatam and Chicacole. A debt of about 50% still remains on the Telooogo Mission press—any help to this object would be most thankfully received. Useful books on general science, history, biography, theology, and Missions, for a Mission library, would also be very acceptable. Mr. Gordon's best thanks are presented to the friends at Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and to the Ladies' Society, for their valuable aid during the last three years. Any further donations should be sent to the Mission House, Blomfield-street, during the present month.

APPLICATION FROM MR. VOGELGEZANG.

THIS devoted Missionary has been for some time engaged among the coloured population inhabiting an extensive and destitute district of Cape Town, and his labours have been greatly honoured and blessed. He has succeeded, through divine favour, in forming a numerous congregation and church, and amongst his people many individuals are to be found of distinguished worth and piety. Several of these, however, while rich in faith, possess so little of this world's goods, and are so destitute of ordinary comforts, that their worthy pastor has been induced to appeal on their behalf, to the generosity of Christian friends in England. He especially solicits assistance for ten poor members of his church, who, in addition to the infirmities of age, are suffering under an almost entire privation of the necessaries of life. Three of them are blind, and the others are afflicted with bodily

* The most northerly point of Madagascar.

† Answering to Palankeen-bearers in India.

disorders which render them equally helpless. Their chief want relates to clothing; and it is hoped, that by a public mention of the case, this cause of suffering may be removed. Articles of dress, either old or new, or materials to make them, would be very acceptable to our brother for this purpose; and the Directors would be happy to receive and acknowledge the same, and forward them by the earliest opportunity to Cape Town.

Mr. V. also solicits the presentation of a few old or new books suitable to the library connected with his church and schools, which is as yet exceedingly limited; he would be greatly obliged for any volumes which friends could spare for this purpose.

ORDINATION OF MR. ASHTON.

ON Thursday evening, June 23, Mr. William Ashton, late of Airedale College, was ordained as a Missionary to South Africa, in Albion-street Chapel, Ashton-under-Lyne. Rev. R. Fletcher delivered the in-

troductory discourse; Rev. Dr. Clunie proposed the questions; Rev. W. Scott offered the ordination prayer; Rev. J. Sutcliffe gave the charge from 2 Tim. ii. 1; and Rev. J. W. Massie addressed the congregation.

ORDINATION OF MR. MOORE.

ON Wednesday evening, August 3, Mr. Joseph Moore was ordained at the Independent Chapel, Fareham, to the Missionary work among the heathen. The Rev. John Varty read the Scriptures and prayed;

Rev. G. Pritchard described the field of labour; Rev. G. D. Mudie proposed the questions; Rev. W. Scamp offered the ordination prayer; and the Rev. Dr. Harris delivered the charge.

EMBARKATION OF MISSIONARIES.

ON Thursday, August 11, the Rev. George Pritchard, with his son and daughter and the Rev. Messrs. Moore and Chisholm and their wives, embarked at Gravesend, in the

ship *Samuel*, Capt. Smith, on his return to Tahiti. The brethren by whom he is accompanied have been appointed to labour in the Tahitian Mission.

ARRIVAL OF MR. DYER AT SINGAPOPE.

EARLY in March last, the Rev. Samuel Dyer, and Mrs. Dyer, having previously

touched at Malacca and Penang, reached the island of Singapore in safety.

BRISTOL AUXILIARY.

THE anniversary of this Auxiliary will commence on the third Sabbath in September (the 18th.) The Rev. J. Morison, D.D.; Rev. Andrew Reed, D.D.; Rev. T. Binney; Rev. Arthur Tidman, Foreign Secretary; Rev. W. G. Barrett, Missionary from Jamaica; and Rev. E. Stallybrass, from Siberia, are expected to attend.

MISSIONARY CONTRIBUTIONS,

From the 10th of April to the 30th of June, 1842, inclusive—(concluded.)

	£	s.	d.		£	d.		£
				Godalming	10	0	<i>Sussex.</i>	
<i>Oxfordshire.</i>				Streatham, Miss Taunton, first fruits	0	0	Aux. Soc. balance of 1811, 1812	
Henley, on account	33	0	0	Croydon, Coll. 8th of May	7	0	Chichester, collected by Miss Cheesman	1 0 0
<i>Shropshire.</i>				Leatherhead	2	0	<i>Warwickshire.</i>	
Kinnerley, Mr. W. Croft	1	0	0	Albury, Mrs. Eliza Horsnail, for Education at the Chapelton Station, Jamaica	30		Harbory, Mrs. Watts.....	1 0 0
<i>Somersetshire.</i>							Birmingham, Legacy of late Mrs. James	500
Chard	12	17	0				Collected by Miss Kay, for paper for the African Mission	2 3 0
Bristol, Tyntesfield Waxall, Mrs. James Clarke	10	0	0				Atherstone, Legacy of late Mr. Vinrace	50
<i>Staffordshire.</i>				Kingston, on account ...	19	17	West Bromwich, Rev. J. Hudson, and a few of	
Stafford, Legacy of late Charles Chester, Esq. less duty	90	0	0	W. Ranyard, Esq.				
<i>Sur.</i>				Miss Ranyard, for Education at Mrs. Birt's station, Caffraria	0	0		
Guildford	15	3	6					
				294. 17s. 5d. -				

£ s. d.		£ s. d.		£ s. d.		Hon. Miss M'Kenzie, £ s. d.	
his friends, towards		Stranraer, Miss M'Dow-				per Mrs. Moore.....	0 10 0
paying off the Society's		for, for Schools in Caf-				Mrs. Moore	1 0 0
present debt.....	6 1	fraria	1 0 0			Lamington Sabbath-sch.	0 16 9
<i>Wiltshire.</i>		Sabbath-school classes	2 0 0			Miss 'Cunningham's	
Melksham	21 10	<i>Aberdeen—</i>				Young Ladies	1 1 0
Westbury Lower Meeting	14 0	George-street Church..	9 10 0			Rhynie Parochial Miss.	
Devises, Legacy of late		Frederick-street do.	6 0 0			Association	1 0 0
Mr. R. Waylen, less		St. Nicholas-lane, do.	3 0 0			Rose street Sab-sch....	1 0 0
duty	90 0	Blackfriars-street do.	10 15 0			Abbotshall Bible and	
Swindon	17 11 0	Belmont-street, do.....	3 5 3			Missionary Soc.	4 1 0
<i>Yorkshire.</i>		Greyfriars do	3 12 0			55l. 5s. 9d.	
Sheffield, H. Cutler, Esq.	1 1	Woodside do.	0 17 0			Erratum in the May Ma-	
Whitby, for Female Schs.		Cotton Chapel.....	2 5 3			gazine, "Messrs. W.	
at Colmabator	40 0	East Church	10 6 8			Sommerville and Son,	
York, the Misses Green-		Aberdeen Missionary				for the Chinese Scrip-	
how, towards the defi-		Society	6 0 0			tures," instead of 5l.	
ciency	5 0	Female Auxiliary	7 10 6			read 25l. and the total	
Mr. James Backhouse		Do. Public Meeting	5 6 10			45l.	
and friends, for the		Juvenile Auxiliary	2 0 0			Edinburgh, Albany street	
Scripture Lessons in		Levs exps. 4l. 2s. 3d. 10l	7 0 1			Chapel, for Mr. Pitt's	
Hechuana.....	40 0					School in Caffraria.....	8 0 0
Ditto, for training a		Aberdeen Missionary So-				St. Andrew's, Market-st.	
Native Youth at Han-		cety, per Mr. G. Brown	13 10 0			Sabbath-school, for	
key.....	6 0	Misses Allardyce, per				Berhamptore Orphan	
Miss Backhouse, for		Professor Bentley	0 10			Asylum	1 0 0
Nat. Girl, Mary Back-		41l.				Paisley, Thread-street	
house.....	2 10	Ayr Congregational church	3 5			Relief Society.....	10 0 0
West Riding Aux. Soc.		Dunse, Young Men's So-				Canal-street do.....	3 0 0
per W. Stancliffe, Esq.		cety	3 0			Hawick Relief Church...	3 0 0
Brighouse	20 0					Kinross, R. F.	5 0 0
Malta x-square Chapel,		Dumfries, per Rev. R.				Ditto, for Mrs. Porter's	
on account	19 9	Machray	21 0			Orphan School,	
Delph	8 7 7	For Nat. Boy, J. Samson	3 0			Vizagapatam	5 0 0
Ifonley	5 4	21l.				10l.	
For Fem. Education	10 0	Sanff Independent Chh.	20 0 0			<i>IRELAND.</i>	
For N. Tea. J. Oldfield,						Carriekfergus	3 0
and J. Wrigley	20 0	Dundee, Ward Chapel,				Cork	33 2
Huddersfield, Rama-		Col. after an address by				<i>JERSEY.</i>	
don-street Chapel	30 0	Rev. G. Pritchard	21			Aux. Soc. Balance, 1841,	
Otley	18 10	Union-street Sabbath-				1842	1 2
Pontefract	51 9	school, and Mr. G.				<i>SWEDISH.</i>	
186l. 1s. 3d.		Rough, H. each, for				Swedish Missionary So-	
Wakefield, for Nat. Tea.		Schools at Nagscoil	2			cety	32 10
J. D. Lorraine.....	10 0	0 Kirkcaldy, Second United				Towards the circulation	
For Nat. Schoolmistress,		0 Secession Church	3			of the Scriptures in	
Sarah Bruce.....	10 0	0 Dalkeith Congregational				China.....	4 11
20l.		Church, per Mr. W.				37l. 1s.	
		Lyle	10			<i>AMERICA.</i>	
		Edinburgh Aux. Soc. per				A Friend in Nova Scotia	40 0
Amlwch, Rev. W. Roberts	1 0	G. Yule, Esq.....				Quebec, Mr. L. Lewis and	
Haverfordwest, Albany		Pittewent Relief Ch.				friends, for Mrs. Lewis's	
Chapel	20 8	Bible and Mis. Soc....	1 0			Orphan Asylum, Coim-	
<i>SCOTLAND.</i>		Walls, Shetland, Cong.				bator	10 0
<i>Collections by the Deputation</i>		Church	5 0			Goderich, (Canada, Ju-	
Dunfermline, Rev. Mr.		Rose-street Sabbath sch.				venile Missionary So-	
M' Michael's	4 0	Missary Soc.	1 10			cety, per Rev. W.	
Rev. G. Thomson's	3 6	Melrose, Young Men's				Cluke	8 5
Rev. J. Young's	5 1	Missionary Society	3 0 0			<i>DENMARK.</i>	
Alloa, Rev. P. M'Dowall's	7 17	J. Cornwall, Esq.	2 2 0			Providence Chapel, Rev.	
Mr. Robb	1 2	J. S. Hepburn, Esq.	1 0 0			Joseph Ketley and	
Stirling, Rev. Mr. Mar-		Porfar, Juv. Soc. for				friends	24 18
shall's	4 11	Religion Purposes	2 2 0			Towards a Printing-	
Mr. Marshall's Bible		South College-street				press under the charge	
Class	1 1	Church, Mis. Soc.				of Re S. Dyer	67 14
Haddington, Rev. Mr.		Amicus, for Missions				92l. 13s. 1d.	
Thomson's	5 9	in South Seas and					
		Africa, by J. Young,					
		Esq.	20 0 0				
							</

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
	Salem, to be called Sarah Grace.....	1 16 0	den.....	39 19 2
	Tanner's Hill Juvenile Association, per Mr. T. Carter.....	1 2 0	Cheshunt Association ...	24 3 0
	Highbury College Students' Association.....	6 12 6	Rev. M. M. Preston ...	2 0 0
	<i>Buckinghamshire.</i>		Nazing.....	8 14 8
	Woburn.....	5 9 8	Hertford.....	3 17 4
	Great Missenden, Mrs. Horner.....	1 0 0	Hertford Heath.....	3 4 0
	<i>Cornwall.</i>		Southgate.....	2 12 0
	Maylor, Mr. John Richards, per Rev. T. Wildbore.....	200	Hoddesdon.....	2 0 0
	<i>Derbyshire.</i>			46 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i>
	Bakewell.....	15	<i>Nottinghamshire.</i>	
	A Friend, per Rev. R. Knill.....	10	Aux. Soc. per R. Morley, Esq. Nottingham—	
	25 <i>l.</i> 1 <i>s.</i> —		Castle-gate Association	37 11
	<i>Devonshire.</i>		Collections.....	78 0
	Exeter, per Rev. J. Bristow.....	85	W. Smart Mis.-box.....	2 12
	Sidbury, Miss Hayman's Missionary-box.....	1	St. James-street, Col.	18 12
	<i>Essex.</i>		Friar-lane.....	37 12
	Aux. Soc. per W. Ridley, Esq. on account.....	100	Public Meeting.....	17 0
	Brentwood, for Mrs. Porter's School, Vizagapatam.....	1	Sacrament.....	7 18
	Chelmsford, a Friend, for the education of a Missionary Student.....	15	Surplus at Breakfast	3 12
	A Bible Class for ditto 25 <i>l.</i> —	10	Radford.....	6 14
	Mark's Gate, Rev. J. Mulley, A thank-offering for the recovery from sickness of a beloved daughter—		Silston.....	2 1
	Parents.....	2	Ranhill.....	2 6
	Daughter.....	1	Keyworth.....	3 15
	Missionary-box.....	1	Retford.....	9 3
	Sunday-school do.....	0	Sutton.....	2 9
	5 <i>l.</i> —		Laxton.....	1 10
	Manningtree, Mrs. Pinelback, for a girl in Mrs. Maul's School to be called Sarah Providence.....	2	Man-wield.....	52 4
	<i>Herefordshire.</i>		For Nat. Schools.....	2 0
	Huntington and Gote.....	2	Sutton in Ashfield.....	5 6
	<i>Kent.</i>		Dr. Davidson (A.).....	1 1
	Margate, F.W. Cobb, Esq. including 10 <i>l.</i> for Nat. Tea.....	15	Less exps. 28 <i>l.</i> 17 <i>s.</i> 5 <i>d.</i>	262 14 8
	Tunbridge.....	1	Per Rev. R. Knill, the produce of an Organ, the gift of a Friend.....	49 12 0
	<i>Lancashire.</i>		<i>Shropshire.</i>	
	East Auxiliary Soc. per S. Fletcher, Esq. on account.....	499	Tilstock, a Friend, by Rev. W. Renton.....	10 0 0
	West Aux. Soc. per S. Job, Esq. on account.....	500	<i>Suffolk.</i>	
	<i>Leicestershire.</i>		Aux. Soc. per S. Ray, Esq.—	
	Leicester, per T. Nunneley, Esq. for the Press at Berhamptore.....	2 0 0	Beccles.....	62 18 0
	<i>Middlesex.</i>		For N. Tea. J. Crisp.....	10 0 0
	Chiswick, for Nat. Tea. Edward Miller.....	10	For School at Surat.....	5 5 0
	Hammersmith, Legacy under the will of the late Mr. Jacob Dud-		Beigholt.....	14 14 11
			Boxford.....	2 0 0
			Bury, Northgate-street.....	49 17 6
			Whiting-street.....	12 15 0
			Bungay.....	24 4 7
			For Nat. School.....	6 10 0
			For Native Girl.....	1 5 0
			Clare.....	16 0 0
			Craftfield.....	10 9 6
			For Nat. Tea. John George Craftfield.....	10 0 0
			For Nat. Boys, at Tre-vandrum.....	10 0 0
			Debenham.....	25 16 1
			Falkingham.....	1 1 0
			Framlingham.....	22 17 2
			Hadleigh.....	121 17 0
			For Nat. Tea. C. Kersy.....	10 0 0
			Halesworth.....	34 4 6
			Nat. Tea. Halesworth.....	10 0 0
			Coll. Ann. Meeting of the County Society.....	32 2 7
			Ipswich, Tackett-street.....	111 3 11
			Rev. J. T. Nottidge, A.M.	1 1 0
			J. T. Shewell, Esq.....	1 1 0
			For Nat. Girl E. Crisp.....	2 10 0
			Nicholas Chapel.....	43 4 0
			Lavenham.....	17 2 1
			For Nat. Fem. Tea. Isabella Meeking.....	10 0 0
			Lowestoft.....	9 11 9
			Rev. F. Cunningham.....	1 1 0
			Melford.....	6 19 6
			Nayland.....	7 6 8
			Needham Market.....	20 1 8
			Reedham.....	23 16 0
			For Nat. Tea. Reedham.....	10 0 0
			Southwold.....	19 4 1
			Stanfield.....	13 2 2
			Stowmarket.....	52 3 1
			Village stations.....	12 16 8
			For N. Tea. J. A. Webb and R. Morrison.....	20 0 0
			For N. Girl S. A. Knill.....	2 0 0
			Sudbury.....	74
			For Vizagapatam Orp. School.....	1 0 0
			Coll. at the Ann. Meet. of the County Society.....	30 0 0
			Trinity Chapel.....	27 7 4
			Wattlesfield.....	19 1 0
			For N. T. Watesfield.....	10 0 0
			For Mrs. Dyer's School.....	5 0 0
			A Friend to Missions, by Rev. W. Garthwaite.....	200 0 0
			Wickham Brook.....	15 19 1
			Wickham Market.....	7 0 11
			Walpole.....	11 2 0
			Woodbridge—	
			For Nat. School.....	0 16 0
			Major Moore.....	1 0 0
			Rev. E. Moore.....	1 0 0
			R. N. Shawe, Esq.....	2 0 0
			Quay Meeting.....	30 12 6
			Beaumont Chapel.....	31 1 4
			Wrentham.....	22 15 0
			For N. Girl E. Ritchie.....	5 0 0
			Less exps. 33 <i>l.</i> 2 <i>s.</i> 1 <i>d.</i>	1374 18 3
			<i>Surrey.</i>	
			Brixton, Legacy of late Miss Ranger.....	10 0 0
			<i>Sussex.</i>	
			Worthing, G. Lelever, Esq.....	2 2 0
			<i>Wiltshire.</i>	
			Broad Chalke, Mr. J. Burrough.....	2 0 0
			<i>Yorkshire.</i>	
			A Friend to India.....	100 0 0
			Hull and East Riding Aux. Soc. on account.....	253 10 7
			Sheffield, &c. Aux. Soc. on account.....	9
			WALS.	
			Haverfordwest Tabernacle on account.....	92 10 0
			SCOTLAND.	
			Collections by the Deputation.	
			Remitted by Rev. Messrs. Swan and Ely—	
			Stuartfield, Ind. Chap.....	6 10 6
			Fraserburgh, ditto.....	8 9 9
			Paish Church.....	3 10 3
			Peterhead, Cong. Ch.....	7 0 0
			United Secs. Ch.....	3 11 0
			East Parish Church.....	5 18 2
			Miss. and Bible Assoc.....	6 14 9
			A. T. and Mary Anderson, <i>id.</i> per day from their birth.....	4 11 10
			Milreath.....	23 17
			Banff.....	11 12
			Macduff.....	
			Culsalmound.....	4
			Inshch.....	4 12
			Duncanston.....	4 11 4
			Tollchleays and Percy-lew.....	5 14 4
			Col. by Miss J. Smith.....	1 10 0
			Ditto by Miss Leslie.....	1 7 0
			Duncanston, Rev. J. Morrison.....	9 6 8
			Inverness, Fraser-street Chapel.....	7 4 6
			East Church.....	4 10 0
			West Church.....	1 18 11
			Gaelic Church.....	1 2 6

	£	s.		£	s.		£	s.	d.
Nairn, Parish Church..	3	4	North Esk Church, Rev.			Montrose Street, Rev.			
Nairnshire Bible Soc.,			Mr. Davidson	3	15	Mr. McGill's	6	7	0
for the circulation of			Friend, by Rev. Mr.			Nile Street, late Rev.			
the Scriptures in Chi-			Robertson	0	2	Mr. Ewing's	13	15	10
nese	5	5	J. Kemp, Esq.	2	0	Wellington Street, Rev.			
Forbes, Rev. Mr. Stark's	8	14	Rev. J. Watson	1	1	Dr. Mitchell and Mr.			
Lossie Mouth	2	10	Mrs. Watson	1	1	Robson	18	7	3
Bog Hole	2	8	Dalkeith Church, Rev.			Trades Hall, Pub. Meet.			
Elgin, Rev. Mr. M'Neil's	6	3	Mr. Duncan	7	13	Kilmarnock Relief Ch.	1	2	
Rev. Mr. Pringle's ..	3	1	Interest	0	9	Paisley—			
For Native Teach. Neil						Abbey Close, Rev. W.			
M'Neil, Mrs. M'Neil's						Nisbet	4	8	
Sabbath Scholars	3	0				Indepen. Chapel, Rev.			
By Mrs. Cuthbard	3	10	Glasgow Aux. Soc. per J. Risk, Esq.			Mr. M'Lachlan	2	14	
Keith Indep. Chapel ..	3	8	Anonymous, being a			Female Prayer Meeting	0	8	
Rhynie Miss. Society,			birth-day present, per			Irvine—			
including collections			the Deacons of George			Parish Church	4	7	
at Indep. Chapel	8	0	Street Chapel	1	10	Miss Allan	1	0	
Mr. Troup	5	0	A Friend, J. D.	5	0	Mr. J. Breakenridge ..	0	5	
Huntly Fem. Mis. Soc.	12	0	Miss G. Gray	0	10	Hugh Watt, Esq.	10	0	
Youths' Miss. Society..	3	5	Mr. W. Gunn	1	1	Mrs. H. Watt, for Be-			
Fem. Prayer Meeting ..	0	12	Mr. J. Henderson	5	5	naries	10	0	
Young men's ditto	0	10	Miss Henderson	0	10	Mr. J. H. Watt	5	0	
Legacy of Isabel Brown	4	8	Mr. R. Kettle	5	0	Miss Watt, by Card ...	0	8	
A Friend, per Mr. Hill..	1	0	M. R. A., a Friend to						
Huntly Miss. Soc. in-			Missions	0	10				
cluding Coll. at Mr.			Mr. J. Mitchell ..	3	3				
Hill's Chapel	25	13	Mrs. W. McGavin ..	0	0	Per Rev. J. Smith—			
New Church Collec. ...	6	0	Messrs. G. Smith and			Glasgow, Mr. C. Thomp-			
Less exps. 12s.	213	7	Sons	10	10	son	0	5	0
Remitted by G. Yule, Esq.:			Coll. by Miss J. Kelly,			Alexandria	0	14	8
Edinburgh—			from friends in Hel-			Rothsay	4	0	1
Broughton Place Ch...	12	10	lensburgh	1	5	Lanark	1	1	2
Bristo Street Church...	11	2	Beil's Hill Relief Chur.	2	10				
Richmond Place Chap.	7	7	Biggar Relief Church,						
Nicholson Street Chur.	10	10	Rev. Mr. Caldwell...						
Public Meeting	15	0	Black Quarry Young						
Argyle Square Chapel..	19	10	Men's Society	0		Lander United Assoc.			
St. Luke's Church	4	8	Bridgetown Relief Ch.	0		Cong. Rev. G. Robson	2	0	0
South College St. Chur.	8	6	Calton Relief Ch. Asso.	0		Musselburgh, Indepen.			
Albany Street Chapel ..	9	4	A Female School	6		Secession Church	5	5	0
Rose Street Chur. Pub-			Hutchesontown Relief			Galashiel, Mr. J. Bal-			
lic Meeting	10	11	Church	5		lantyne	0	10	0
Hopetoun Rooms ditto	11	11	Mr. Kerr's Wednesday			Collections by Rev. W. Buyers—			
A Friend, per Mrs.			Evening Class	0	17	Montrose, Indep. Cha.	11	10	0
Wibby, for South Sea			Kippen Sabbath School			St. John's Church	5	10	0
Missions			Missionary Box	0	10	Less exps. 10s. 6d.	19	11	6
Leith—			Parkhead and Westmuir			Dundee, Ward Chapel	25	18	0
Rev. Mr. Smart's Pub-			Juv. Miss. Society ...	1	0	Tay Square	2	4	3
lic Meeting	4	15	Parliamentary Road,			Steeple Church	2	12	
A Servant Maid, per			Rev. W. Duncan,			Ditto, Public Meeting	8	10	
Rev. Mr. Harper	0	10	Prayer Meeting	1	0	E. Baxter, Esq. ... (D.)	20	0	
The Collection at Rev.			Collections by the Deputation.			Newport, Indep. Chapel	1	15	
G. D. Cullen's will be			Mr. Kadie's	9	9	Society for Reli-			
included in the Aux.			Duke Street, Rev. Mr.			Purposas	2	0	
Society's remittance.			Graham's	2	4	St. Andrews—			
Portobello—			George Street, Rev. Dr.			Secess. Chaf. Pub. Meet.	4	16	
Rev. Mr. Cameron's ...	3	3	Wardlaw's, several			Aux. Miss. Society	5	0	
Missionary Box	1	13	meetings	8	12	Mrs. W. Smith	1	1	
Coll. by W. Lawrie	0	12	Grey Friars, Rev. Dr.			Less exps. 14. 16s. 8d.	74	19	
Do. J. Currie	2	19	King's	21	19	Dalkeith, Cong Church ..	3	0	
Do. A. Banks	3	0	Hutchesontown, Rev.			Clatto, Mrs. Lowe, for			
Musselburgh—			Mr. Taylor's	8	2	Mrs. Williams and			
			John Street, Rev. Mr.			Family			
			Anderson's	4	7				

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Flomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



Carl Hermann Hildebrand

München, Schott

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1842.

MEMOIR
OF
THE LATE REV. JOHN JONES,
OF MARTON, SHROPSHIRE.

It is often difficult for mortals to discern the wisdom of Him who liveth for ever, in many of his dealings towards his church in this world. But since we are told, "that the walls of Zion are continually before him," we may rest assured, that all things shall work together for the good of them that love God. The martyrdom of the zealous and faithful Stephen was a circumstance which caused "great lamentation" among the disciples, but it prompted the infant church to such vigorous exertions on behalf of the gospel, as did amply compensate for the removal of so devoted a champion of the Christian cause. Sometimes we see ministers, who appear to be of no great service in the spiritual warfare, left, as it were, to cumber the ground. Some are called to endure the burden and heat of the day, and are honourably sustained by their Divine Master for many years, while others are removed in the midst of their days, almost before the fruits of their labours begin to appear, and at a period exceedingly trying to their churches and families. Among the last may be classed the subject of this memoir.

The Rev. John Jones was born at Llanddeusant, Anglesey, July 23rd, 1798. His parents, who are still living, are not in possession of wealth, but are industrious and greatly respected in the neighbourhood where they have resided for many years. Mr. Jones was their eldest son. Though they had not enjoyed the advantages of education themselves, they endeavoured to obtain them for their son. As a child, he was kind, amiable, and very affectionate to his parents. He loved to associate with pious persons, and, especially, with ministers of the gospel, who were greatly respected by him. The Sabbath-school was also a scene where he found himself at home. Some of his happiest hours were spent there. Thus constantly attending the means of grace, his mind was gradually brought under the power of Divine truth, which was, to use his own words, "like unto leaven, which a woman took and hid in three measures of meal, till the whole became leavened." After halting between two opinions for a length of time, he saw that there was no other name given under heaven, whereby he might be saved, but

the name of Jesus Christ, and he determined to take up his cross and follow him. This he did under no enthusiastic excitement, but as the result of calm and deliberate consideration. He deemed it his reasonable service to make a profession of his faith in the great Redeemer. Under the influence of these convictions, he joined the Congregational church at Llanddeusant, in the summer of 1816.

About twelve months previously, he had opened a day-school in the neighbourhood. His attention to his duties, and his laudable conduct gained him the esteem of all. He was now very anxious for knowledge, and devoted much of his time to reading. He commenced keeping a diary, which he continued until within a few weeks of his death. It contains one hundred and twenty quarto pages, closely written, and several parts in shorthand. It abounds with interesting and faithful accounts of the difficulties he had to contend with. No one can even glance at it without being struck with the deep tone of fervent piety which pervades every page. Incidents which many would not consider worthy of their notice, were improved by him to the best account. Some sacred Ebenezer was raised by him every day. Whatever favours he received from men, he could not refrain tracing up to the universal Parent, and acknowledged God as the original giver of all. At the commencement of his religious career, it was his earnest prayer, that he should not be permitted to do any thing that might bring disgrace on the religion of Jesus. He thus proceeded on in his pilgrimage, sometimes filled with holy exultation and the peace which passeth all understanding, while at other seasons, he sat in sackcloth and ashes.

Soon after this his mind was led to inquire, how he could be of most service in his master's vineyard. Although he always acted under a deep sense of duty, yet he was afraid to make known his feelings, lest his motives might be suspected. However, he was not long

under the necessity of concealing his views, as the church soon determined to encourage his thoughts to the christian ministry. Many months passed before he could be persuaded to preach publicly. His timidity at length being overcome, he commenced his ministry with fear and trembling, putting his trust in Him who had promised to assist the weakest of his people. His preaching at this time, (as indeed it was throughout life,) was characterized by great solemnity. His serious mode of treating Divine truth commended him to the notice of the neighbouring churches as a most promising young man.

During this time, he received much kindness and encouragement from those respected servants of God, to whom he has been united in the realms of glory, the Rev. Robert Roberts, of Salem; and Owen Thomas, of Llanvechell.

In July, 1819, he was admitted to the grammar-school, then in connexion with the North Wales Academy, at Llanvyllin, under the care of the late venerable Dr. Lewis. He now determined, by the assistance of Divine grace, to commit his way to the Lord, and to double his exertions in his work. He devoted a part of his time daily to reading the Bible, meditation, and prayer. Concerning this he writes in his diary:—

“ I am not aware that it hinders my progress in learning: I think the contrary; the more I pray, the better I study. How glad I am to find a solitary field, where I can pour out my heart to God, and meditate upon his marvellous works. How sweet it is thus to hold communion with my Father: it is better to me than all the treasures of the world.”

In July, 1821, he was admitted into the academy. His pious and exemplary conduct at Llanvyllin, and afterwards at Newtown, whither the academy was removed, in Sept., 1821, is yet fresh in the memory of those who were acquainted with him when a student.

Newtown is not far from the borders of Shropshire, where the destitution and the ignorance of the people are truly awful. A few hamlets on the

borders of Montgomeryshire and Shropshire had been supplied for a time by the students, under the auspices of the Home Missionary Society. In 1825, the Directors of the Home Missionary Society signified their intention to abandon some of their stations on the borders of Shropshire, unless one of the students were willing to settle there. Mr. Jones's time in the academy was now drawing to a close; and, though he had been invited to take the charge of a promising congregation at Barmouth, Merionethshire, he felt so much for the long-neglected people between England and Wales, that he determined to devote himself to their welfare.

In September, 1825, Mr. Jones left the academy, and commenced preaching at Montgomery, Forden, Marton, Chisbury, and at other places occasionally. There were no chapels built, nor churches formed, at any of these places, which shows that there was but little encouragement to Mr. Jones at the beginning of his ministry. He was the instrument, under God's blessing, of erecting two chapels, and of forming two churches, in this benighted part of the country. On the 13th of December, 1826, Forden chapel was opened, when Mr. Jones was publicly set apart to the work of the ministry. He soon left Montgomery, and came to reside at Forden, where he commenced a day-school, which he kept for many years. His income was not much above 30*l.* per annum, yet he determined to devote the tenth part of it to the service of the Lord, and kept his resolution through life.

In April, 1829, he was married to Miss Susannah Williams, the second daughter of Mr. Williams, of Mellington. Miss Williams was a member of the church under his care. In her he found a help-meet. Piety was her great accomplishment, and amiability of disposition her invaluable fortune. Many have commenced their career with brighter prospects, but none with stronger confidence in God's gracious providence, than Mr. and Mrs. Jones.

From his scanty income, not much could be expected, but they had no other resources. Both of them had learned to trust in God. In him they were not disappointed. Providence never forgot them. In less than ten years the Lord blessed them with seven children, all of whom are alive, and it is earnestly hoped they will seek the Lord God of their father in their youthful days.

Mr. Jones's day-school was still continued. His sphere of labour then was Forden, Marton, and Chisbury. The congregation at Marton had no place of worship of their own. Their Wesleyan brethren kindly lent them theirs, which was but a small and incommo-
dious edifice. About this time, W. Nevett, Esq., of Marton Villa, built a new chapel at his own expense, except the carriage of the materials by another kind friend, Mr. Phillips. A church was formed in 1830, and the chapel was supplied by Mr. Jones and Mr. James, of Minsterley, conjointly. When Mr. James left, Mr. Jones removed thither to live, as being a more convenient place. He felt much at leaving Forden, as appears from his diary, in which he says,—

"It is difficult to leave a place ~~where we have~~ received so many blessings from God, and so much kindness from men."

Soon, after his removal to Marton, he opened a seminary for the instruction of young men, chiefly from the Principality. In this capacity, he was greatly beloved by those under his care. They will long remember his affectionate admonitions, and his fervent and devout prayers in their behalf. Many who have been under his care are now useful ministers in different parts of Wales. As he was drawing towards the close of his earthly career, his prospects became brighter, his path clearer, and his heavenly-mindedness more apparent; but his career was not of long duration. Death had received his commission respecting him, and the grave was soon to encompass him.

In the spring of 1840, he attended

several ministerial meetings in Montgomeryshire. He then took a severe cold, which ended in consumption. In June he was obliged to abandon his day-school, and to abstain from preaching. He now fervently prayed that he might be guarded against murmuring thoughts and discontented words: when he knew the language of his Lord to be, "Surely, I come quickly," his answer was, "Amen. Even so, come Lord Jesus." When, at any time he imagined that his life would be prolonged, he only desired to be made more useful.

July 19th, he preached his last sermon, from Acts ii. 47. Those who heard it, will long remember with what earnestness he addressed the church and congregation. He spoke—

"As mortal man to mortal men."

On this occasion he appeared as if all the solemnities of eternity had been thrown around him.

In August, he visited Lowyn, Merionethshire; and, from this change of air, he received not the least benefit. He then returned home, and felt that the time of his departure was at hand. This did not terrify him, for he could adopt the language of Paul: "I know-whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Though to many the grave is the mansion of gloom and despair, to him it was divested of all its terrors. He saw no reason to be afraid of his "long home." With great calmness he pointed out the "lovely spot," where he wished his mortal remains to rest. The last time he was able to attend the sanctuary was on the 11th of October. He then administered the Lord's-supper. "It is very probable," he remarked, "that this is the last time I shall be with you, but I hope to meet you in that blessed land; where sin and sorrow will be forever unknown. We are now in the vale of tears, but if we shall be enabled to reach that fair country, our lamentations will be over. 'God shall wipe away all our tears.' I feel that I

cannot hold out much longer. I must leave this world; but, I trust, that I am prepared for another."

From this time he became weaker and weaker, until Monday, the 30th of November, when the vital spark fled from its mortal frame, and soared to its native element. In his dying hours his faith was unmoveable. Often after the services of the Sabbath were over, he delighted to repeat the sixtieth Hymn in the Second Book of Dr. Watts:—

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain," &c.

And, as he was approaching the shore, he seemed as if he had no wish to "linger on the brink," but anxious "to launch away." When conversing with Mrs. Jones, the morning of his departure, he remarked, "There is a broad step between this earth and heaven, but I have been thinking of being there to-day." His Lord realized his thoughts, and took him to himself.

Thus died the Rev. John Jones, in the forty-third year of his age: he was greatly beloved by all who knew him, as a sincere friend, a devoted Christian, and a faithful minister; in short, "an Israelite indeed, in whom was no guile."

On the following Friday he was interred in the burial-ground which adjoins the meeting-house, in the presence of a mournful congregation.

Thus we have followed him to the grave—we have committed him to the dust in sure and certain hope of a glorious resurrection. He is no more: he rests from his labours. His widow, with her numerous family, is left to mourn her irreparable loss. His brethren in the ministry feel their bereavement, and those who had the privilege of being under his tuition cannot refrain from dropping the tear of affection as a tribute to his memory. "My father, my father, the chariot of Israel, and the horsemen thereof."

LEUAN GWYNEDD.

Coleg Aberhonddu.

RECOGNITION IN A FUTURE STATE.

No. I.

"I MUST confess," says holy Baxter, "as the experience of my own soul, that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such, at the same time allowing for the excellent nature of grace; but I now delightfully converse with my pious friends, in a firm persuasion, that I shall converse with them for ever; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love that shall there be perfected."

On what, we may ask, is this "expectation," this "firm persuasion" of one of the best informed and most pious divines of his own or any age, founded? and what beneficial influence is it likely to exert on the Christian life and character in the present state? We cheerfully devote a few of our pages to the consideration of these interesting questions.

To maintain the doctrine of the saint's recognition of each other in heaven, is only to affirm that the servants of God who are united in serving him upon earth, will continue his servants and be equally united in serving him in heaven; that the change they experience is one of improvement and not of privation—the perfection of friendship and not its annihilation.

We think that both reason and Scripture maintain the affirmative of this great question.

1. The first evidence is presumptive, and is derived from the universality of its belief, irrespective of revelation and divine testimony. If on the universal mind,—the mind of man through all his generations and under all the diversities of his condition,—any words be legibly written, these are the words,

DEITY, IMMORTALITY, RE-UNION AFTER DEATH. In reference to a future immortal life, Mr. Gisborne thus applies the argument in favour of our present position: "It seems," he says, "to be indubitably true that in all periods the majority of all nations, in looking forward to a state of existence beyond the grave, have connected with that state the expectation of renewed and conscious intercourse with their earthly companions, and even of association with individuals unseen by themselves in the present life. If Socrates delighted himself in the prospect of conversing with Orpheus and Musæus, and Hesiod and Homer; if Cicero exulted in the anticipated reunion with Cato, amidst the assembly of the great and good; if the Greeks and the Romans peopled their Tartarus and Elysium with spirits retaining all their ancient remembrances; the sentiment of the untutored heathen is similar at this day. The mother in the islands of the Pacific, mourning for her children, comforts herself with the belief that, after her own death, she shall rejoin them. The Gentoo widow burns that she may be replaced with her husband. Why does the Indian of North America stretch his hand with joy towards the unknown world beyond the summits of the blue mountains? It is because he is confident that the chase of the lion, and the elk, and the pursuit of the ancient enemies of his tribe, will there be renewed by him in the society of his contemporaries and kindred chieftains and in conjunction with the spirits of his fathers. And what, if he also deem that,

'Admitted to that equal sky,
His faithful dog shall bear him company?'

The artless and characteristic addition detracts not from the earnestness of his desire to be united with the deceased warriors of his race, nor from the fulness of his conviction that he

shall be their associate. In the concurrence, then, so nearly universal, of mankind in the persuasion that the personal and mutual knowledge of individuals will be extended into a future world, we have a strong presumptive argument in favour of the doctrine."

2. The next link in the chain of reasoning advances a step further in proof of our position.

This belief is inseparably connected with the best views we can entertain of the relation of the present life to the future. Surely these are not two unconnected and unallied conditions of existence. The antecedent period of being is appointed as a preparation for that which is to follow. Spring is evidently ordained and calculated to be the introduction to summer, summer to autumn, infancy to childhood, childhood to youth, youth to manhood :

"The child is father to the man."

"If the omnipotent Creator and all-wise Disposer of our lot has now placed us in this earthly province of his universal empire, and with a settled and known determination on his part, however communicated to man, that in due time we shall be transferred into another portion of his kingdom, reason decisively guides and impels us to the conviction that, in this prior stage of the progress, there are qualities to be cultivated and habits to be formed, which shall be developed and matured and brought to their perfect exercise in that future abode where we are to dwell for ever. Whatever may be the earthly qualities and habits which reason would indicate as designed for perpetuity, an early place in the catalogue would be appropriated to those which constitute human friendships. Hence, one of the earliest presumptions of reason respecting futurity, would be in favour of a gracious intention on the part of the Supreme Being, that virtuous friendships should be revived beyond the grave, and with the endearing consciousness that they had commenced on earth. If we admit the scheme of redemption,

the conclusion is triumphant. By this glorious scheme, these two worlds are indissolubly joined, and the world of time bears a most important relation to that of eternity. Out of this scheme it seems naturally to arise, as an unavoidable consequence, that persons who have been trained together on earth in the doctrines of one common faith, who have dwelt in habitual intercourse as servants of one common Redeemer, are not destined hereafter to meet as strangers in the mansions of their Father's house. They have walked together in the earthly temple of God as friends; they have been fellow-soldiers under the Captain of their salvation; they have fought, side by side, under his banner, the good fight of faith; they have pursued, under the guidance of his Spirit, the same path of holy obedience; they have been rendered, under the hand of Providence, instrumental each to the other in Christian edification; they have been fellow-members of that kingdom of God which is begun on earth and is to be perfected in heaven. When this mortal shall have put on immortality; when they shall have been translated from this preparatory scene of existence into the immediate presence of their Saviour, will it be that they shall lose all recollection of their former Christian fellowship and of its accompanying events and sympathies? Surely that would be a conclusion which, if the irrefragable authority of revelation does not command men to adopt, may be regarded as deeply marked with the characters of antecedent improbability."*

3. This doctrine appears to arise necessarily from those qualities which are essential to the personal identity of every human being.

These are consciousness and the distinctive characters of body and mind which impart individuality.

If consciousness do not accompany us into the world of spirits, then, to us,

* See Gisborne's *Essay on the Recollections which are to subsist between earthly friends, reunited in the world to come.*

that is, to our present selves, that world is a nonentity. The existence of a rational creature ceases with consciousness. So that, upon this supposition, we may consider death not as the gate of endless life, through which our spirits pass into happiness; but as extinction of being. In this case, we should stand in the same relation to a future state which we do to an imaginary former state of existence; that is, unless the being I am hereafter to call myself, possess the consciousness which now identifies me, then have I no birthright in futurity. *Recollection* is essential to consciousness, at least, it ever accompanies it. The thoughts, sensations, and desires, which are the objects of consciousness, immediately become those of recollection; and the union of these proves to me my identity—that I am the person, who, for a series of years, has been conscious of peculiar sensations, thoughts, imaginations, and wishes, known only to myself, and by which I know that I have existed for so many years. In this world, there is a certain characteristic intellectual and physical peculiarity which distinguishes each being from every other of the species; and we cannot help thinking that this peculiarity will be preserved in another state so far as may be consistent with the perfection of that state. Otherwise, heaven would be filled with duplicates. So natural is this idea, that we find Milton portraying the varieties which marked even angelic character. The affability of Raphael, the majesty of Michael, Gabriel's wisdom, and Abdiel's fidelity, are depicted in colours full of truth and beauty. If, then, our distinctive characters be retained, the same cause which on earth led us to attach ourselves to one more strongly than to another, will, in heaven, continue to operate, and, perhaps, with greater force, since the vigour of our minds and feelings will be increased, and every check arising from natural imperfections will be done away.

With regard to the peculiarity of body which now distinguishes us, that

also will remain, so far as is necessary to secure our identity. Our bodies are to be fashioned like unto Christ's glorious body; and the change they will undergo at the resurrection will be analagous to that which his experienced at his ascension. Our Redeemer was known to be the same person when he appeared to John in Patmos, that he was when that disciple leaned upon his breast, as "the man of sorrows," when his "countenance was so marred more than any man's." The change was, indeed, wonderful, and John fell down as dead before him. Yet he at length knew him. Every grain sown produces its own body, which distinguishes it from every other grain, and so will it be in the resurrection. Now, if there be identity of mind and identity of body, recognition (if we are occupiers of the same heaven) is the natural and the necessary result.

4. Recognition in a future state seems necessary to an equitable administration of rewards and punishments. If we admit the present to be a state of probation, reason points us to an awful process of judgment and final decision. The vices and virtues which will be then punished and rewarded, have chiefly arisen out of our social condition. We must know each other when we are summoned before the bar of the eternal Judge. The scriptural representation of the judgment takes it for granted; nor can we conceive of any judicial process, where the virtuous and the vicious are totally lost to each other, where he that denied the cup of cold water and he that implored it, cannot be confronted; where the prisoner and he that visited him in mercy cannot have the slightest knowledge of each other, or of the fact which must so materially affect their destiny.

The apostle Paul must have felt the strongest conviction of the truth of this doctrine, for its belief filled his bosom with joy when he anticipated meeting the fruits of his ministry in the presence of his Saviour and Judge.

5. The happiness of the heavenly world is described as social. The human

inhabitants of heaven are designated a family. Multitudes that never knew each other on earth, the apostles and the patriarchs; the Christians of this generation, and the apostles, the confessors, and martyrs of distant ages and countries; among these there is and will be cognition. In the travel of eternity, we shall know them all; and can it be imagined that in our mutual intercourse we shall not meet our friends, and meeting, not recognise them as such? The idea is preposterous. By some it is imagined that the felicity of the future world will consist exclusively in the vision and fruition of God; and that all society will be absorbed in communion with the glorious Trinity in unity. We can cheerfully adopt the language of our own Watts,—

"Were I in heaven without my God,
'Twould be no heaven to me,"

but we believe that the fellowship of glorified saints and holy angels will be a considerable ingredient in the cup of celestial enjoyment. Charity is never to fail. It is to be the grand characteristic of the redeemed church, when enthroned love shall be the centre that shall attract them all to itself and closer to each other in holy amity and social joy.

Bishop Horne has beautifully exemplified this.—

"As God himself, in a future state,
will be men's portion, and therefore

they can want nothing, charity will then act inwardly by making us partake of that happiness which others enjoy, and outwardly by expressing in ways suitable to our conditions, how much we are delighted with their happiness. Where this regard is mutual, as in heaven it must ever be, each person will not only increase his own felicity, but prove the occasion of heightening that of others, so that the principle itself will be eternally strengthening, and the effect which it produces eternally improving."

We have yet to adduce the general scope of Holy Scripture, and the direct testimony of various texts and paragraphs in further confirmation of the affirmative of the question, "Shall we know each other in heaven?" To this we shall proceed in a subsequent paper. In the mean time, let us feel that we are brought nearer to the society of the blessed by these contemplations; let us view them in their happy state, and in the augmentation of their bliss when they welcome from this world of sin, the friends from whom they parted, and separation from whom was the bitterest pang that death was able to inflict. That pang shall be infinitely compensated. They shall meet to part no more.

"Oh, blessed, blessed company,
When men and heavenly spirits greet,
And they whom death hath severed meet,
And hold again communion sweet,
Oh, blessed, blessed company."

ORIGINAL LETTERS OF REV. JOHN NEWTON, OF LONDON,

TO THE LATE REV. WILLIAM HOWELL, OF KN'ARESBOROUGH, YORKSHIRE.

No. II.

DEAR SIR,—I am glad to find I was not mistaken in thinking your illness would terminate better than your apprehensions. I judged so from the fears and temptations you complained of; for I had reason to believe that the Lord had given you a desire to serve him faithfully, and I have seldom known his faithful servants left to finish

their pilgrimages in the dark, though I have known many of them grievously harassed in an hour of sickness and trouble.

I likewise imputed your fears and complaints very much to the weakness of your bodily frame, and the lowness and humy of your animal spirit. My judgment is confirmed by what you

have written to me. I am ready to take it for granted that you did not preach to your people such a scheme of the gospel as you seem to have proposed to yourself during your illness. Did you ever try to persuade them that our Lord Jesus Christ could save little sinners, and forgive little sins, (if such there be,) but that great sinners (like you) and scarlet sins (like yours) were beyond the limits of his power or mercy? Or, have you not rather often told them that all manner and degrees of sin are forgiven for the Son of Man's sake; that he will in no wise cast out him that cometh, and that he is able to save to the uttermost? If you preached thus, you said the truth; and if this be the truth, what solid ground of discouragement can you justly draw from any peculiarity in your own case? You were willing to come to him; if, therefore, you had been cast out, it must have been in some wise; if you must have been lost, why were you told, or why did you tell others, that he saves to the uttermost?

Satan seldom transforms himself more in the resemblance of an angel of light, than when he would impress us with a counterfeit humility, and persuade us that it would be presumption in such great sinners as we are to believe the promises of God. I apprehend every person who is truly convinced of sin, thinks he has reason to deem himself the chief of sinners; because he knows more of the nature, number, and aggravations of the evils of his own heart and life, than he can possibly know or has any just right to suspect, of his fellow-sinners. But in what part of the Bible do we find a distinction made, between few or many, great or small sins, in the article of forgiveness? Could we suppose a person who had committed but one sin, he would need faith in the blood of the Saviour to cleanse him from the guilt of that one, for the Scripture tells us of no other name by which the sinner can be saved. And if all

the sin committed in Yorkshire, or in London, were chargeable upon a single person, if that person was wrought upon by the Holy Spirit, sincerely to seek salvation in God's appointed way, the blood of Jesus Christ is able to cleanse him from them all. This humbling doctrine, which appoints one and the same way, and but one way of salvation for all sorts and sizes of sinners, is very offensive to our natural pride and self-righteousness, but it is a source of consolation and encouragement to all who are acquainted with the plague of their own hearts.

When the brazen serpent was erected in the wilderness to cure those who must have otherwise died, the benefit was not restrained to those who had been bitten by the fiery serpent but once, or a few times. The worst case amongst the people was relieved as soon and as certainly as the very slightest. The remedy was universally proposed to every person; the application was easy: it was only look and live. But if a man had spent all his time, in measuring or counting his wounds, instead of looking to the ordinance of God, he might have died, though the means of life were within his view. The sense of the evil of sin is given to quicken our application to Christ, and not to discourage our approach. The scripture has concluded all under sin, and as such we are all condemned already. But the gospel proclaims a free pardon to every one who, with the eye of his mind, looks for life to him who hung on the cross.

When we burthen ourselves with our many sins, we are apt to overlook the very greatest of them, unbelief. For what can be a greater proof of stubbornness and pride, than to dare to contradict the express word of God; to say that he will not pardon, when he declares that he will; to persist in it that he will make differences, when he has assured us that he will make none? I know that Satan can furnish us with a distinction here. How often is it said, "I believe the

Lord is able to save me, but I am afraid he is not willing." But if you had made me a promise, you would be as much hurt by my telling my friends, "I know Mr. Howell will make good his promise if he can, but I am afraid it will not be in his power," as if I should say, "He has indeed, promised, and he can perform it if he pleases, but I strongly suspect that he will not." If we had rather that our ability should be questioned than our faithfulness and integrity, why should we charge the Lord with what we are unwilling to think ourselves capable of? We should live happy lives, if we could but trust the word of God as simply and confidently as we can trust the promise of our fellow-creatures, of whom we have a good opinion.

We read, that Noah, being warned of God, prepared an ark. The Lord condescended to give very particular directions for building it. When it was finished, and the deluge approaching, Noah entered, and the Lord himself shut him in. Now, suppose it possible that history had terminated something in this way, "And it came to pass, after these things, that the ark was dashed in pieces upon the mountains of Ararat, and Noah and his family all perished," how would this event have astonished us! What! did the Lord appoint the ark, command Noah to go into it, and shut him carefully in, and Noah perish at last? Did not the Lord mean to save him? or, did he not know how to save him? Our doubts and unbelief are founded upon a supposition, no less absurd and impossible than that I have mentioned. Did Jesus die for sinners? Did he say to my heart, at a time when I thought not of him, "Seek my face, and live?" Did he incline and constrain my heart to answer, "Thy face, O Lord, will I seek?" And will he, can he, disappoint the desires which only he could raise? Did he open the door of his mercy, and invite me to draw near only to shut it against

me when I came? Impossible! Neither you nor I, who are evil, could treat a beggar so. If we were not disposed to relieve him, we should not take pains to persuade him that we would. Yet this is the horrid charge which unbelief would fix upon the God of mercy and truth. If he had been pleased to kill us, he would not have shown us such things as these.

"Would he have given me eyes to see
My danger and my remedy,
Reveal his name, and bid me pray,
Had he resolved to say me, Nay?"

It seems you have found out, though you have not only preached the gospel to a flourishing poor people, but loved them and delighted in them, that you never possessed grace. It is, indeed, possible to preach the gospel without grace, but not to love and delight in those who receive it. I mean not to persuade you into a good opinion of yourself; but if what you relate of your own feelings and desires in the following part of your letter, be not descriptive of grace, I am at a loss to know what the word grace means. I do hope and believe that your late affliction has been sanctified to you, and that you will be brought out of the furnace refined like gold. The simplicity of our dependence upon God, and of our intention to promote his glory, is always capable of increase, for every thing here is in a state of imperfection. But the Lord does not despise the day of small things, nor should we. The kingdom of heaven is like a grain of mustard-seed; like the dawn of day: the beginnings are small, but the latter end shall greatly increase. The seed is grace, or the tree which springs from it, would not be gracious. Yea; the desire of grace is actual grace; for sin is our natural element, and nature can no more desire grace, than a fish could long to live upon the dry land. During the eleven years you have preached with acceptance and usefulness, and maintained a conversation becoming the gospel, you have either supported and preserved

yourself, or the Lord has been with you. If all this has been done without grace, you have something to boast of. If the Lord has done it, he should bear the praise. This, likewise, is a species of false humility, when we are tempted to deny or to depreciate what the Lord has already done for us, because it is not the whole he has taught us to desire. But though there is a great difference between the earnest and the full sum, yet an earnest from him who cannot change is a strong security for the whole.

But why should I write, as if the objections you stated against your peace were properly your own, when I am aware they were partly owing to the weakness of your nerves, and partly to the power of temptation, which, indeed, (unless the Lord signally interposes,) are seldom quite separate. Be thankful for the past and for the present. Trials, no less than comforts, are the tokens of his love ; all is regu-

lated by Infinite Wisdom. You will find cause to praise him even for the severe.

If you wish to hear from Mr. Scott, I believe you must first write ; but he is so overdone with his Bible, that he has little time for correspondence. My time is also much taken up, and I believe I have not written two letters of such a length, and in an equal space of time, to the same persons, for many years. You need not us. The word and throne of grace are with you, yet I shall be glad to hear from you, and occasionally to write to you ; but I cannot promise to be always so speedy and punctual. May the Lord bless you with increase of strength, both in body and mind, and make you a blessing to many !

I am,

Your affectionate friend and brother,

JOHN NEWTON.

POETRY.

WRITTEN AFTER WITNESSING THE ORDINATION OF J. O. WHITEHOUSE,
MISSIONARY FOR INDIA,

At the Weighhouse Chapel, June 8, 1842.

WHAT went ye out to see ?

A servant of our Lord,
By holy men of God,
Ordain'd to preach his word,
Charg'd to proclaim the Saviour's name,
Redemption through the bleeding Lamb.

What went ye out to hear ?

A servant of the Lord,
His good confession make,
His love to Christ record,
His firm resolve to spend his breath
In turning heathen souls from death.

What went we out to do ?

To tell thy servant, Lord,
We love him for thy sake,
For him to raise our prayer,
Lord, let thy presence with him go,
To him thy lovingkindness show.

O man of God, go forth,
Thine office magnify ;
See, see, the Heathen world,
In Satan's bondage lie,
The Maker of the world has died,
For captives he was crucified.

Then, man of God, go forth,
On India's fertile plains ;
Tell heavy-laden souls
In Christ a rest remains,
His love, and grace, and power make known,
His Spirit shall thy labours crown.

O man of God, go forth,
With faith, and zeal, and love ;
The banner of the Cross
Triumphant still shall prove,
Messiah's glories shall advance
The heathen his inheritance.

O man of God, go forth,
Nor fear a mortal frown ;
Anticipate the day,
When Christ thy work shall own,
The missionary's crown bestow,
And thou shalt to his glory go.

Lord of the harvest, hear

Thy church's fervent prayer :
Strengthen thy servant's hands,
Sustain them every where,
Let every nation under heaven,
To Christ, the King of Kings, be given.

King William-street, H. D. S.
City.

STINCHECOMB-HILL, GLOUCESTERSHIRE.

The scene of Whitefield's first labours.

HERE, man of God, thy voice was heard,
A hundred years ago ;
The silver trumpet of the word,
Thou here didst sweetly blow.
Thy pulpit was the lofty mound,
Thy canopy the sky,
The hills and vales were stretch'd around,
As now they fix the eye.

The people stream'd from every part,
From dell and river side ;
And gladdened was the preacher's heart,
To see the living tide.

The valleys, far as eye could stretch,
Were pouring thousands there ;
And every hill-top seem'd alive,
Such multitudes were there !

'Twas joyous to the Christian's soul,
To see the preacher then ;
And hear his voice with power roll,
'Mid such a mass of men,
Majestic, like the lion,
And tender, like the dove,
How sweetly did he publish
His Master's word of love !

The sinner, then, was stricken dumb,
And quailed beneath his eye ;
He seem'd to think the Lord was come,
And that his doom was nigh :
The humble Christian, too, was glad,
So tender was his voice.

Brother, your heart must not be sad,
In Christ you shall rejoice.

Where is the man that then was heard
To pour his voice along ;
Whose tones were like the instrument,
Which sounds both sweet and strong ?
Where are the crowds that lin'd the vale,
In masses dense and broad ?
Death, tell thy sad funeral tale ;
Their spirits are with God !

Another race of men now live,
And toil near Stinchcomb-hill ;
But Whitefield's name is fragrant yet,
His work is precious still :
And though no sculptur'd tower arise,
Or column's form ascend ;
Whitefield's name shall aye be dear,
For there itself shall end.

T. W.

THE ROAD TO HEAVEN.

A little boy asked his mother, if a golden streak
of light on the edge of a cloud, was the road to
heaven ?

LOOK, mother, look ! how very bright,
How beautiful that line of light
Along the cloud, Is it the road,
That angels fly to heaven and God ?

No, my sweet boy, though it is fair,
And lovely too, beyond compare
Of aught on earth, that thou may'st well
Fancy it leads where angels dwell.

Listen, my child,—no mortal eye,
Can see the way good spirits fly ;
There is no path that man can see,
Leading to immortality.

Our fathers' God, to whom you pray,
Takes all the good an unseen way ;
May it to you, dear one, be given,
To find that wondrous path to heaven.

T. M. B.

DEATH.

It is not sleep that veils these eyes,
Oh, no ! it is not sleep—
The body breathless, moveless lies ;
The silence is too deep.

The stillness of this torpid brow,
Is not the calm of life ;
And there is lingering on it now
The trace of recent strife.

The cold that meets the shrinking touch,
Too sure conviction gives.
Not such the winter's ice, nor such
The chill of aught that lives.

The limbs have lost their pliancy,
And hardened into stone ;
The form of human symmetry
Remains,—and that alone.

A solemn and mysterious dread
I feel upon me creep,
That tells me surely life is fled—
Oh, no ! it is not sleep.

THE LAST LOOK.

IMPRESS'D upon the pallid clay,
Still doth the living likeness linger,
Amidst the symptoms of decay,
Despite of death's effacing finger.

But now, farewell ! the hour is come—
That hour which severs ties the nearest ;
This faded form requires its home ;
Thy bed of dust awaits thee, dearest !

There in dishonour though it dwell,
It only waits the trumpet-warning,
To quit for ever death's dark cell,
Dress'd in the light of heaven's own
morning.

THE FUNERAL.

'Tis not the slow funeral train,
With all the outward forms of grief;
'Tis not the solemn parting strain,
Can give the swelling heart relief.
At thy dark grave, no hireling stands,
With tutor'd face of outward woe;
But friendship weeps through circling bands,
And undissembled sorrows flow.

Not anguish unsustain'd by faith—
Bright on the tear heaven's sunbeam falls;
To morning turn the shades of death,
When saints depart and Jesus calls.
We heard the risen Saviour say,
While round thy dying bed we stood,
"To higher mansions come away—
Mansions, the purchase of my blood."

REVIEW OF RELIGIOUS PUBLICATIONS.

LETTER ON BAPTISMAL REGENERATION,
*addressed through the Rev. Dr. Fletcher,
to the Ministers and Members of the
Evangelical Pædobaptists. By the Rev.
C. STOVEL.*

Ward and Co.

(Continued from page 384.)

IN our first notice of this publication, we endeavoured to point out the unjustifiable nature of the questions which its author has propounded to the members of the pædobaptist denomination. We wrote freely, but "more in sorrow than in anger," and for the purpose of correcting, in some measure, the spirit which seemed to us to have sustained him in the performance of his task. Towards Mr. Stovel we cherish no other feeling than that of perfect good-will. But charity begins at home; and we felt ourselves called upon to rebuke the unbrotherly insinuations thrown out against a body of Christians, who have ever shown themselves to be as far removed in doctrine and practice from Romish and Puseyite heresy, as the stanchest members of the anti-pædobaptist denomination.

At the close of that article, we promised to continue the subject, for the purpose of examining those parts of Mr. Stovel's letter which we had then neither time nor space to notice. We proceed with the matter, hoping to redeem the pledge we have given. The general design and performance of our author, we have sufficiently characterised already: it is the last six pages of the letter that we now propose to review. If any of our readers should be inclined to think that we are occupying too much space in noticing a publication so small as the one before us, we would remind them that insinuations and charges require mostly but few words, whereas in repelling them recourse must frequently be had to many.

Mr. S. does not appear to greater advantage as a reasoner in this part of his letter, than in the former. In insinuating, he has displayed some ingenuity; but, in "proving

his point," whatever that point may be, he seems to us greatly deficient in ability. Sometimes sophistical, always loose, his reasoning is generally fallacious. The following paragraph is a specimen in both kinds: "If pædobaptism be a divine ordinance, it seems a most unaccountable thing that its advocates should entertain such various notions respecting its nature and effects. According to some, it accomplishes every thing, and makes salvation sure; according to others, it merely shows salvation to be necessary, but in itself does nothing to promote it; and, while the conflict is pressed on one side by most confident appeals to Scripture; and resisted on the other with an aversion which trembles as if it were conscious of its own weakness: the common people, beguiled and embarrassed by their teachers, choose what is most congenial with their own feelings, and hope that, though something hereafter should be found in their obedience not quite correct, an excuse will be supplied in the obscurity of their instructions."—p. 10. Here is both argument and insinuation! Must we condescend to point out the fallaciousness of the former and the falsehood of the latter? Are we, in this "perplexed age," to learn, that "various notions" respecting the "nature and effects" of an ordinance are proof that it is not divine? Does Mr. S. really believe it to be "unaccountable" how the advocates of divine ordinances can observe them on different grounds? Is he so deeply read in Church History as to have discovered perfect unanimity amongst all Christians in all ages with respect to the meaning of divine institutions? Does Mr. S. believe that baptism is a divine ordinance, and does he find that the advocates of baptism have invariably been *one* in their view of it? Does he hold that believer's baptism is a divine ordinance; and has he never heard of "various notions" respecting its nature and effects amongst those who baptise it? Does Mr. S. refuse to receive the Lord's Supper as a divine ordinance,

because there are at least two different and even antagonist opinions respecting it amongst "its advocates?" And, finally, will Mr. S. admit the validity of his mode of reasoning when urged by the infidel against our common Christianity? "If Christianity be of divine origin, it seems a most unaccountable thing that its advocates should entertain such various notions respecting its nature and effects. According to some," &c. ? But we have said enough to show how far Mr. S. is able to conduct the contests of controversy to a satisfactory issue. We feel strongly convinced that he is not the kind of prophet, who, by his lucid statements and correct reasoning, shall deliver the common people from "the obscurity of their instructors."

With regard to the latter part of the paragraph, nothing can be more false than the insinuation, or rather charge, which it conveys. It is bad enough to charge us with being implicated in the evils which flow from the Puseyite heresy; but it is worse to say in the same breath, that we resist that heresy, and yet "*with an aversion which trembles, as if it were conscious of its own weakness.*" The author's meaning is evident enough, although not very clearly expressed. We are charged with being unwilling to meet our Puseyite opponents on the subject of baptismal regeneration; and, when found to do so, with affording proof that we feel ourselves unequal to the task. We take it to be a vague repetition of Mr. Steane's charge against us, which we have already noticed. At any rate, it is a false statement. When and where has this trembling aversion been evinced? Who are the witnesses of it; and what is their evidence? In what controversial arena has our timidity been displayed? Is it the pulpit that has afforded these exhibitions? We are led to suppose so; since the "common people" are referred to, and from the pulpit they, for the most part, derive their "instructions." Then, we ask, how much leisure does Mr. S. secure for the purpose of attending our sanctuaries? and how many cases of trembling aversion has he noted down? If his multifarious engagements have prevented personal attendance, who are his witnesses, and what is the value of their testimony? The charge is preposterous, and savours more of the ungenerous than we are willing to attribute to one in Mr. S.'s position. If the press is to afford conviction rather than the pulpit, what works are we to refer to as evidence on the subject? Let Mr. S. make out his list of anti-pædobaptist champions, who have entered the field against the Oxfordians and Romanists; and we will name as long, of champions from the same quarter, who have displayed at

least equal bravery and skill. We make these remarks for the purpose of setting in a proper light the unjust insinuations of our author.

We have accused Mr. S. of making incorrect statements of pædobaptist views. The following paragraph furnishes us with the grounds of our charge: "Instead of a vital union to Christ himself, you make this ceremony unite the infant only to the visible church: or, still more indefinitely, to the new covenant; or, to the gospel dispensation."—p. 9. It behoves every disputant, especially a Christian one, to state the views of his opponents correctly; since, in argument, much depends upon it. Mr. S. ought to have weighed his words well, before venturing to publish them as an expression of pædobaptist opinions. Brevity may be desirable, especially when asking for information; but accuracy is more so, even though it lead to a greater number of words. According to this statement, evangelical pædobaptists may be divided into three classes: first, those who believe that baptism unites the infant to the visible church; secondly, those who believe that it unites to the new covenant; thirdly, those who believe that it unites to the gospel dispensation. These, according to Mr. S., are the "various notions" which prove that baptism is not a divine ordinance. Supposing for a moment that the enumeration is correct, there are only *three* notions, three notions, too, not directly at variance with each other; since union to the gospel dispensation is not incompatible with union to the new covenant, and union to the new covenant is not incompatible with union to the visible church. Even those who practise *believer's* baptism, may be divided into *two* classes: the first understanding by the term "believer," one who is regenerated; the second understanding by this term, one who simply assents to the divinity of Christ and his mission. We may fairly ask, why should three notions prove that pædobaptism is not a divine ordinance, if two notions have not the same bearing upon adult baptism? If it were worth while, we could show that our "various notions" may be reduced to two; so that our anti-pædobaptist brethren can derive little advantage from Mr. Stovel's new mode of argument. But our present business concerns the foregoing statement of our views, in which we find terms employed such as are calculated to mislead those who are unacquainted with our real opinions. No pædobaptist, so far as we are aware, makes baptism unite either infant or adult, to a covenant or a dispensation. There are those amongst us who hold that baptism is scripturally applicable to those only who are included in, or regarded by, the terms

of the new covenant; but they do not make it unite to that covenant. They baptize infants, (i. e., some infants,) not in order to unite them to the covenant, but because they believe them to be *already* embraced by it. The remarks of Mr. S. respecting Jewish circumcision illustrate their views. "A child that was born a Jew," says Mr. S., "was circumcised, to recognise both the fact and the interest which he thence derived in the covenant made with his fathers. He was not made a Jew by circumcision; he was circumcised *because he was a Jew*, to recognise and render the fact more obvious, where it was most for his interest and the glory of God, that it should be both known, remembered, and acted upon."—p. 14. By a slight alteration of terms, this passage may be made to express the views of a large majority of evangelical paedobaptists, e. g., "a child that is born of Christian parents is baptized, to recognise both the fact and the interest which he thence derives in the new covenant. He is not brought into a state of relationship to that covenant by baptism, but he is baptized because he is already in a state of relationship to it, to recognise and render the fact more obvious," &c. If Mr. S. had made a little inquiry respecting paedobaptist views, he would have found these amongst the various notions that we entertain, instead of the one he has imputed to us; and in that case, perhaps, he would not have penned such remarks as the following: "The whole question between you, therefore, relates to the personal appropriation of this new covenant; and the particular question is, *how far this ceremony you perform on infants does further their appropriation and enjoyment of its blessings?* Does it *ex opere operata*—do any thing or nothing? If it does any thing, what does it do? does it regenerate or no?" &c. To all of which questions it may be replied by those whose views we have explained, "This ceremony is performed on those infants which are believed to be related to the new covenant, to recognise and render the fact more obvious, where it is most for their interest and the glory of God that it should be both known, remembered, and acted upon." We here take the opportunity of stating that those who, according to Mr. S., make baptism "unite the infant to the visible church," are not a distinct class of paedobaptists, but the class whose opinions we have now cleared from our author's misrepresentations. There may be exceptions here and there, but generally they entertain this view, while other paedobaptists do not. At the same time, it should be observed, that they do not make baptism unite the infant to the visible church, in the sense of *creating* a relationship not existing before, but in the sense of *recognising* a

relationship arising out of its interest in the new covenant.

The remainder of Mr. Stovel's statement is as objectionable as the one we have disposed of. Commenting upon it, he says, "the last form of expression involves an absolute untruth." And so it may, but it is Mr. Stovel's form of expression, not ours. To "unite to a dispensation" is peculiar language, and difficult to understand apart from his explanation. The remarks which he has made upon it suffice to show what it means. "The last form of expression involves an absolute untruth. For, the gospel dispensation, like a sphere, that fills the space of heaven, and is itself penetrated with divine light, has come upon us all. It did not wait for our ceremonies or our wish. It has come upon us, and its commission comprehends the earth. The righteous, the wicked, the believer, the unbeliever, the baptized, the unbaptized, this dispensation of mercy has come upon them all," &c.—p. 10. We unhesitatingly affirm that no paedobaptist regards baptism in the light which is here condemned. Mr. S. is contending with shadows. There are some who believe baptism to be a rite, emblematical or declarative of the blessings to be enjoyed under that dispensation, which Mr. S. says, "has come upon us all;" a rite which should, therefore, be co-extensive with the actual reach of the dispensation itself. It will be conceded that, though the dispensation is universal in its regards and provisions, it is, *in fact*, partial as to the announcement and exhibition of its blessings; and these persons hold that, with the practical advance of the dispensation in the world, should the emblematic representation of its blessings be applied to all who come within the reach of its privileges, whether old or young, regenerate or not, providing that they be parties who do not absolutely refuse them. This is a very different view from that which Mr. S. has thought fit to publish and denounce as a paedobaptist notion. We have now, we think, substantiated the charge we brought against our author respecting his mis-statement of our views, and would recommend him more thoroughly to acquaint himself with "the variations" of paedobaptism, before venturing to implicate the body at large in Puseyite heresy.

But we are willing to leave this part of the subject, and hear what Mr. S. has to say in support of the charge brought against us. It appears, after all, that he is not anxious to "define the shade of light" in which we view the subject of baptism. It matters little to him, what may be our views: it is sufficient that we repudiate baptismal regeneration, in order to feel that we are not implicated in its evils. "My object is not to deduce from these positions,"

legitimate consequences; nor yet to define the shade of light in which you and your brethren view the subject. Those whom you join in advocating the ceremony in question, plead against you, that you '*lower the fulness of Scripture truths*' by rejecting its regenerating power. They found this plea on an appeal to Scripture alone; and I wish to ask seriously, but *very affectionately*, how you can explain those Scriptures, and apply them to the ceremony you defend, without admitting yourselves the baptismal regeneration for which they plead?"—p. 11. This is a very *kind* way of conducting controversy! Who can refuse to answer a simple question so "seriously and affectionately" put? But for this, we might have replied, "Have you never heard any explanation of these portions of Scripture from the lips of pædobaptists?" Have you searched their writings, and found them altogether unnoticed? Is it with regard to these, that they manifest an "aversion which trembles as if conscious of its own weakness?" Is there any enlightened pædobaptist, who, on being asked, confesses his inability to explain them, as harmonizing with his own views?" Or, assuming another position, we might have asked, "Are you, Mr. Stovel, aware that Puseyites baptize adults as well as infants, and believe that baptism regenerates both? Do you know that they are quite as ready to plead against you as against us, that you '*lower the fulness of Scripture truths*,' by rejecting its regenerating power? Have you never reflected, that we might say to you, and through you, to your anti-pædobaptist brethren, 'They found this plea on an appeal to Scripture alone; and we wish to ask seriously, but very affectionately, how you can explain those Scriptures,' &c.? for, if we cannot apply these passages to the ceremony we defend, assuredly *you* cannot, unless there be such special ingenuity in your denomination, that you can escape a conclusion, from which we, who have not all the argument on our side, cannot; and is it not evident, that if these passages teach baptismal regeneration at all, they teach it to you as well as to us?"

But we will not thus treat Mr. Stovel's affectionate query. We will endeavour to meet it by a direct answer; the more especially as it can be replied to satisfactorily, whichever of the two pædobaptist views we happen to hold. And of course, we desire to know, at the outset, what portions of Scripture we are to explain. Here we are left somewhat in the dark. Our interrogator indulges in vagueness, where all ought to be explicit. "Examples for illustration may be found in Rom. vi. 1—14; Col. ii. 12; Gal. iii. 26—29, with many others."

Others! Why not at once say.

Explain all? Why not ask us to give a running comment on the New Testament, *passim*? As it is, Mr. S. has made a very unfortunate selection. We could have culled a more formidable number of "examples"—examples, too, more frequently advanced by Puseyites, than those which Mr. S. has selected. We certainly expected to find amongst them, the language of Christ to Nicodemus, "Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God;" and the exhortation of Ananias to Saul, "Arise, and be baptized, and *wash away thy sins*;" and the address of Paul to Titus, "According to his mercy he saved us, by the *washing of regeneration*," &c. We have been accustomed to regard these passages as the most formidable in the mouth of a Puseyite, more especially as they have been so often insisted on. Instead of classifying them amongst the "many others," we have ever deemed them to be the most *presumptive* in favour of the heretical doctrine. It might have been of some service to the cause of evangelical truth, if Mr. S. had given a right interpretation of these portions of Scripture; instead of attempting to implicate us in Romish heresy. We should then have seen how well even the most *apparently* Puseyite passages of Holy Writ harmonise, upon examination, with spiritual views of Christianity. Had we not been pressed for space, we should have deemed it worth while to give our interpretation of them. As, however, we are dealing with Mr. S., rather than the Oxford Tractarians, we shall pass on to those portions of Scripture which Mr. S. has selected, as peculiarly telling in favour *either* of the doctrine of baptismal regeneration, *or* of believers' baptism. They are as follows: "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." &c., Rom. vi. 1—14. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. ii. 12. "For ye are all the children of God ~~by~~ *by* faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," Gal. iii. 26—29. We quote from the authorized version, which is certainly

better than Mr. Stovel's, and to which we have no objection, saving that, in our judgment, the word "into" might have been better rendered "unto" or "for." On these passages, Mr. S. has made these remarks, which constitute the foundation of his charge against us. A few observations will serve to show that these remarks are unfounded; and that, therefore, his charge must fall to the ground.

In the first place, it is not the *object* of any one of these passages to explain the nature or enforce the duty of Christian baptism. Baptism is here referred to only incidentally and by way of illustration, and hence different objects are specified in connexion with it.

Secondly; all these passages are addressed to *avowed members of Christian churches*. "To all that be in Rome, beloved of God, called to be saints;" "To the saints and faithful brethren which are at Colosse;" "Unto the churches of Galatia." Such are the superscriptions of the epistles, in which these passages are found. It would have been well if Mr. S. had attended to this circumstance. He would then, perhaps, have seen the importance of so quoting them, as that his readers might know that they were personal allusions, not general announcements, nor abstract truths. The first two passages are quoted by Mr. S. only so far as to suit his purpose, viz., "buried with him in baptism," &c., describes a past act. The apostle, however, says, "So many of us as were baptized into Christ," &c., and "buried with him in baptism, where also ye are risen," &c. The last of the three passages is quoted after the same fashion—leaving out the "of you" of the authorised version, which answers to the original, (*ἡμεῖς*), and thereby changing the expression into a general or abstract one, thus, "As many as were baptized into Christ, were baptized into his death." That Mr. S. intended his readers so to regard the passage, is evident from the following, which are his own words, "*As many as have been baptized*, means *all and every one*." We ask, what opinion can be formed of Mr. Stovel's sincerity in implicating us in Puseyite heresy, when he is compelled to make a new version before he can substantiate his allegations?

If any desire to know why we deem this a matter of importance, we answer, that it greatly affects the bearing of these passages, (more especially the last of them) upon the baptismal controversy. The first quoted passage accords with our views, whether general or personal in its reference. If it were, "As many as are baptized into Jesus Christ, are baptized into his death," it would not teach either Puseyism or believers' baptism; neither would it exclude

infant baptism, seeing that when infants are baptized, they are recognised as belonging to a covenant (according to one view), or as having been reached by a dispensation, (according to another view), the fundamental blessing of which is the death of Christ for the putting away of sin. It may be said of infants, while infants, "As many as are baptized into Jesus Christ, are baptized into his death." It may be said of the same, by one of their number, when grown up and become professors of religion, (although baptized in infancy,) "As many of us as were baptized into Jesus Christ, were baptized into his death," &c. The second passage may bear the same kind of comment; only it is evidently personal in its reference to the church at Colosse, that none but Mr. S. would think of making it tell against infant baptism. But the last of the above passages is materially altered in its bearing by Mr. Stovel's new method of generalising Scripture. If the apostle had said generally and absolutely, and with reference to the outward rite of baptism, "As many as have been baptized into Christ, have put on Christ," he had said what was untrue; unless the phrase "put on Christ," meant something less than "put on the Christian character and profession;" since Simon Magus and many others, though baptized, had not done so. He had, also, by such statements, excluded all infants from the rite; since infants cannot, in any but a very vague sense, put on Christ. The apostle, however, has not made any such general statement. He addresses professing Christians only, and says to them, "As many of you," &c.; language which every pædobaptist minister may apply to the members of the church under his pastoral care. It matters not when they may have been baptized; if they have both been baptized and put on Christ, the apostolic statement may be adopted; he may say to his believing flock, "Ye are all the children of God, by faith in Christ Jesus. For, as many of you as have been baptized into Christ, have put on Christ. Ye are all one in Christ Jesus." Or, in other words, "Your baptism (no matter when) was in the name of Christ, teaching you that you were under an obligation to put on the Christian character and profession, and ye have done this. As members of this church ye have made such profession; ye are, therefore, all one in Christ Jesus."

Such is the view that we take of these passages—passages so clearly, according to Mr. S., in favour *either* of baptismal regeneration or anti-pædobaptism; for the "allies" have, at last, been transposed! These are evidently not *testing* passages in this triple controversy. Without violence, they may be pleaded by any of the parties

in question. If our limits had permitted, we could have shown that they favour the views of the Puseyites and pædobaptists, rather than of our anti-pædobaptist brethren. But it is enough: we have repelled the false, uncharitable charge. After what we have said, Mr. Stovel's three remarks lose all their point. They are as follows: "First. Baptism is here presented as a *personal* and an individual, but never as a relative act, &c.; Secondly. The Oxford Tract, No. 67, affirms that this is also a *saving act*, and at p. 27, it goes on to say, '*It is nowhere implied that any Christian had not been regenerated*, or could hereafter be so.' Now, the passages referred to on this last position, appear to me most certainly to favour that view, &c.; Thirdly, Sir, it must be observed, that these passages speak of Christian baptism as such. '*As many as have been baptized*' means *all and every one*. There are not two baptisms, one of believers looking back on their conversion, and another of infants and unbelievers looking forward to a future and necessary conversion," &c.—pp. 11, 12. The first of these remarks is without point, since the passages referred to do not explain the nature nor enforce the duty of baptism, and are moreover addressed to particular persons. The second remark is without point, since we do not deny that Christians are regenerated, and moreover the parties addressed were such as had both professed, and been acknowledged to be such. The third remark is without point, since the language of the apostle is misquoted, and moreover we do not believe in "two baptisms." To this we may add, that we know nothing of "prospective" baptism, any more than the Jews knew any thing of "prospective circumcision:" although we believe that Christian baptism is a prospective emblem of certain blessings to be enjoyed under the gospel dispensation, just as Jewish circumcision was a prospective emblem of certain blessings to be enjoyed under the Jewish dispensation.

We must now bring our review to a close. We have examined the grounds of Mr. Stovel's charge, and have found them utterly worthless. We do not expect him to agree with us; for how can he, and yet remain an anti-pædobaptist? It is possible, too, that some of our pædobaptist brethren may not altogether agree with us in the strictures and remarks we have made. No matter; this is a world where there are and must be differences of opinion. If we can interpret Scripture according to our views, in such a way as to harmonize with our opinions and practice, every *charitable Protestant* ought to be satisfied. But if any can *prove* that we are wrong, let proof be given. But let none, especially none who

call us *brethren*, insinuate preposterous charges against us, or attempt to implicate us in grievous heresy, by way of "asking for information."

In conclusion, we beg leave to ask Mr. Stovel whether, if "the times are eventful and hazardous," it is prudent and becoming in him to endeavour to raise a feud amongst evangelical Christians, who "hold the head?" And, as we commenced our review of his letter with a quotation from the writings of *the ornament* of his denomination, so would we end it with a quotation from the same writer, urging it not only upon his attention, but also upon the attention of all who value the gospel and the church's unity. "Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit, to produce that event. A more extensive diffusion of piety among all sects and parties, will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably; to turn their chief attention to points on which they agree; and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God, and an exclusive desire of discovering his mind, will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the Spirit of Christ, would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages, for fear of symbolising with another body of Christians—an odious spirit, with which the writer under consideration is strongly impregnated. The general prevalence of piety in different communities, would inspire that mutual respect, that heartfelt homage for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret, why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur."

MEMORIALS of the LIFE, MINISTRY, and CORRESPONDENCE of the Rev. THEOPHILUS LESSEY: to which is added, a Sermon preached on occasion of his death.
By JOHN HANNAH, D.D. 8vo. pp. 364.

Hamilton, Adams, and Co.

The subject of this memoir was called to his rest and reward at a comparatively early period in life; but not till he had given full proof of his ministry, and acquired a lasting reputation for zeal and devotedness in the cause of his Divine Master. With but slender scholastic advantages for the responsible office of the Christian ministry, he had, by diligent and persevering self-improvement, acquired a large measure of useful knowledge, which he well knew, by the grace of God, how to employ in promoting the grand objects of his sacred calling. His life presents a fine example of the union of sober sense and energetic piety, long and fervently employed in advancing the honour of Christ and the good of souls. Few of his own standing surpassed him in solid acquaintance with Christian theology, or in suitable qualifications for the discharge of the numerous and pressing duties of a circuit preacher, in the respectable denomination to which he belonged. All who knew him intimately highly valued his friendship; and his extensive correspondence by letter was nearly as much blessed as his ministry. In his domestic life, he passed through many vicissitudes, having been twice in the condition of a widower; but he glorified God in the allotments of his inscrutable providence; though the trials through which he passed told deeply on a mind of more than ordinary sensibility. That he should be removed by death, at the very time when he was exalted to the highest honour that his denomination could confer on him, as President of the Conference, was, indeed, a mysterious event. But he had borne the burden and heat of the day; and though the period of his ministry did not much exceed the space of thirty years, yet few men have accomplished so much in a more extended term of service. His ardour consumed him; and seldom, perhaps, has ardour in speech and action been more happily blended with profound discernment, never-faltering intelligence, and grave appeal to the human understanding and conscience.

We thank his excellent biographer, Dr. Hannah, for the very valuable addition he has made to that class of literature to which the volume before us belongs. The work will be read by Christians of various denominations with equal delight and profit.

Of the subject of this memoir, Mr. Montgomery observes, in a letter to his widow, "From the first hour that I saw Mr. Lessey,

and was introduced into his company, many, many years ago, at Nottingham, I felt that he was made to be beloved, because his heart was full to overflowing of the love of God, manifesting itself by one of its most attractive and infallible evidences, in love to man,—the test which the disciple whom Jesus loved insists upon so strenuously throughout his first epistle, and which he had learnt from his Master."

And in the Wesleyan Conference for 1841, the following testimony to the character and worth of Mr. Lessey was read and adopted, and published in the minutes of the year: "He stood forth as one of the most powerful preachers of God's truth among us, and was, in the Christian sanctuary, 'a burning and a shining light.' The memory of many bears witness to his character as a public teacher. His understanding was enlarged, vigorous, and sound; his spirit was richly imbued with sentiments most unfeignedly and deeply evangelical; his attainments were of a highly respectable order, and were sacredly devoted to the service of Scripture and theology, in which he greatly excelled; and his gifts as a preacher were of no ordinary rank. His sermons were remarkable for comprehensive views of divine truth; for clear expositions of the word and ways of God; for a strain of thought and feeling which was formed and guided by all that relates to the cross; for a lucid and orderly communication of the lessons which he taught, a constant reference to the varieties of Christian experience and practice, and an eloquence eminently pathetic and powerful. It may justly be said of him, that he was 'a workman that needeth not to be ashamed, rightly dividing the word of truth.'"

SERMONS, adapted to the Celebration of the HOLY SACRAMENT of the LORD'S-SUPPER. By the Rev. CHARLES BRADLEY, Vicar of Glasbury, Brecknockshire, and Minister of St. James's Chapel, Clapham, Surrey. 8vo. pp. 442.

Hamilton, Adams, and Co.

Mr. Bradley has been long known to the Christian church, as a popular preacher, of decidedly evangelical sentiments. His former volumes of sermons, six in number, have passed through many editions, and continue as much as ever favourites with the public. He has the happy art of simplifying divine truth, without impairing its dignity, or reducing the art of preaching to that of mere common-place declamation. There is much point and energy in his appeals. His sermons are not discussions in the presence of his auditory, but warm and animated addresses to their judgments and consciences. The multiplication of such preachers would

be a great blessing to our country. Our young ministers would do well to study such models as Mr. Bradley; we should then have theology in the pulpit instead of metaphysics, and plain good English instead of an overwrought style of composition, distasteful to the educated, and utterly unintelligible to the poor and unlettered. It is a great mistake to imagine that over-refinement in the pulpit is the way to success. Whatever may be gained intellectually by such compositions, is lost in impressiveness, and in power over the human conscience.

The volume before us is eminently calculated to sustain the author's well-earned reputation, as a plain, practical, and faithful expounder of God's holy word, and holding this opinion of it, we recommend it cordially for family reading, and for the use of villages, where pious laymen labour for the benefit of the poor.

AN ESSAY ON APOSTOLICAL SUCCESSION; being a defence of the genuine Protestant Ministry, against the exclusive and intolerant schemes of Papists and High Churchmen; and supplying a general antidote against Popery. Also, a Critique on the Apology for Apostolical Succession, by the Honourable and Reverend A. P. PERCEVAL, B.C.L., Chaplain in ordinary to the Queen. And a Review of Dr. W. F. HOOK'S Sermon, Vicar of Leeds, on "Hear the Church," preached before the Queen, June 17, 1838. By THOMAS POWELL, Wesleyan Minister. Second Edition., Fourth thousand. Carefully revised and much enlarged. 8vo. pp. 322.

Ward and Co.

We regret that this seasonable and well-written work has been so long neglected by us. It does equal credit to the judgment, the research, and the temper of its author. As it deals with a question of truth, the whole Christian world is concerned in the issue. If the pretensions put forth by Papists and Episcopalians, on the subject of orders, be correct and tenable, then are all but themselves in a position of peril, it may be for eternity; but if they be nothing more than a mere human fiction imposed on the credulity of mankind, then is the peril imminent to those who rely on them. As we believe them to be rank imposture and spiritual quackery, which in any other matter but religion, (upon which men are content to let others think for them,) would be rejected with disdain, we are glad to introduce a publication to the notice of our readers, which treats the entire subject, in all its bearings, and deals with its abettors in the spirit of becoming fidelity, leaving them in the ignominious position of those

who, having proved too much, fail in proving any thing to purpose. The only thing one regrets is, that nearly four hundred full octavo pages should be devoted to prove the self-evident proposition, that no body of uninspired men can show patent for an exclusive monopoly in orders. What deliverance, after all, have these exclusionists wrought in the earth, which has not been wrought a thousand times by others, who would have scorned to stake their ministry upon the precarious tenure of a chronological list of bishops, more uncertain, perhaps, than any other thing in antiquity, if any thing even depended upon it to prove the validity of a gospel ministry. What would it signify to any man that Paul himself had ordained him, if he had abandoned Paul's scheme, and departed from Paul's spirit? The whole talk about apostolic succession, is but a flimsy device of bigots to put the clergy and the church in the place of Christ. That evangelical men should aid and abet the heresy is and shall be for a lamentation. They are employing a weapon which Puseyites know well how to wield in opposition to themselves.

THE EXCLUSIVE CLAIMS of the PUSEYITE EPISCOPALIANS to the CHRISTIAN MINISTRY INDEFENSIBLE; with an inquiry into the Divine Right of Episcopacy and Apostolical Succession: in a Series of Letters to the Rev. Dr. Pusey. By JOHN BROWN, D.D., Minister of Langton, Berwickshire. 12mo.

Edinburgh: Bell and Bradfute. London: Nisbet and Co.

Those persons who think that the existence of Christianity is exclusively or even mainly dependent upon the principle of an Establishment, must regard the present times both with astonishment and alarm. The Presbyterian Establishment of Scotland is tottering under its collision with the State; the Episcopal Establishment of England is corrupted to its very core with Popish dogmas. But those whose confidence for the cause of evangelical religion derives no support from human legislation, can look with calmness, yea, even with hope, upon the signs of the times. The establishments may totter, but the cause of Christ's church cannot be endangered; and most men who reflect deeply and impartially, may anticipate the period, perhaps not distant, when the swaddling-band shall be dissolved, and the daughter of Zion shake herself from all the bonds of her neck. The peril, however, which has befallen the sister Establishment is so obviously of their own creation, that the most bitter enemy of the voluntary churches can by no possibility charge the crisis upon Dissenters. The seeds of dissolution, if it

should supervene, have been sown by the hands of Churchmen themselves. Dissenters are as innocent of the non-intrusion novelty which is threatening the Church of Scotland, as of the Puseyism which must, ere long, alienate every true Protestant from diocesan Episcopacy. We stand by as lookers on; not, indeed, as indifferent spectators, for that we never can be where the truth of God is concerned, but as expectants of an issue infinitely momentous to the interests both of religion and our country.

Differing in theology, *toto celo*, as do the two Established Churches at the present moment, they are both aiming at the same thing in reference to the State—to be perfectly independent in every thing, save and except, simply the pecuniary endowment. Our only astonishment in this case, is, that either party or both, should be so insane as to imagine that the people of Great Britain would ever concede to the clergy, whether of England or Scotland, such unlimited ecclesiastical power as both demand—a power which, at no distant period, might, and assuredly would, restore the tyranny of the darkest ages. An ecclesiastical establishment is bad enough—oppressive, expensive, intolerant enough at best, and, with all the limitations and control of law, hard enough to be borne, whether by their own people or Dissenters; what it would be if it exercised an unchecked, unlimited ecclesiastical power, and enjoyed an independence of the State, and yet had the key to the State purse, no tongue can tell, and we devoutly trust no history will ever have to record. The Puseyites are aiming at independence. The Presbyterians are contending for the same thing; and both parties have now broached the doctrine that the church of Christ ought to be free from the control of civil governments. So far they have come over to a just principle, and have adopted a primary and long-cherished doctrine of the Voluntaries. Neither party has yet had the courage or the faith to enforce or act upon the principle in defiance of the State. If they can keep the principle and keep the pay, all would be smooth and easy; but if the retention of the principle must involve the renunciation of the pay, then we shall see who values his conscience more than his living. A singularly candid writer upon the Anglican Church, who has just entered the arena of controversy with his own friends, a rector, too, of no mean learning and ability, says of his Puseyite brethren, “They expatiate upon the unwarrantable nature of State-interference with Irish bishoprics. But there seems to be no intention to brave the *premiunire*. They object, in general, to State-

interference; but they seem so much in love with State-protection, that, though they allow that the protection is in a great measure withdrawn, they seem determined not to resist the State-interference, as long as they are favoured with any lingering remnants of protection. In short, in all the grand points of Church-restoration, they seem to content themselves with imbecile, jesuitical, mental protests, which can neither benefit the Church nor excuse their own consciences.”
—*Rev. Geo. Bird, Rector of Camberwell.*

Some three years ago, the Church of Scotland despatched a most noble-minded and intrepid champion to London to succour the beleaguered Church of England, and give the *coup de grace* to the whole fraternity of Voluntaries, by the Ithuriel-touch of his magic spear. Whether it was that he had trespassed upon holy ground, or that he disappointed the expectation of the Episcopalians in not silencing the talkative Dissenters, we presume not to determine, yet so it was that the work had to be essayed the following year by a genuine successor of the apostles, and the meddling Presbyterian has since been solemnly abjured for his pains. This might have been borne with Christian meekness and patience, if the cause of Establishments had but been helped. But the real fact is, it has been getting worse and worse every day since, and now the distance between Episcopacy and Presbyterianism is wider than ever, and the distance of both Establishments from primitive Christianity is beginning to appear to all men. The Dissenters lectured, wrote, argued; but could effect little; for Churchmen make a point of never reading what Dissenters write. The task of opening the eyes of the public to the pestilent and perilous consequences of civil Establishments of Christianity has progressed under the hands of Churchmen within the last three years, more than in the previous three hundred. The Episcopal Church has for some time past been conducting herself most uncourtously towards the sister-Establishment of Scotland, arrogantly denying the validity of her ministry, for the sake of exalting the apostolicals, and delivering over the Presbyterian clergy and people of Scotland to the uncovenanted mercies of God. This from one Established Church to another, and both established under the authority of the same monarch! Was it to be expected that the Scottish clergy would quietly bear all this? Poor Dr. Chalmers, although he has been silent ever since his generous effort in the common cause, has no doubt been in a fit of amazement at the ingratitude, insolence, and arrogance of his quondam friends, from which he may not soon be expected to recover.

But to curse him and his people in the name of God, "this was the unkindest cut of all." Yet, in the mean time, a formidable champion takes up the cause of Presbyterianism; and if the Puseyite Episcopalians have not quite lost their reason nor vowed submission to the Pope, he has rung a peal upon their ditty of apostolical succession, that may make both the ears of every one of them to tingle for many a day.

The work of Dr. Brown, both for learning, logic, and true Christian feeling, will rank among the best works which have been written upon Puseyism. The excellent author has, in our opinion, judged right in taking their doctrine of succession as the germ of all their errors, the fountain-head of all the poison, which, by so many channels, they are conducting through the land. He has incontestably proved that their dogmas have no foundation either in Scripture, reason, or the earliest antiquity; that bishops and presbyters were identical in the purest age of Christianity, and that Presbyterian ministers, if succession in office and ordination be of any importance, can prove as high and as apostolical a title to their ministry as any bishop in the land.

We have so often and so fully expressed our opinions upon this controversy, that we deem it unnecessary to do more than afford our readers a short specimen of Dr. Brown's work, and attach our cordial recommendation. The author examines at great length, the testimonies of the most celebrated and learned divines of the Reformation, and the greatest lights and ornaments of the English Church, and proves them to have allowed the clear apostolicity of Presbyterian ordination, and that diocesan Episcopacy was a suggestion of human origin. He then goes very fully into the statements of the fathers. We select the following from his examination of Jerome's statements:—

"The sum, then, of Jerome's observations seems to be this. He affirms it to be a fact, that, while the original constitution of the church remained, and presbyters were equal to bishops, the church was governed by a common council of pre-byters; that when that constitution was altered by the introduction of diocesan bishops, it was not by Divine appointment, but by a mere human arrangement; that when one presbyter was elevated above his brethren; and promoted to the episcopate, it was an expedient to repress schism; that it was introduced by little and little, as dissensions spread among the churches in different countries, and not all at once, and was adopted, ultimately, by every church, in consequence entirely of its own resolution (*decretum*); that even towards the end of the fourth century, bishops were distin-

guished from presbyters only by the power of ordaining ministers, and that, when bishops were first made they were not only chosen, but made by presbyters. Now, if these be really facts, and not merely opinions, and we must hold them to be so, unless Episcopalians can show that the testimony of Jerome, 'the most esteemed of the fathers,' was contradicted by his contemporaries, and by those who succeeded him, (and this has never yet been attempted,) they prove incontestably that Presbyterianism is the original constitution of the church, as it was settled by the apostles, and account for the introduction of diocesan Episcopacy; that the latter is an innovation, and a mere human institution; and that churches which are at present governed by presbyters are far more likely to be free from schism than other churches, unless the inventions of men are superior to the polity which has been approved by God, because they resemble more nearly the model which he has presented to them in the Sacred Scriptures."—pp. 464, 5.

If by Presbyterianism in the above extract, Dr. Brown means any thing beyond the administration of affairs in each separate congregation, being committed to the proper and peculiar officers of that church, we must demur to his conclusion. The Presbyterianism which signifies the government of Christian congregations by delegates sent to what are denominated presbyteries, synods, and general assemblies, has just as little sanction from Scripture and the earliest antiquity as diocesan Episcopacy. Dr. Brown must know that all ecclesiastical historians, and Gibbon to boot, state that every congregation or church was independent of all control from every other church. His own words seem to imply as much when he says that diocesan Episcopacy "was adopted ultimately by every church in consequence entirely of its own resolution (*decretum*)." We will not, however, quarrel with him upon this point. He has done good service by demolishing the foundations of diocesan episcopacy and demonstrating the impossibility, to say nothing of the absurdity, of attempting to claim a direct descent from the apostles. His work would be well worth the best skill the Puseyites can command. But we suspect, Dr. Pusey, to whom it is addressed, and all others on that side of the question, will pass it by in silence. It will be much easier to treat it with contempt than to refute it. But to all who have any doubts between the authority of Episcopal or Presbyterian ordination, we cordially recommend it.

MEMOIR of the late JAMES HOPE, M.D., Physician to St. George's Hospital, &c. *By Mrs. HOPE. To which are added, Letters from a Senior to a Junior Physician, by Dr. BURDER. Edited by KLEIN GRANT, M.D.* 8vo. pp. 358.

Hatchard and Son.

This is no ordinary book, and the subject of it was no ordinary man. Even in early life, he evinced deep thoughtfulness, and great power of mental effort, so that he distinguished himself by success in whatever he attempted to accomplish. After leaving school, "his mind was fixed on the bar as his future profession; his father, however, opposed that wish and urged his entering on medical studies." To these he had always felt the strongest dislike. An eminent physician, at the request of his father, took great pains to remove his objections; and at length, he consented to make trial of the profession, on condition that he should be allowed to practise in London.

After residing for a year and a half at Oxford, he entered on his medical studies at Edinburgh, and notwithstanding his previous distaste for them, he pursued them with the most determined and persevering energy, thus giving a remarkable proof of the strength of his moral as well of his intellectual character. During the five years he spent at Edinburgh, "his professional attainments, his amiable disposition, his gentlemanly manners, and, above all, his unpretending modesty and delicacy of feeling, made him a general favourite among those of his own standing."

In January, 1826, Dr. Hope went to London, to pursue his studies in surgery. He afterwards studied for about a year at Paris, and, after a tour on the Continent, he spent some time with his father and friends. When about to take his leave, his father said to him, with great dignity and solemnity, "Now, James, I shall give you the advice I promised; and if you follow it, you will be sure to succeed in your profession. First. Never keep a patient ill longer than you can possibly help; Secondly. Never take a fee to which you do not feel justly entitled; and, Thirdly. Always pray for your patients." A short time before his death, Dr. Hope said, that these maxims had been the rule of his conduct, and that he could testify to their success.

At the close of the year 1828, Dr. Hope took possession of his house in Lower Seymour-street, London, where he continued to the last. "Every step of his after-life was arranged from the first, and having once traced out a path for himself, he followed it perseveringly, undaunted by opposition and unseduced by temptation, until he had arrived at the summit of his wishes."

He applied himself with untiring energy to the study of the diseases of the heart, and in about two years, he published on that subject a volume which was pronounced the best work on that class of diseases which had ever been given to the public. He soon turned his attention to the preparation of a work on morbid anatomy, and completed the publication of it, which was in monthly numbers, in the year 1831. This able work, accompanied by accurate engravings from his own drawings, contributed no less than his former volume to raise his well-earned reputation.

In the year 1831, Dr. Hope married Miss Fulton, of Upper Harley-street; a union which was rendered "peculiarly happy by remarkable similarity of taste, and suitability of disposition."

In the year 1834, Dr. Hope was elected Assistant Physician to the St. George's Hospital, on which he resigned the office of Physician to the Mary-le-bone Infirmary. During five years of his unremitting attention to his duties at St. George's Hospital, he calculated that he received there about 20,000 patients. This labour, together with his private practice, which was become very extensive and lucrative, and his application to authorship, by degrees undermined a very sound and vigorous constitution, so that severe colds, but little regarded under the pressure of incessant occupation, produced cough, and after some time pleurisy, and serious disease of the lungs. He became very soon aware of the threatening character of his complaints, and was compelled, at the beginning of March, 1841, to retire altogether from practice. It was then that the principles of the renewed mind, which divine grace had implanted, shone forth in all their brightness. His faith in the Lord Jesus Christ was distinguished by peculiar simplicity and steadfastness. His peace and joy in believing were unclouded by even one fear or doubt. He loved to talk of his approaching departure, and of the glories which awaited him. On one occasion, he said, "When we approach the invisible world, it is astonishing with what intensity of feeling we desire to be there." A few minutes before he died, he uttered the words, "Christ—angels—beautiful—magnificent—delightful;" and, turning to Mrs. Hope, said, "Indeed it is."

Some interesting letters are given of a correspondence between Dr. Hope and Dr. Thomas Burder,* as well as those referred to in the title page. It is a deeply interesting memoir of a deeply interesting, highly talented, and very excellent man. He was only 40 years of age.

* This correspondence appeared in our pages.

THE BELIEVER IN CHRIST NOT DEAD BUT LIVING. A Sermon preached at Tottenham, February 20, 1842, occasioned by the decease of Mrs. Catherine Puget. With a Memoir. By JAMES STRATTEN, Minister of Paddington Chapel. 18mo. pp. 70.

Ward and Co.

The late Mrs. Puget was a brilliant example of the power of divine grace in producing a marked conformity to the mind of Christ. From the moment that she cast off the world, and took up her Redeemer's cross, it became her meat and drink to do the will of Him who ransomed her with his most precious blood. Between worldly and Christian principles, she attempted no unhallowed compromise; but gave herself at once and for ever to a life of faith in the Son of God. Born to rank and fortune, she had many temptations to overcome; but she was enabled to evince the strength of her decision, the energy of her faith, and the fervour of her love to her God and Saviour. She was remarkable for four attributes of Christian character: ample knowledge of the Word of God,—deep-toned spirituality of mind,—sleepless philanthropy,—and expansive catholicity, which prompted her to embrace, in the arms of her love, the whole household of faith. These qualities were so marked, that all who knew her gave her credit for possessing them. Her generosity, in disposing of her earthly substance, was enlarged and discreet. She was doubtless at times imposed upon; but she did so much good with her property, in various ways, that we can hardly think of one in our day who has been so extensively useful. We have known some of the devoted men, who shared in her habitual bounty, and we never knew instances reflecting more honour on both the giver and receiver. Mrs. Puget's private benevolence to individuals in distress, was often most munificent. In this she formed a striking contrast to many in the religious world, who have almost abandoned private charity, in the support of more public claims. Indeed, it is most grievous to find how few men who figure in the religious world, so called, can be brought to sympathise in distress of a strictly private nature. Such was not the case with Mrs. Puget. A most worthy minister once told us, that, in a time of great pressure, he made known his case to this devoted lady, who instantly, and with a kindness which soothed his broken heart, gave him a cheque for fifty pounds, and influenced two other friends, who sent him ten pounds each, in the course of a few days.

Mr. Stratten did right in placing the sterling qualities of such a beloved disciple before the Christian church. Alas! that

that there are so few in the religious world who follow in her footsteps! Mr. S. well knew her worth, and has drawn her portrait to the life. The sermon which precedes the memoir, is in his own best style; full of rich theology, and original glowing illustrations. To the family of the deceased, it will be a most precious document; while they read it, and ponder the character of their revered parent, may they follow her as she followed Christ! To the public at large, the volume before us will be an acceptable gift. A more suitable present for persons in the higher circles, or who possess large opportunities of doing good, we can hardly conceive. May many more such as Mrs. Puget be raised up by God, to adorn and bless our churches!

A PATTERN for SUNDAY-SCHOOL TEACHERS and TRACT DISTRIBUTORS, and a word for all; in a brief Memoir of Elizabeth Bales. By J. A. JAMES. 32mo. pp. 88.

Hamilton, Adams, and Co.

The narrative embodied in this little volume is striking in the highest degree. Elizabeth Bales, though trained in the humblest walks, and oppressed with infirmity and disease, exerted a moral influence but rarely seen in the history of a private individual. As a Sunday-school teacher, and tract distributor, she presented an example of zeal, fortitude, perseverance, and success, but rarely witnessed in circles of the most glowing devotion to the cause of Christ. Had Mr. James failed to tell her simple, but touching story, he would have been chargeable with most sinful neglect. But he has done ample justice to a most interesting character; and from his acceptable pen, the memoir is likely to become extensively known. It is fitted to do extensive good, not only to Sunday-school teachers, but to Christians in general. It shows what grace can achieve, under the greatest conceivable disadvantages. We give it our most hearty commendation.

THE PATH to the BUSH, an African Missionary Fact, illustrating the duty of reciprocal Christian watchfulness and reproof. Addressed to professors of religion. By J. A. JAMES. 32mo. pp. 48.

Hamilton, Adams, and Co.

The missionary fact on which this interesting tract is founded, is of a very touching character. It is the custom of many of the converted Hottentots, in South Africa, to retire for secret prayer into the bush or jungle, by which their meagre little dwellings are surrounded. They thus secure for themselves a quietude eminently condu-

cive to devotion; and so regular are they in repairing to their favourite bush, that, in process of time, a beaten path may be seen conducting to the spot. On one occasion, a Hottentot woman said, with much tenderness, to a fellow-member of the same church, "Sister, I am afraid you are somewhat declining in religion?" "Why?" said the accused sister. "Because the grass has grown over your path in the bush." The reproof was received in the right spirit, and the backslider was reclaimed.

Our readers will not be surprised when we inform them, that out of this fact, Mr. James has constructed a most admirable tract on the duty and advantages of seasonable Christian admonition.

WORKS RECENTLY PUBLISHED.

1. *Lectures on Female Prostitution; its Nature, Extent, Effects, Guilt, Causes, and Remedy.* By RALPH WARDLAW, D.D. Delivered and published by special request. 12mo, pp. 176. James Maclehose, Glasgow.

2. *The Primitive Doctrine of Election; or, an Historical Inquiry into the Ideality and Causation of Scriptural Election, as received and maintained in the primitive Church of Christ.* By GEORGE STANLEY FABER, B.D., Minister of Sherburn Hospital, and Canon of Salisbury. 8vo, pp. 504. T. Blenkarn, Chancery-lane.

3. *English; or, the Art of Composition explained in a Series of Instructions and Examples.* By G. F. GRAHAM. 12mo, pp. 336. Longman and Co.

4. *The Seven Churches of Asia.* By the Rev. S. A. WALLACE, Minister of Hawick. 12mo, pp. 156. Nisbet and Co.

5. *A Brief Sketch of the Life of Joseph Lancaster; including the Introduction of his System of Education.* By WILLIAM CARSTON, one of the original Six Trustees, nominated by J. Lancaster himself, in 1808. 12mo, pp. 108. Harvey and Darton.

6. *The Greatness of God's Mercy in Christ; or,*

Salvation possible to the Vildest Sinners. By JOSEPH HERRICK, Minister of Stockwell Chapel, Colchester. 18mo, pp. 104. Simpkin and Marshall.

7. *The Old Sea Captain.* Religious Tract Society.

8. *The Believer in Christ not Dead but Living.* A sermon, preached at Tottenham, February 20, 1842, occasioned by the decease of Mrs. Catherine Puget, with a Memoir. By JAMES STRATFORD, Minister of Paddington Chapel. 18mo, pp. 70. Ward and Co.

9. *The Christian Economy.* From an Old Manuscript found in the Island of Patmos. Printed for the benefit of Mortlake British School. 32mo, pp. 92. Waid and Co.

10. *Love to Man Essential to the True Knowledge of God.* A sermon, preached at Sursey Chapel, May 11, 1842, for the London Missionary Society. By JOSEPH SORTAIN, B.A., of Trinity College, Dublin; and Minister of North-street Chapel, Brighton. 8vo. Ward and Co.

11. *Christian Patriotism.* A sermon, preached before the Friends of the Home Missionary Society, at the Poultry Chapel, on Monday Evening, May 6, 1812. By the Rev. JOHN HARRIS, D.D., President of Cheshunt College. 8vo. Ward and Co.

12. *Chronological Pictures of English History.* From William the Conqueror to Queen Victoria. By JOHN GILBERT. Parts I. and II. Imperial folio. Roake and Varty.

This work, if completed as begun, will be a great ornament to our historical literature. The chronological plates are on a large scale, and the scenes introduced into them are so graphically depicted, that they cannot fail to stimulate both the memory and the imagination. Each plate is devoted to a particular reign, and exhibits the most characteristic events which occurred in it. The taste displayed in this ingenious work is sure to secure it success.

13. *Statistical Chart of the British Empire.* G. Beeson, Aldine Chambers, Paternoster-row.

The amount of intelligence amassed on this single large sheet will surprise ordinary readers, while the view which it presents of the vast extent of the British Empire will impress a feeling of awe on the minds of the most intelligent. The chart is so unique and beautiful, and moreover so cheap and well executed, that it ought to find a place in every respectable family throughout the kingdom.

Home Chronicle.

THE IMPORTANCE OF UNION AMONG THE DISCIPLES OF CHRIST.

We are much delighted to find that, in many quarters, a desire after Christian union is beginning to manifest itself with an unwonted energy. If the violent attack now made on the great principles of the Protestant Reformation shall be overruled as the means of uniting evangelical Protestants more closely in the bonds of Christian love, there will be but little cause of regret if the ranks of mere nominal Protestantism have been considerably thinned. Among the pleas for union which have recently been addressed to the disciples of Christ, we are anxious

to call attention to two of more than ordinary interest. The *first* is entitled, "The Dew of Hermon; or, the true Source of Christian Unity." By the Rev. James Hamilton, Minister of the National Scottish Church, Regent-square, (Nisbet and Co.); and the *second*, "The Unity of the Christian Church, and the Communion of Christians; a Discourse delivered in the Congregational Chapel, Argyle-square, on the afternoon of Sabbath, 7th August, 1842: to which are prefixed, Strictures on an Address to Dissenters recently issued by the Scottish Central Board for vindicating the rights of Dissenters." By W. Lindsey Alexander,

M.A." (Adam and Charles Black, Edinburgh.)

Though the one of these documents is by a minister of the Scotch National Church, and the other by a Congregational Dissenter, it is refreshing to find how exactly they harmonize in their general reasonings, and in the spirit of love and concord which they breathe. Mr. Hamilton, after explaining in what the union of true Christians consists, proceeds in the following impressive strain:

" Mere denominational uniformity is not Christian unity. It is a favourite project with many in the present day to single out some sect, usually their own, and then say to themselves, ' If we could only get all the world to join us, there would be unity.' And so possessed are they with the notion that the unity of the church consists in conformity to them, that many of them have determined to know nothing among men, save their church (meaning their own community), and conformity thereto. Their union is separation from non-canonical Christians; and could they but make one font, one surplice, and one service-book for all, they are persuaded the church would be one. In place of unity of spirit, they labour for unity of costume. They cannot understand a united family which does not wear a regimental uniform. We, on the other hand, have seen an uniformity where there was nothing but the form. The church of the middle ages was united, just as the sleepers in the funeral vault are united, in the tranquillity of death. It was like listening at the door of a sepulchre: Hush! for all is peace within. Enter; and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The church of the early centuries was united, as scorpions are united when one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but it was not unity, for the world did not believe. The world saw it, and was hardened; the world saw it, and blasphemed. To preserve the unity of the church, they excommunicated or burned alive those who thought or believed for themselves; till faith had well nigh perished from the earth. The church became so catholic, that there was no place found for the gospel. The union of coercion, or the union which as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

" Again. For the sake of unity, it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter, to say, ' Come, now; you and I do

not think exactly alike; perhaps we are both right, and it is as likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?' To which, in many cases, it might be a very just answer, ' You may intend this for liberality, but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your company. If it be so offensive to you, that you must needs sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us?' Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity to purchase it at the price of truth. As a compromise of error cannot lead to unity, so ' truth in love' will breed no schism.

" Christian unity is the union of believers; union in the truth; union in the Lord. Like every good and perfect gift, it cometh down from the Father of lights. It is given where the Holy Ghost is given. Where the Spirit of the Lord is, there is love as well as liberty. This suggests, as the first and main step towards the attainment of the blessing,

" 1. Prayer for the larger effusion of the Spirit on the churches. Something like a visible unity has already been witnessed when believers throughout the world agreed to make request for a common cause. This was to some extent the case in a union for prayer widely observed last autumn. It was kept by some Christians of almost every communion and every clime; and for the time being they were one. One Spirit of supplication taught them; one common object drew them—one mind and heart were given them. For the moment they were one. And there have since been evident signs that God did not turn away that prayer from him. He has enlarged the coasts of some and the hearts of others. A few agreed as touching the thing which they asked, and partial though the union was, the answer has at least sufficed to show, ' Ye have not because ye ask not.'

" During a revival of religion, it is so natural for disciples to love one another, that ' church order' is frequently invaded,

and denominational distinctions are forgotten in the affectionate freedom of Christian intercourse. During the awakening at Cambuslang (1742), Whitefield 'was as an angel of God' to the people; and when the revival at Moulin occurred (1798), no preacher was more prized by the minister and his people than Mr. Simeon, of Cambridge. Their feet were beautiful in the eyes of a Presbyterian people, because they brought good tidings, and the Churchman was merged in the minister of Christ. And though it were for no other reason, a revival of religion should be sought because it would make it natural and safe for ministers and people of different persuasions to hold fellowship with one another. To render our intercourse generous and confiding, unbarrassed and affectionate, needs the same power which gave 'the multitude of them that believed,' in early days, 'one heart and one soul.' That power was the Holy Ghost with whom they 'all were filled;' and he was given in answer to prayer, 'when they had lifted up their voice with one accord.*' Would the multitude of believers now lift up their voices with like unanimity and earnestness, the promise of the Father which we heard from Jesus would be the answer to the prayer. The Holy Ghost would be given; harmony at home and power abroad would be given. The world could not stand before the great boldness and great grace of those whom God had joined together; and as the church's unity would remove the great obstacle to the world's conversion, the world's conversion would remove the great source of divisions in the church. Offences in the church usually enter from the world. Did the church possess the world, these offences would cease. The world one with the church, and both one with God, the work of the Comforter would be complete,—'the prince of this world would be judged,' condemned, dethroned.

"2. If unity be the gift of the Spirit, let those believers who long for unity beware of grieving the Holy Spirit of God. He is grieved by carnal contention: he is grieved by those works of the flesh, 'hatred, variance, emulations, wrath, strife, seditions, heresies, envyings;†' he is grieved when we offend one of Christ's little ones; he is grieved when we seek the things of our own party more than the things of Jesus Christ; and he is grieved when we pray for unity, and do not cultivate a kind and fraternal spirit.

"3. In order to attain this spirit, let us think how the Saviour feels towards all the members of his body. The church of Christ looks very different contemplated from the

same point of view from which the Son of God surveyed it, when beneath the cross with yearning heart he prayed for it, or viewed by the sectarian from the lonely pinnacle of his frosty partizanship. If we have the mind of Christ, why do we not feel toward his blood-bought church as he himself feels towards it? Why is it not all precious to us, when his precious blood is on it all? Each redeemed and regenerate man is dear to the Saviour: can we not find room in our hearts for all? If they be not all exactly to our liking, let us remember that Christ bears with them. If they belong to a denomination which we cannot approve, let us remember that the stiffest sectary will change his denomination the day he joins the church of the first-born above; and that even we ourselves may see some things differently then. And if we cannot love them as they are, let us love them as they are yet to be. The most shining saint on earth is not so holy nor so beautiful as the least attractive Christian will become the moment his corruption puts on incorruption.

"4. Let us study the internal history of the church, *i. e.*, the history of vital religion, and we shall find that God has greatly owned other churches besides that of which ourselves are members. The Spirit of the Lord is not straitened as the Lord's people too often are: consequently, the history of real religion during these last ages is the history of many churches. Christians, if they were eminently devout and heavenly-minded, look wonderfully like one another when the story of their hidden life is told. When you read the biographies of Brainerd and Martyn and Carey, you do not think of the one as a Presbyterian, and of the other as an Episcopalian, and of the third as a Baptist; but you think of them all as good soldiers of Jesus Christ, and men whom their Lord delighted to honour. When you read of the glorious revivals last century in Britain and America, you scarce ever ask to what party did Daniel Rowland and George Whitefield, John Livingstone and President Edwards belong. Would you throw aside the 'Pilgrim's Progress,' because you had found out that a Baptist wrote it? Or, in the midst of some noble hymn, would your voice at once grow mute because on turning the leaf you found that this good matter had been originally indited by a Nonconformist or a Methodist?

"5. Let us remember, how important are the points on which believers agree with one another, and in which they differ from the world. Think what is it that makes a Christian. It is not his belonging to any church on earth, but his 'belonging unto Christ.' It is not our badge upon his shoulder, but Christ's image on his soul.

* Acts iv. 24, 31.

† Gal. v. 17, 20, 21.

It is not his believing the divine warrant of any ecclesiastical polity, but it is his believing in the Saviour himself. It is not his dwelling in our tabernacle, but it is the spirit of God dwelling in him that makes him a Christian indeed. Compared with these great realities, how insignificant the points in which believers disagree! and how very different from the world the weakest and most inconsistent saint!

"Let us cultivate a friendly intercourse with sister churches. It is our shyness which produces so much estrangement. We should think more highly of one another, if we knew one another better. If you were ever transported to a new district of country, you remember how cold and unfriendly it looked, simply because it was strange. Now that you have been some years in the district, you can hardly recall or believe the shy and suspicious feelings with which you viewed it at first. Here is a cottage where scarce a winter night goes by but you are a visitor; and yet the first time you went that way you felt a prejudice against it; you did not like its looks; you thought the inhabitants were curious-looking people, and congratulated yourself that you were independent of them, for you were sure you could never take to them. But somehow you got acquainted; you found that they were more amiable and interesting than you had expected. The good-man of the house, whom you did not like at all the first time you saw him, is now your particular friend; and those children, whom you thought so oddly dressed that you could not bear them, you are never so happy now as when you have them all clinging about your chair and climbing on your shoulders. A well shut up, a fountain sealed; you have found a spring of unsuspected gladness and refreshment, in that uncouth habitation and its grotesque-looking inmates. Perhaps, were you building a house for yourself, you might not choose to copy all its fantastic ornaments and peculiar arrangements; nor might you be disposed to array your household in the peculiar uniform which they have chosen to wear; but still you are thankful that you got acquainted with these people, and that here is a door whose latch you may lift without knocking any day, and step in and find a welcome and pleasant fellowship, kind hearts and congenial converse.

"The recluse who never darkens his neighbour's door, nor lets his neighbour darken his, will look coldly on all the region round about. When he looks out on the adjacent dwellings, he will think more of the masonry outside than of the furnishing within. His landscape will be a cold panorama of brick and tile, of stones and mortar; without living souls, without bright intellects and

warm hearts to people them. And the stranger will feel much like the recluse: it is the masonry that meets his eye and decides the judgment; the inhabitants are all one, for they are all strange. But a neighbourly man, who has lived a long time in the region, and been making his friendly entries from door to door, with him the cold and alien feeling has worn off long since; and when he looks at houses, he is not looking at blue slates and red tiles, but houses richly tinted with those warm life-hues, that fire-light colouring of peace and love and joy, which he has seen within; and if he wished to bespeak the stranger's interest in all, he could point out the peculiar trait of excellence in each. 'Yon bleak-looking house contains the most united family I ever saw; it would do your heart good to see their mutual affection. Yon other house is a pattern of good order and skilful arrangement. And yonder is a family to which the whole parish is beholden for their ready-handed liberality, their visits of mercy, and offices of tender sympathy. The people of this house are remarkable for walking in all the ordinances blameless; so strict, that some would call them stern. And in yon other habitation there is more of joy and praise than I ever found elsewhere. It is thawing, heart-kindling to be with them; it seems to me as if the whole house were singing, smiling, glad. I have learned a lesson from every one; I see that wholesome discipline and good government are compatible with good feeling and fraternal concord; I see that much devotion need not hinder much activity; and I do not see why a happy Christian should not be as strict and consistent and unworldly as a gloomy one.'

"Now, which is the happier man—the recluse, who is his own all-in-all, who finds a bitter food for his misanthropy in sneering at the architectural quaintness or the peculiar garb of his fellows, and who would rather starve in solitude than be fed and warmed at his neighbour's fire; or, the more large-hearted and confiding citizen, who passes from house to house an inter-nuncio of good tidings and kind feelings, carrying from family to family the fragrant report of their mutual excellence, and endeavouring to engender good opinion and lay a foundation for friendly offices? And which is the likelier to go on unto perfection? The self-sufficient hermit, who has grown so wise that all the world can teach him nothing; or, the candid, docile inquirer, who feels that he knoweth nothing yet as he ought to know, and who feels that it were a becoming end for an ignorant sinner to die learning a lesson? From each circuit of kindness, from each friendly visit, he might come back with a harvest of practical hints and useful suggestions; and, with-

out needing to pull down his house and reconstruct it each time, or without leaving it and removing to another, he might bring with him what would greatly add to its internal comfort and social enjoyment. Would all the evangelical denominations cultivate a cordial intercourse; were we taking as our password the sentence which the Saviour gave us long ago, 'One is your Master, even Christ, and all ye are brethren;' were we in this spirit to meet and hold converse, and consult about our Master's interests, almost every end of Christian union would be answered. From every such re-union, we would return refreshed. Mutual jealousy would melt away. We would not need to obtrude our peculiarities on one another; for whatever grace of God we saw in each other, we would be glad and long to share it,—whatever peculiar excellence the one possessed the other would borrow, and the original owner would find himself no loser. Because I am a Presbyterian, must I have no dealings with Episcopalians or Congregationalists? Or, when I see the sequestered and unworldly simplicity of the Moravians; the all-enlisting liveliness of the Wesleyans, finding use for every talent and a talent in every member; the deep fervour and spirituality of Welsh Methodists; the serene piety and child-like faith of the Swiss Protestants; and the practical every-day theology and business-like enterprise of the American churches; must I forgo all these as denominational peculiarities which a Presbyterian may not, without felony, appropriate? Or, because I worship in Regent-square, am I to be hindered as I go along Great Queen-street or Bedford-row, as I pass Surrey or John-street Chapel, and think of our friends and brethren who worship there, from saying, 'Peace be within thee?'

"7. Let us unite in some common object. The union which has no definite object in view, which is merely a union for union's sake, will hang loosely together and soon dissolve again. The best way to keep the unity of the Spirit in the bond of peace, is to keep it for some common object. Some think that they have found a rallying point for the divided churches on the platform of missionary societies; and it is delightful to think how much rivalry of love and interchange of Christian affection have been elicited in those heart-stirring convocations. But much of that courtesy and cordiality is the propitious effusion of the day, or does not outlive the hour of meeting; and when the speech-makers get back to their homes, when they are withdrawn from the melting atmosphere of the public meeting, they often get frozen up in their original sectarianism again. The brotherly love of many is like the blood of St. Januarius, which melts but

once a-year. But though the conductors of missionary societies are not always united, the missionaries usually are. Though the men who send them out sometimes ply their denominational controversies with acerbity all the year, and only sign a truce for a few days in the month of May, you will find that the missionaries themselves seldom find leisure for controversy with one another. Why? Because they have such a terrible controversy with atheism and unbelief, they have such a fight with principalities and powers of darkness, that they have no leisure to fight with one another. In India, in Africa, in Labrador, the denominations dwell in unity. The City Missionaries of London, representing many sects, have no disposition to wage war on one another. They find the hosts of darkness too fierce and powerful to render division safe or desirable. And it is the knowledge of this that makes us think that were the pious and accomplished men who unite at our public meetings to go down from the platform to the mission-field, were the orators themselves becoming missionaries, the union of that hour would become a union for life. The missionary meeting brings the cross in view,—and in the sight of its affecting wonders disciples forget their grudges and their feuds: no man is a sectarian so long as his eye rests on a bleeding Saviour. The missionary meeting brings the miserable Satan-bound world in view,—and in sight of its awful and guilty case no man who loves God's glory or his brother's soul can remain a sectary. But the missionary jubilee ends, and its moving sights fade away: the cross becomes shadowy, or a denominational halo encompasses it: the perishing world falls back into the distance, and it needs the telescope of the sect to catch another sight of it. It would be different did those who this day advocate a common cause really make a common cause of it, and go forth missionaries themselves; not to India, but to England. The controversies which one evangelical church has with another—and it is a misnomer calling that a church which does not preach the gospel are very trivial compared with that controversy which the church of Christ has with the world. 'One heresy, called drunkenness,' is ruining far more souls than any church is saving. The sect of the sabbath-breakers outnumbers any denomination in England. And there is an infinitely wider interval between the party who deny the sole-sufficiency of the atonement, or who believing it refuse to preach it publicly, than between all the denominations in Europe whose watchword is the old Reformation talisman, 'Jehovah Tsidkenu, the Lord our righteousness.'

"And whilst there are many parishes in England and Scotland, where a free

and full salvation is not preached at all, or preached so obscurely that people cannot understand it, or so timidly that they are afraid to believe it; whilst there are myriads in this very city whom you must *compel* to come in, or else they will never come into the house of God at all; whilst many are preaching another gospel, which is not another, and subverting the grace of God, are we to lavish all our strength on ephemeral controversy and mutual recrimination? Are we to waste the rapid days and allow the harvest to rot upon the fields, whilst we are settling which is the best form of the sickle, and debating in what sort of vehicle we shall carry home the sheaves? Are there not all-important truths, for which our concurring testimony, and helping prayers, and mutual countenance, would be all too little to win a nation's reluctant ear; and in the effort to rouse a sleeping world, and convert an ungodly kingdom, will any voice be loud enough except the united cry of an awakening church? Amongst the higher orders and middling classes of British society are many who make no religious profession, and many more who make a general profession, but on whom divine realities have such shadowy hold, that in the testing trials of Christian principle you may with painful certainty foretell the result. Amongst the industrious and more dependent classes is a fearful multitude, especially in rural places, whom mental torpor and uninquiring ignorance have prepared for any faith or fancy which authority may enjoin; and another multitude, abounding in cities and manufacturing regions, too acute to credit the dreams of superstition, but in ignorance of revelation and in dislike of its restraints, all too ready to hail the scorning infidelity, which in a land of free inquiry is superstition's unfailing satellite. For such a state of things there is one remedy. It is that only form of truth, so important and so true, as to be worthy of the Spirit's demonstration—the truth as it is in Jesus. But to secure wide and efficient circulation for this truth would need the undiverted strength and diligence of *all* who know and love it. An Evangelic Union for Evangelistic purposes was never more needed than it is this day; and as the materials for such union are not wanting, and the providential call to it is louder every day, why do we postpone? In days of confusion and bloodshed, the first thing that united Europe was a crusade against the infidel. The first thing that will unite a torn and distracted church, will be a cross-exalting war,—a crusade upon the world,—a simultaneous forthgoing in the wake of that banner, which, did we lovingly eye and implicitly follow, we should conquer at once the world and ourselves. A confederacy for the resuscitation of gospel truth, and for

the revival of true religion would itself be union.

"8. Should we find our overtures of kindness and conciliation rejected by any whom we have reason to regard as real disciples, let us not be discouraged. If Christian unity be so important to the cause of Christ, it is surely worth some self-denial and painstaking to secure it. If the burden of the self-denial fall on us, and we receive grace to bear it, it is our privilege to be 'the martyrs for charity.' It is not enough to sigh after unity; it is not enough to pray for it; if we really desire it, we must labour and deny ourselves, and have long patience to obtain it. And if our motive really be love to the Redeemer, and desire to fulfil his joy, the consciousness that we do it unto him should be the consolation for many failures; and the recollection that his prayer has ensured success, should make us feel that every failure only brings the successful issue nearer.

"It is this persuasion which has encouraged this attempt. It will be useful if it arrest the attention of more influential members of the church, or animate the prayers of those whose influence all lies in the upper sanctuary. If it should fail of these higher ends, it may perhaps fall into the hands of some who will accept it as a statement on behalf of one congregation, who, though they love their own communion much, love the communion of saints still more. Dwelling in unity ourselves, we should rejoice to dwell in unity with all our believing brethren. And as we have only found the free expression of our mutual mind promote this unity, so we believe that were there a better understanding among the different denominations, there might be a very full expression of various opinion, and an ample discussion of the advantages of our several systems, without danger of offence; and as the result of all, we might reach, if not a state of perfection, at least a state of much nearer approximation.

"We end as we began. Heaven is the abode of unity, and when the spirit of unity comes into a soul or into a church, it cometh from above. The Comforter brings it down. Discord is of the earth, or from beneath. The divisions of Christians show that there is still much carnality amongst them. The more carnal a Christian is, the more sectarian will he be; and the more spiritual he is, the more loving and forbearing and self-renouncing are you sure to find him. And it is with Christian communities as with individual Christians. When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp in such a pool, his foot-depth of salt-water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool,

though it may be only a few inches of sand that divide them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet, and, by-and-by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple, every reflux brings it nearer—a mightier communion, even the communion of saints, which is to engulf all minor considerations, and to enable the fishes of all pools, the Christians, the Christ-lovers of all denominations, to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints on earth have room enough to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little—yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down upon the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy! whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions,—the communion of the Holy Ghost! Would to God that church were ours!"

Mr. Alexander proposes to consider the true scriptural idea of the unity of the Christian church, to investigate the conditions of that unity, and to point out the means by which it may be preserved and manifested. We must content ourselves by quoting that part of his discourse which relates to the conditions on which Christian unity depends.—

"1. And here I observe, *first*, that it is indispensable to the existence of this unity that *there be an accordance of sentiment*

on the great fundamental doctrines of the gospel. This is too obvious to require illustration. As the unity spoken of is the unity of *Christians*, and as no man can be a Christian who has not embraced the doctrines peculiar to the religion of Christ, it follows as a matter of course, that all real unity in the Church must be based on a community of sentiment among its members respecting the great essential principles of divine truth. The fallen, depraved, and guilty condition of man—the necessity of an atonement ere his sins can be forgiven—the sufficiency of that atonement which has been presented on his behalf by the Son of God, a sufficiency arising out of the union of the Divine with the human nature in his person—salvation by grace through faith in the merits of his atoning sacrifice—and the necessity of regeneration and sanctification in order to man's preparation for heaven;—these are doctrines so fundamental, so essential to the very being of Christianity, that to reject or deny any of them is, *ipso facto*, to cease to be a Christian in the proper sense of that term, and consequently to retire beyond the limits within which alone Christian unity can exist. When these doctrines are not maintained, or when they are formally repudiated, there must be professed, not a peculiar form of Christianity, but a different religion altogether, with which the religion of Jesus has little or nothing in common. Between those who hold and those who refuse such doctrines there can be no Christian fellowship. There is no common ground within the sphere of religion on which they can stand. They are at variance, not on subordinate or accidental points, but on the very essentials of religion; and therefore, their only intercourse as religionists, must be in the arena of controversy. For parties so widely separated in opinion and feeling on first principles, to profess to regard each other as brethren in Christ, is, of necessity either to proclaim that they understand not what they profess, or to act the part of hypocrites in professing what they know to be untrue.

"2. *Where men are at one on the great essential doctrines of Christianity, they may differ on points of secondary moment, without any breach of Christian unity necessarily resulting.* When I speak of 'points of secondary moment,' I mean, of course, secondary as compared with the great doctrines already specified as fundamental parts of Christian truth. In themselves, all parts of divine truth are of vast importance, and upon none of them can error be entertained without injury to the person by whom it is held. At the same time, who needs to be told, that in the Bible a variety of subjects are introduced, not essential to Christianity as a religious system, though standing

closely connected with it, on which the statements of the inspired writers are less full and explicit than on the fundamental truths of our religion, and in regard to which good men have had differences of opinion, from the first almost until now? Now, that such differences of opinion *may* lead to estrangement of feeling and breaches of Christian unity among the people of God, is a fact which sad experience has too amply verified to permit of our expressing a doubt regarding it; but that these two stand *necessarily* connected, no one surely will be found to affirm. Where men hold in common the principles by which they are incorporated into the body of Christ, they may surely preserve, on the strength of these principles, the unity of that body, though they may differ on points of a less important character. Where such differences exist, I grant there must be error somewhere; but the error needs not be of such a kind as to be incompatible with Christian character, and, therefore, not of such a kind as necessarily to interrupt the flow of Christian love. As in a family, differences of sentiment upon points not affecting the grounds on which the family constitution rests may exist among the members, without disturbing the harmony of the household; so in the family of God, where there is accordance in fundamentals, there may be many differences on points of 'doubtful disputation' among the members, and yet the whole may preserve 'the unity of the Spirit in the bond of peace.'

"In maintaining this principle, I am anxious to bring before you distinctly the ground on which alone I think it can be righteously maintained. I am not one of those who advocate unity among Christians of different opinions, on the ground, that the points on which they differ are of such minor moment that they are not worth the contending for. I abjure such a sentiment as traitorous to the sacred cause of truth, and the honour of the Lord of truth. I know of no point in God's revealed word which is not worthy of being maintained, and, if needful, contended for to the very uttermost; and were Christian unity attainable only on the condition of relinquishing my open and avowed attachment to any the minutest of those views which I believe to be sanctioned by the sacred volume, I should reject the blessing as ~~all~~ ^{all} too dear, and be content with Ishmael's portion for the rest of my days. As little do I like the doctrine of those who talk of sinking minor differences in our great common agreement. I can consent to sink nothing that I hold to be true and scriptural. When a man gets the length of sinking truth for the sake of peace or self-ease, it is high time he were sunk himself,—and sunk such a man soon will be in the estimation of all honest and high-minded men. If we can-

not have concord without compromise, away with the deceitful calm, and let us have the healthful though agitating storm. But, my friends, may not honesty and unity among Christians be combined? May not righteousness and peace be united in the Church, as well as in the counsel and the work of God? May we not speak the truth, and yet speak it in love? In other words, what is to prevent Christians of different persuasions from retaining, avowing, and defending their peculiar views, whilst at the same time they maintain and manifest that love which is the fulfilling of the law? It is on this ground alone that I would plead for unity; it is ground on which the best feelings of the renewed heart may be gratified, without any infringement on the rights of conscience, or any unfaithfulness to the cause of truth.

"Whilst there may be unity without uniformity, *there can be no extensive unity where attempts are made by outward means to enforce uniformity.* The necessary consequence of all such attempts is to exasperate the feelings of those against whom they are directed, to produce envies, jealousies, and angry debates in the Church, and to compel the secession of conscientious men from the communion of the body within which the attempts are made. It cannot be otherwise. Where there is room for differences of opinion in any department of thought, differences of opinion will exist; and where means are used to prevent this by an appeal to force, resistance is of necessity provoked, angry passions are aroused, and the body of Christ is torn by fierce contentions among its members.

"The making of such attempts has been the fruitful cause of dissension, tumult, and even bloodshed in the Church of Christ during many ages. It was the insane attempt to enforce uniformity of opinion and worship which led to the secession of the Reformers from the Church of Rome, and was the cause of all the cruelties which were practised by that mother of harlots, when she 'became drunk with the blood of the saints.' To the same cause must be traced the secession of the Non-conformists from the Church of England, when two thousand of her worthiest ministers seceded in one day from her communion, rather than conform to what their consciences condemned. From the same cause arose the wars and sufferings of the Scottish Covenanters, and that long list of barbarities perpetrated in both divisions of the island which followed the Act of Uniformity. And in later times it was this which gave birth to the great bodies of Dissenters who, in this part of the country, have separated from the bosom of the Established Church, and which at this very moment is threatening a new secession from amongst its members.

"It is on this ground that, as an advocate of the Voluntary principle, I have been wont to rest one of my strongest objections to the civil establishment of religion. Every such institution appears to me substantially an embodiment of the obnoxious principle, That uniformity in religious matters must be enforced upon the people. Even in their most modified form they are contrivances for compelling men of all classes and views to support the ministers of one party, and the advocates of one set of religious opinions. Hence they have ever been sources of discord and contention in the Church of Christ, and ever will be, so long as they exist; for though it be quite true, that even with such things we ought to bear patiently, yet it is hardly to be expected that so great a degree of virtue will be displayed by those who feel themselves injured by being compelled to contribute to the support of an institution which they condemn.

"I feel myself bound to add, that I hold the same objection as applying to all ecclesiastical incorporations built upon the adoption of a written creed, and invested with power to enforce adherence to the terms of that creed upon all the members of the party. All such bodies are contrivances to enforce uniformity by means of extrinsic influence; and their tendency is too often to excite wrathful contentions among their members, and to force conscientious men to forsake the communion to which otherwise they are attached, and separate themselves from brethren with whom but for this they had continued to walk in love and fellowship.

"Nor are those churches altogether free from blame in this matter, in which, though no written creed may be used, the terms of communion are so framed as to bind upon the consciences of the members, tenets regarding which a difference of sentiment may exist among Christians. The inevitable consequence of such a system is, that when any one of the members changes his views in regard to any of these tenets, he must either do violence to his own conscience by concealing his change of opinion, or he must retire from the fellowship of the Church, after perhaps shaking it to its very foundations by the dissensions to which his change has led.

"The only rule by which such evils can be avoided, is that so tersely expressed by Baxter in his *Christian Directory*: 'Make nothing necessary to the unity of the Church, or the communion of Christians, which God hath not made necessary, or directed you to make so.'"

FALCON-SQUARE CHAPEL.

The congregation under the pastoral care of Dr. Bennett, having been obliged by circumstances to quit the ancient building in
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Silver-street, have erected a chapel, in Falcon-square, near the New Post-office. The Falcon-square chapel was opened on Thursday, the 29th of September, when the Rev. James Parsons, of York, preached.

Next Lord's-day (2nd inst.) two sermons will be preached; in the morning at a quarter before eleven; and in the evening at half past six o'clock.

Collections will be made to meet the heavy expenses of the building, and the purchase of ground, in the heart of the city. As many who are now removed to a distance, but have not lost the interest they once took in the cause of Christ in Silver-street, may not be able to attend, they are invited to send their contributions by their friends.

The future services in Falcon-square chapel will be on the Lord's-day morning, at a quarter before eleven; and in the evening, at half-past six o'clock, when all who attend are requested to come before the commencement of the worship.

A lecture will be delivered on Thursday evenings at seven; and a prayer-meeting will be held on Monday evenings, at seven.

A History of the Church in Silver-street, by Dr. Bennett, is published in aid of the building fund, and may be had in the vestry.

THE AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Adjourned Meetings of the Twelfth Annual Assembly of this hallowed Union, are appointed to be held at Liverpool, on Tuesday, Wednesday, and Thursday, the 11th, 12th, and 13th of the present month, when subjects of vast interest to the Congregational churches of England and Wales, and to the cause of evangelical Protestantism throughout the world, are expected to come under the discussion of the assembly. An introductory discourse will be preached by the Rev. R. W. Hamilton, of Leeds, "On the Intercommunity of Churches," on Tuesday evening, the 11th instant.

The attendance of the deacons and members of our churches is earnestly solicited.

Ministers intending to be present, are requested to send their names to Mr. Marples, bookseller, Lord-street, Liverpool, on or before the 7th of the present month.

IRISH EVANGELICAL SOCIETY.

The Rev. George Rose, having resigned the office of secretary to this society, which he accepted in conjunction with Dr. Vaughan, we are happy to announce that the committee have obtained the services of the Rev. George Smith, of Trinity Chapel, Poplar, (late of Plymouth,) and the Rev. Thomas James, of Woolwich, to act as joint

secretaries. The latter gentleman has resigned his pastoral charge, with a view to give himself entirely to the business of the society, which, in the present crisis of its affairs, requires great vigour in its officers, and renewed liberality on the part of the public, to place it in a satisfactory position.

THE LATE REV. J. V. WIDGERY.

Congregational School, Lewisham; and Orphan Working School, City-road.

In our last number, we inserted a memoir of the late Rev. J. V. Widgery, who died at Dorking, in May last, leaving a widow and eight children, in indigent circumstances.

Several friends of the Redeemer have kindly interested themselves, to provide, if possible, an education for two of the children by endeavouring to secure their election into the above schools, viz., John Owen Widgery, aged eight years, into the Congregational School, and Anne Lydia Widgery, aged seven years, into the Orphan Working School.

The governors of the above institutions are most earnestly solicited to reserve their proxies at the next election, for these poor fatherless little ones. A subscription of one guinea to either of the schools, would materially aid the case, by obtaining for each child, as many votes as there are children to be elected. Smaller sums to assist these elections, as well as proxies for either child, will be thankfully received by the Rev. J. Adey, Trinity-square, London; the Rev. Richard Connebee, Dorking; the Rev. T. Jackson, Stockwell; the Rev. J. E. Richards, Wandsworth; Charles Foster, Esq., Guildford; and J. Palmer, Esq., Bank of England.

THE LASCARS IN LONDON.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I am much obliged to the writer, who, under the signature "*Philanthropos*," in the last number of your Magazine, directed the attention of the public to the condition of the Lascars in London; and feel that as a Christian minister, resident in the immediate neighbourhood of these poor miserable foreigners, I am called upon to respond to the appeal then made, and to inform the writer, and your readers generally, that while the representation of suffering and oppression thus put forth is but too true, some means have been employed to alleviate this woe, and others are in contemplation with a view to the same object.

I have reason to believe that from fifteen hundred to two thousand Asiatic seamen, at least, arrive in this port annually. While

here, for the most part, they are cruelly treated by those owners of vessels, who, having no further need of their services, neglect to provide them with suitable food, lodging, and apparel, while they are robbed and otherwise ill-treated by a class of middlemen, their own countrymen, who act as boatswains, and practise various kinds of extortion and cruelty on these helpless creatures, who have no means of reparation or defence. During the past winter their sufferings were extreme, many of them died of diseases induced by hunger and insufficient clothing, while the survivors were refused the mournful satisfaction of burying their dead in the consecrated ground of the parish cemetery, according to the rites of their own religion. Many others of them, in all probability would have perished, but for the humane efforts of a friend of mine, Mr. Hall, of Bromley, who visited them daily for the space of two months, ministered to their wants, and by an appeal to the public, secured the funds requisite to supply them with food and raiment. He likewise procured a few copies of the Hindoostance New Testament, in the Persic character, which some of the Lascars read with eager delight to their listening companions, and was amply recompensed for his labour of love by the grateful acknowledgements, written and verbal, of these strangers in a strange land. Another gentleman has commendably employed himself recently in visiting the Lascars at present in the East and West India Docks, and in expounding to them the way of salvation.

But something more should be done than has been hitherto attempted, and the efforts thus made should be more widely extended. We send missionaries to India and China to convey the glorious gospel to idolators and Mahomedans, and certainly we ought not to allow them, in thousands, to visit the metropolis of our own country without attempting to convince them that the cruelties they endure are not inflicted by *Christian* people, and that the religion of Jesus Christ is distinguished by compassion to the bodies and souls of men. They frequently close the tale of their sorrows, uttered in broken English, by affirming, "This is a bad country!" and if their minds are not disabused, they will, on their return to the East, give such reports of our inhumanity as will retard the progress of Christianity there. It is said by a competent witness, Sir J. McNeill, that the Caucasians were rapidly approaching to the belief of Christian truth, but in disgust and abhorrence of the aggressions of Russia, are now becoming Mussulmen; and whatever favourable impressions the Lascars may have of the gospel from the conduct of our self-denying missionary brethren, are likely to be obliterated by the line of conduct

pursued toward them by the contempt and neglect they experience here. We have, moreover, reason to hope that, as strangers in poverty and affliction, if the Word of life should fall on their ears, accompanied by acts of kindness, many of them would believe and live. To convert a sinner from the error of his ways is to save a soul from death.

The question then arises as to what ought to be done, and in what way it should be undertaken. If there were not an evil, in these times of expansive benevolence and commercial depression, in the multiplication of charitable institutions, I would propose that a Society should be formed for the express purpose of benefiting the Lascars; but as there might be serious objections to this, I venture to ask the British and Foreign Sailors' Society to undertake this work of mercy. They have machinery and agents which could readily be brought to bear upon its accomplishment: they would find the public willing to aid them with pecuniary contributions; and there are gentlemen in the East of London, who would not be slow in affording their personal services. The attention I have given to this matter justifies me in recommending that something like the following outline of operation should be adopted and filled up.

In any endeavour to benefit the Lascars prominent regard should be had to the alleviation of their physical sufferings. It seems indispensable that a large room or building should be rented where they could find shelter and heat, and where, under the direction of a Committee, the more destitute should be supplied with cheap warm clothing and plain food. A competent person should have the oversight of their conduct, while resident in this refuge for the destitute, and endeavour to restrain them from those sinful courses which in many cases have entailed severe misery upon them, and even death. Medical assistance should be afforded them in slight cases of indisposition, and in more serious ones they should be removed to the Seamen's Hospital, on board the Dreadnought, in which excellent institution a sailor is never rejected, whatever be his country or his complaint. The services of some legal gentleman should be obtained to see that justice is done to these men in the disputes which arise between them and their officers, and to see that such provision as an existing Act of Parliament compels owners to make for foreign seamen is not withheld. Something of this sort being done, the way would be plain to endeavour to lead these degraded outcasts to the Friend of sinners. Portions of the Scriptures might be obtained in their own language, and though at present I fear there are scarcely any religious tracts in this country which they

could read, yet such could be obtained from India. As faith cometh by hearing, and as the gospel is God's great instrument for turning men from idols to himself, it is most desirable that a missionary, competent for the work, should be engaged to proclaim to them the message of salvation by faith in the Lord Jesus.

What is done in this matter should be done quickly. Many Lascars are now in London, and the number will be increased as the winter approaches, and then their sufferings will begin, as many of them will be found with nothing but a thin muslin dress to protect them from rain and cold, with the ground for their couch, and a wretched shed for their covering. In closing this communication I should add, that several persons in my congregation stand prepared to aid this work, if undertaken by any existing Society, having means and influence adequate to its accomplishment.

I remain, my dear Sir,

Yours faithfully,

GEORGE SMITH.

*East India-road, Poplar,
Sept. 16, 1842.*

PROVINCIAL.

NEWPORT PAGNELL COLLEGE.

The thirtieth anniversary of this institution took place at Newport Pagnell on the 29th of June, when the Rev. John Harris, D.D., of Cheshunt College, preached in the morning; and in the afternoon, the public meeting was held, when John Foster, Esq., the Country Treasurer, took the chair; the Report was read by the Rev. Charles Gilbert, Secretary; and the meeting was addressed by the Rev. Messrs. T. P. Bull, Josiah Bull, Frost, Madgin, Vaughan, and Wayne; Thomas Piper, Esq., and T. B. Hudson, Esq.

The congregations were large and the collections liberal.

One important feature in this anniversary, and which excited deep interest, was the resignation of the Rev. T. P. Bull, the venerable and beloved tutor who has so long sustained that office, on account of the infirmities of advanced years, also of his son, the Rev. Josiah Bull, who feels that the growing claims of his increasing congregation require his undivided attention. It is a pleasing circumstance, that this decision has arisen simply from their own conviction of duty to the interests of the Redeemer's kingdom, without any suggestion on the part of the committee; and that though they retire from the office of tutors, they remain the warmly attached and active friends of the Institution. On receiving

this communication, a resolution was unanimously passed, expressive of the deep regret of the meeting, and tendering their warmest thanks to them for the valuable services they had rendered so long to the institution.

The committee have addressed an invitation to the Rev. John Watson, of Finchley, late co-pastor with the Rev. Thomas Lewis, of Union Chapel, Islington, to undertake the entire management of the College, and to devote his exclusive attention to the education of the students, which he has accepted, and he enters on his important duties early in the present month.

The literary attainments and high character of Mr. Watson, will, the committee feel assured, commend this arrangement to the approval of the religious public, and insure their full confidence in the future management of the institution.

The committee have also entered into an agreement for the occupancy of the premises where the institution has been so long located, and which are so admirably adapted for that purpose.

The whole expense of conducting this institution, including rent of premises, board of eight students, salary of tutor, and incidental charges, will not amount to more than 500*l.* per annum. The present income from all quarters does not exceed 350*l.*, leaving 150*l.* to be provided, for which an appeal will be immediately made to the public.

It may be mentioned as a proof of the usefulness of this institution, that though the average number of its students has not been more than seven, that there are at the present time, fifty ministers who have been educated there, engaged in active service; and that during the last three years, ending 1841, the neighbouring congregations have been supplied by the students 367 sabbaths, and the gospel has been preached in the adjoining villages 653 times.

KENT CONGREGATIONAL ASSOCIATION.

The fiftieth annual assembly of the Kent Congregational Association, was held at Ebenezer Chapel, Chatham, on Tuesday and Wednesday, July 5th and 6th.

On Tuesday evening, the Rev. David Hamson, of Whitstable, preached from John xii. 32. The Rev. Henry J. Bevis, of Ramsgate, on Wednesday morning, from Gal. v. 1.

At the meeting for transacting the business of the association, the Rev. P. Thomas, A.A., in the chair, the report was read by the secretary, after which it was resolved,—

“That the report be received, and that the treasurer, Edward Brock, Esq., and Rev. H. J. Kook, secretary, be re-

quested to continue in their respective offices for the ensuing year; and that the Rev. H. Slight, and Secretary, with Thomas Hopkins, Esq., of Chatham, and Frederick Pearse, Esq., of Woolwich, be appointed delegates from this Association to the meetings of the Congregational Union in the year 1843.

“That this Association cordially rejoices in the prosperity of British missions, including the Home Missionary Society, Irish Evangelical, and Colonial Missionary Societies, in their connexion with the Congregational Union of England and Wales, and thus publicly engages to aid those important institutions to the utmost of the power of the several churches.

“That this Association, deeply interested in the various religious movements which are taking place in the present day, desires to express its firm and unabated attachment to the great principle of the supremacy of Jesus Christ as the king and head of his church, and of the spirituality and voluntary character of the laws and institutions of his kingdom, and, on this account, hails with satisfaction and delight, as well as regards with lively sympathy and pleasure, those indications of advancement towards such principles, and of increased liberality and piety, which appear to characterise the present condition of the Church of Scotland.

“That a copy of the above resolution, signed by the Chairman and Secretary, be forwarded to the Rev. Dr. Welsh, Moderator of the General Assembly, and advertised in the Patriot, Voluntary, and Nonconformist.”

On the afternoon of Tuesday, the 5th, the fortieth annual meeting of the Kent Union Society, for the benefit of aged and infirm ministers, and widows and orphans of ministers, was held, William Parnell, Esq., in the chair, when annuities of 15*l.* 17*s.* 6*d.* were voted to six aged ministers and thirteen widows, and gratuities, varying from 5*l.* to 20*l.* to seven cases requiring aid from the benevolent fund of the Society.

NOTICE.

The next meeting of the Bristol and Gloucestershire Congregational Union will (D.V.) be held at Nailsworth on the 4th October.

The sermon for the Benevolent Society will be preached on Monday evening, the 3rd. The association sermon, on “Church Extension,” by the Rev. John Glanville, on Tuesday evening; and the ordinance of the Lord’s-supper will be dispensed on Wednesday evening.

The members of the Benevolent Society are requested to meet at the house of the Rev. Thomas Edkins, on Monday, at four o’clock.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE BEGINNING OF WISDOM.



"Stretching forth his hand, he placed in mine a string of his praying-beads, saying, 'I have done with this folly.'"—Page 506.

INDICATIONS OF PROGRESS IN THE SOUTH OF INDIA.

(From the Journal of Rev. J. E. Nimmo, Combaconum.)

—In the evening, at Galloway Chapel, as I was rising up to preach, there came in a fine-looking Brahmin lad, about fourteen years of age, and took his seat near me. Having recognised him as one of my constant and attentive hearers, and as the very youth who, a day or two before, seeing me opposed at another place, boldly came forward and reproved the conduct of my enemies, I asked him to draw near me: he willingly accepted the invitation, and, though a Brahmin, scrupled not to touch me. Besides his prepossessing appearance, I found him very intelligent and affectionate. He said that he felt much pleasure in hearing the Gospel, and acknowledged that an idol was no God. When I inquired whether he had read any of our books, and could remember any thing he had read, he replied in the affirmative, and repeated nearly a whole page of the tract entitled, "Good Counsel." After a few words of exhortation, I placed in his hands a copy of the Gospel of Matthew, which he accepted with evident pleasure, and retired.

—Engaged all day in reading and preaching to some thousands of poor hearers. Many heard attentively, and some displayed a lively interest. Several aged persons sat and listened for hours together. One old man appeared deeply affected, and, at length, *stretching forth his hand, he placed in mine a string of his praying beads, saying, "I have done with this folly."*—(Page 505.) Distributed this day upwards of nine hundred tracts, and about twenty single Gospels. Lord, crown thy word with thy benediction!

—At Koottalam, met a man who heard the Gospel at Combaconum, and had read several of our books. I said to him, "I suppose you are now going to the tank to perform your evening poojahs?"* He said, "My poojahs, what are they, sir? all nonsense. I have left off repeating them these many years." I observed, "If that be true, I presume you have also forsaken your idols?" "Idols," he said, "What are they? are they not lifeless dolls?" "Why, then," I asked, "do you put these marks on your forehead?" He replied, "I know they are vain things, but I put them on simply to please my friends." At the close of our conversation, to which several persons were listening, he said, "It is my conviction, that, before long, all will become Christians; for see, how many, sir, most willingly accept your books. Is this not a sign that great numbers will, before long, embrace your religion? Believe me, you do not labour in vain."

—At the village of Seejalee, many heard me gladly. On my return to Combaconum, a Brahmin, who first seemed an opposer, bore me company for nearly a mile. In the course of conversation, he said, "You must not consider me your enemy,—I am fully convinced of the truth of all that you asserted. Yes, idolatry is false; but what can I do? Being a Brahmin, I dare not speak disrespectfully of idols in the presence of my neighbours." He said many things more which made me think he felt the power of the truth. On my presenting him with a Gospel, he thankfully accepted it, carefully wrapt it in his cloth, and placed it in his bosom.

* Idolatrous worship.

INTENDED ARRANGEMENT OF THE ANNIVERSARY SERVICES OF THE SOCIETY IN MAY.

THE Directors have been induced, after mature consideration, to adopt the following Resolutions in reference to the time of holding certain of the Society's Annual Services in May :—

- I. That the Sermons on behalf of the Society, in the several congregations in London and its vicinity, be preached on the Sabbath *after*, instead of the Sabbath *preceding*, the Annual Meetings.
- II. That the general meeting of the town and country Directors be held on the Monday morning *following* the Anniversary Services, instead of the afternoon of the Tuesday *preceding*.
- III. That the Missionary Communion Services, as the closing services of the Anniversary, be held on the evening of the Monday *following* the Public Meeting, instead of Friday evening, as heretofore.
- IV. That the Meeting of the Board of Directors, on the Monday *preceding* the Annual Meeting, commence at three o'clock instead of four, so as to facilitate the attendance of Directors from the country, who may wish to be present.

These prospective alterations are made as the result of fraternal and mutual arrangement with the representatives of other religious Institutions holding their Annual Services during the same period, and in whose prosperity the great body of the members of the London Missionary Society feel an affectionate and lively interest : namely—the Congregational Union ; the Irish Evangelical Society ; the Colonial Missionary Society ; and the Home Missionary Society.

A few observations may be necessary to explain the reason for each of the alterations proposed.

The selection of the *Sabbath, after* the Annual Meeting, for *Congregational collections throughout the metropolis*, is made for the ensuing year *by necessity*, as the Sabbath *preceding is the first in the month*—the day of the monthly communion throughout our churches—on which it would be impracticable either to obtain collections, or to secure advocates from among our country brethren. The same preventive to the adoption of the *Sabbath preceding* the Annual Meeting will also occur in the year 1844. But, in addition to the necessity of the case arising from this circumstance, it is hoped that the alteration will induce many ministers to prolong their stay in the metropolis, and thus secure their attendance at the several meetings on the following days.

The postponement of the *General Meeting of the town and country Directors*, from the Tuesday *preceding*, to the Monday *following*, the Annual Meeting, is intended to afford more time for the deliberations of the General Assembly of the Congregational Union of England and Wales, as well as to facilitate the attendance of ministers at the Annual Meeting of the Irish Evangelical Society held the same evening. It will be observed also, that an opportunity will be given at the Meeting of the Directors on the previous day—the Monday *before* the Annual Meeting—for conference with our country brethren, who may be able to favour it with their attendance.

The change in the time of observing the several *Communion Services* has been made in order to afford Friday evening as a suitable and convenient opportunity to the Colonial Missionary Society for holding its Annual Meeting ; the want of which has hitherto been found very injurious to the interests of that important Institution,—an Institution in which the friends of Missions to the heathen cannot but recognise a most valuable ally.

In the adoption of this arrangement, the Directors of the Home Missionary

Society, while retaining the usual Tuesday evening for their Annual Meeting, have most kindly relinquished the evening of the Monday, on which their Annual Sermon has heretofore been preached, for the purpose of affording an opportunity to our Society to close its Annual Services by the appropriate solemnity of the *Lord's Supper*.

The Directors cherish the assurance that these proposed arrangements, which have been adopted in the spirit of brotherly kindness and mutual good-will, and which they trust will contribute to the welfare of all the Institutions interested, will commend themselves to the judgment, and secure the cordial approval, of the Society's friends throughout the country.

(Signed) ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries.*
JOHN ARUNDEL,

The complete arrangement of the Anniversary Services of the Society, including the alterations now stated, will in the ensuing year be as follows:—

MONDAY,	May 8 .	Evening.	Sermon at Church.
WEDNESDAY,	10	Morning.	Sermon at Surrey Chapel.
		Evening.	Sermon at the Tabernacle
THURSDAY,	11 .	Morning.	Public meeting at Exeter Hall
		Evening.	Adjourned Public Meeting.
LORD'S DAY,	14	{ Morning } { Evening }	Sermons and Congregational Collec- tions.
MONDAY,	15 .	Morning.	General Meeting of town and country Directors, at the Mission House.
		Evening.	Missionary Communion Services.

DEPUTATION TO THE WEST INDIES.

THE Board of Directors, after mature deliberation, have recently adopted the important measure of appointing a Deputation to visit the Society's Missions in Jamaica and British Guiana.

The large amount of success with which God has graciously rewarded the efforts of our devoted brethren labouring in these colonies, while it demands gratitude and encourages expectations of extension and stability, requires also, for its direction and future efficiency, the exercise of much Christian wisdom.

Many of the churches, more particularly in British Guiana, are large, amounting severally to two, three, and four hundred, members, and the congregations consist of proportionate numbers. The Reports of the Society, for several years past, bear witness that their pecuniary resources and their christian liberality are fully adequate, and, in some instances, more than sufficient for their own support. But they are composed almost exclusively of those who have passed their lives under the debasing influence of slavery, and, for the greater part, of field labourers, whose ignorance and degradation, under that wretched system, exceeded those of any other class. Although they exhibit a thirst for knowledge, which is highly gratifying and encouraging, it cannot excite surprise that they are liable to the influence of prejudice and error, which demand the most vigilant attention and the wisest care of their faithful teachers. Thus while they possess, so far as pecuniary resources are regarded, the means of self-support, they are, *for the present*, in their collective capacity, deficient in many of the qualifications essential to christian self-government, and the effective application of their christian influence on others. While, therefore, the Directors are anxious that the churches

in the West Indies should become dependent on their own contributions, that so the funds of the Society may be left at liberty to meet the widening claims of millions in the East, they are constrained by christian duty to seek the accomplishment of this object in such a manner as will best promote the future stability, co-operation, and usefulness, of the colonial churches themselves, and thus ensure a rich reward to the churches in Britain, to whose zeal and kindness they are indebted instrumentally for the blessings of the Gospel.

Nor in any field of the Society's operations is it more important that a well organised course of spiritual training should be established for securing an effective native ministry. The first steps have already been taken in this good work, but it is desirable that additional measures should be vigorously adopted to carry the design to its maturity and strength ; that, surrounded by a band of fellow-labourers, the health and strength of our devoted brethren may be less severely tested, and their lives and labours be prolonged as the Fathers and Founders, under God, of the West-Indian churches.

To promote most successfully the measures necessary for securing these objects, the Directors have been deeply convinced that the appointment of a Representative to visit their stations in the colonies was indispensable ; and, while they have been deliberating on the subject, some of our most judicious and active brethren, labouring in Jamaica, Demerara, and Berbice have, without knowing the thoughts of each other, or the views of the Directors at home, severally expressed their sense of its importance, and urged the Board to its early adoption. This harmony of sentiment and feeling is most gratifying, and, as we trust, presages the happiest results to the undertaking.

The Directors, sensible that the success of the measure would greatly depend on the competency and suitableness of their Representative, were induced unanimously to fix upon the Rev. J. J. Freeman for that office. His intimate knowledge of the whole case, and his former experience of Missionary life, combined with his mental, social, and moral qualifications, commended our valued Brother to the confidence and esteem of the entire Board, and they were urgently and affectionately desirous that he should undertake the service. The invitation to Mr. Freeman was accompanied by a respectful and earnest request to the church and congregation at Walthamstow under his pastoral care, to consent for a season to relinquish his valuable labours for the sake of an object of so much importance, and the Directors are happy in being able to state that both the Church and its Minister, after serious deliberation, have generously consented to make the sacrifice involved ; and our Brother embarked for Demerara, on the 15th ult.

In relation to the painful controversy in Jamaica, maintained by some of the agents of the Baptist Missionary Society with some of their fellow-labourers, as well as with the agents of our own and kindred Societies,—while the Directors cherish unabated confidence in the integrity of their devoted agents, they think it necessary explicitly to state that the appointment of the present Deputation is entirely unconnected with the pending discussion.

The Directors feel assured that the proceeding will receive the deliberate and cordial approval of all the friends of the Society, and that they will unite in the fervent prayer that our beloved brother, Mr. Freeman, may, under the divine favour, be carried out and brought home in peace, that wisdom may be given to direct, and grace to sustain, him in his labours, and that the pastors and churches whom he visits may be encouraged, strengthened, and prospered, by his christian counsels and fraternal love.

*Mission House, Blomfield-street,
London, 1st October, 1842.*

SOUTH SEAS. NAVIGATORS ISLANDS.

(From Rev. W. Harbutt, Lepa, Upolu, July 20, 1841.)

General progress of the Gospel in Upolu.

It is exactly twelve months since the church at this station was formed. In that time, 113 names have been entered on our list of members. Of these we have had to suspend eight. With two exceptions, the crime for which they were excluded was very trivial; but we are obliged to be exceedingly strict. Two have died, concerning whom I can rejoice in hope; and two have gone as teachers to other islands not so privileged as Samoa. The remaining number is 101, and these appear to walk consistently with the high profession they have made. I have at present thirty-eight on my list of catechumens, who are desirous of union to the church, and most of whom will probably be very soon joined with us. The whole number I have baptized, since my arrival here, has been 247. The attendance on divine worship in the various parts of my district continues to be very good, and is highly encouraging.

War prevented by the influence of the Gospel.

In consequence of an outrage committed in May last by a chief of Falelatai on a person connected with the principal chief of Manono, great fears were entertained for some days that the *Malo*, or ruling party, would visit and lay waste the former place. Indeed, they had so resolved; but through the interference of the Missionaries, and the submission of the chiefs and others, in Falelatai, peace was again restored. Scarcely were our fears on this account ended, when another and more serious offence was committed in the same district, and war appeared inevitable. A principal chief of Fasetootai, in a quarrel, killed a chief of Manono, and the chiefs of Manono resolved that the whole of Aana, the district in which both Falelatai and Fasetootai are situated, should be punished for these offences. This, it may be remarked, was the seat of war when Williams first visited Samoa. The period was one of great anxiety to us, as it seemed likely that most of the islands would be embroiled in the war through their connexion with one or other of the parties. Brother Heath, with the assistance of the church on Manono, procured the declaration of the Manono chiefs, that if the murderer, who had fled to the woods, surrendered himself, they would not, as before determined, visit and lay waste Aana.

Measures were then taken to assemble the church in Aana, and endeavour to bring

about submission on the part of the offender. Although my district is at a great distance from Aana, yet, having heard on the Sabbath evening, of the projected meeting at Fasetootai, I set off on the Monday morning, accompanied by a large number of church members, and reached Aana early on Tuesday morning, in time for the meeting. There was a large assembly of chiefs from all parts of Aana: not one spoke in support of war, but every one deprecated it as improper in the present state of Samoa as possessed of the Gospel; and, before the assembly broke up, the offender came and surrendered himself, and performed the ceremony of submission. Thus has another threatening evil been averted through the overruling providence of our heavenly Father.

Great Missionary Meeting.

On the 2nd of June, we held the first great Missionary meeting which has ever assembled in this part of the island. It was indeed a festival in the district, and every one seemed to feel it so. A meeting of the church was held on the evening of the 1st, when four members were added, and nine individuals proposed as candidates for admission. On the morning of the 2nd, we held a prayer-meeting, at the break of day, which was attended by about 500 individuals. Many who slept at villages within three or four miles of Lepa, on their way to the *nunu fiafia*, (joyful assembly,) as they called it, would have been at this meeting, to join in supplicating the divine blessing, if they had known that it was to be held; and many of the inhabitants of the village were prevented attending by the necessary preparations of food for their numerous visitors. I mention this to account for the comparatively small number present at this solemn commencement of the day.

Immediately after breakfast we again assembled in our large place of worship, which was then nearly crowded. I preached from Mark xvi. 15, 16, to a highly attentive audience. After the sermon I baptized eleven adults, and three children. This being ended, the church united in the ordinance of the Lord's Supper. In the early part of the afternoon we held *le me*, (the May meeting.) It was our intention to have held the meeting on the *malae*, but it began to rain about noon, and we had to hold it in the chapel, which prevented many attending. The meeting was exceedingly interesting, and the references in many of the speeches, to

the past and present state of Samoa, deeply affecting, and such as could only arise from reflecting minds. The interest was fully kept up during the whole time of the meeting, nearly four hours. There were more than 2,000 present—all from my own district—who a few years ago knew nothing of the Saviour's name, but are now displaying the greatest anxiety to know if there is anything they can do for his cause, in proof of their gratitude for his love in sending to them the glad tidings of salvation.

Conversation with a candidate for communion.

Nearly three hours were spent by me this morning, (July 1.) in conversing with five individuals, candidates for church-membership. Thinking that a specimen of the answers might be interesting, I put down part of my conversation with one,—a female. I asked her, "What is the meaning of this ordinance?"

"It is a command of Jesus to his disciples, and is symbolic only."

"What advantages may be derived from it?"

"It will be of advantage to none but those who truly rely on Jesus Christ," and here she drew a beautiful figure of the feelings excited by any object that reminds one of a dear friend who has been removed to a great distance from us.

I asked, "If there was salvation in the ordinance?"

"Oh no," she replied, "that is to be found in the blood of Jesus only."

"What do you think of the bread and the wine used in the ordinance?"

"They are the symbols of the body and blood of Jesus, and not his real body and blood."

"Who are proper persons to partake of the ordinance?"

"True believers."

"What ought to be the conduct observed by them?"

"A constant submission to the requirements and will of God, and strict propriety in their conduct towards all men."

"What are your thoughts respecting yourself? I mean respecting yourself now, and what you once were?"

"When I think of my past sins, my heart is pained; but I rejoice that Christ has taken them away, and I beg of Christ to take away all my sins, and cleanse me in his blood."

"What think you? is it right for you to desire this ordinance?"

"I hope it is; for I feel differently to what I once did. If I truly repent and trust in Christ, it will be well for me. I desire and hope I do."

The last two questions caused much hesitation and feeling. I have not added to nor altered in the slightest degree what she said, excepting where the idiom of the language required it. I have not particularly chosen the case of this individual: if selection had been my object, there are others I should prefer. The woman's husband is also a candidate; and instances are numerous of the husband and wife coming together, and seeking to be added to the professing people of God.

INDIA. •

STATE AND PROGRESS OF THE NAGERCOIL MISSION.

(From Rev. Messrs. Mault and Russell, Nagercoil, April 18, 1842.)

Rise of a religious pretender.

Besides our usual obstacles, we have had during the past year to contend with one of a formidable nature, which has revived with great energy amongst us, in the person of a poor deluded man, who asserts that one of the principal Hindoo deities has taken up his abode with him, and that consequently he is enabled to perform the cure of all diseases, and to confer innumerable blessings on his followers. Numbers of the lower classes have joined him, and are distinguished by the observance of a few unmeaning superstitions. The business has become so profitable, that one or more in every district in this part of the country has been induced to set up as a disciple of this miserable fanatic, whose name is Moothoo Cooty, and each disciple uses all his endeavours to make converts.

This delusion has spread to an astonishing degree, showing, by its progress, the sad degradation of the people; for the notions of this man and his followers are of the most contemptible kind, and their moral character awfully depraved. A tract on the subject has been published, and widely circulated, but not without meeting much opposition. It is hoped, however, that good has resulted from its perusal, and that the minds of some have been fortified by it against the prevailing error. In the midst of so much excitement, we have frequently trembled lest some of our own poor people should be led astray by the numbers and zeal of these wretched creatures; but we are happy to state that very few have fallen into the snare. The congregations in the immediate neighbourhood of the principal Swamy have most encouraged us by their

stedfastness during this trying time, and, what is remarkable, a servant of the Swamy himself has joined us, it is hoped, from conviction of the truth.

Stedfastness and zeal of the native Christians.

Many of our people are regular and devout in their attendance on the ordinances of religion; and, judging from their progress in divine knowledge, as well as their consistent life and conversation, we are constrained to hope that the means of grace are accompanied with the divine blessing. Some of the women manifest a great desire for improvement, and greater numbers are learning to read at the present time than at any former period. Others continue with much zeal to assist the readers in teaching the catechisms, and portions of Scripture to the females in their respective congregations, and to diffuse a knowledge of the gospel among their heathen neighbours. A few of the pious men in our congregations are also active in this labour of love, but their poverty, and the nature of their secular employments, leave them little leisure for works of benevolence.

General view of the Mission.

We grieve to say that a few that "did run well" have forsaken us; others have removed to distant places, and others have entered into rest; nevertheless the number of our church members has increased during the past year. Several have lately been baptized, and several more are waiting for that ordinance. Among those lately baptized were three young people formerly in

the schools, whose intelligence and piety are pleasing proofs of the advantage of early education.

It is a great assistance that the Bible Society enables us to circulate the Scriptures freely among the people, and that the number of those who can make a profitable use of them is increasing from year to year.

In most of the congregations there are Bible-classes, which are attended by all who are capable of reading. Some are making considerable proficiency in the art of reading and in a knowledge of the word of God, and seem to take pleasure in the exercise. As a knowledge of the Bible is the best means to raise the condition of our people, we have resolved to pay particular attention to our Bible-classes.

Feeling conscious from past experience, as well as from the testimony of Holy Writ, that without divine aid all our exertions will be fruitless, we have been urging upon the people the great importance of united and fervent prayer, for the influences of the Holy Spirit to co-operate with us in our momentous work, and we hope not without success. During the period now under review monthly prayer-meetings have been established in all our congregations, for the purpose of imploring the divine blessing upon our own exertions and upon the labours of God's people in every part of the world. To interest the people as much as possible in these meetings, a small magazine of missionary intelligence is published and circulated among them; and being read at the prayer-meetings, it seems to afford much interest.

AUTO-BIOGRAPHY OF DANIEL, A HINDOC CONVERT.

(Communicated by the Rev. E. Lewis, Coimbat6r.)

His parentage, and early attachment to heathenism.

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil

nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with Christianity.

First comparison of Hindooism and Christianity.

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of

truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Bramah was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

Convictions resisted and overcome.

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Saviour, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions, the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

Confirmed hostility to the truth.

My friends, still fearing that I might become a Christian if I continued at Coimbatore, sent me to Madras, where I was placed under the tuition of the college moonshee,* who instructed me in various Hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatore with a high testimonial to my character from the celebrated moonshee.

After my return to Coimbatore, I firmly believed that Christianity was altogether false, that I could not enter heaven if I em-

braced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

Conviction revived, but indecision continued.

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness, and disquietude.

At this period a gentleman put into my hand a book called the *Pilgrim's Progress*, which I read. Partly by reading this book, and partly by the remembrance of all the labour which had been expended on me at Coimbatore, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Saviour. My mind was in a most distressing and miserable state. My confidence in Vishnu was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu or Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

Conversion to Christ.

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me still a heathen, I put Vishnu's mark upon my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my

sins, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the Gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the Scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the Gospel.

Endurance of obloquy for the Gospel's sake.

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and, if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by the cause of idolatry in my departure from its ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but

outwardly to be a heathen. I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon her, and upon the people of her caste; and I in return weep and pray for her.

Public profession of Christ.

On the 21st of November, 1811, I was baptized by Mr. Lewis, who had laboured most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you, who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your Missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending Missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

NARRATIVE OF J. A. SALT'S NATIVE TEACHER.

(Communicated by the Rev. J. M. Lechler, Salem.)

The readership under this name, is held by Marriannan, previously a schoolmaster in the Mission. He appeared to me a steady Christian, and apt to teach. Having paid particular attention to his further improvement, I sent him at the beginning of this month as a teacher to his native place. A few months since I asked him to give me a brief outline of his life, and he furnished me with the following:—

"I was born at Kangavally in the Ahtoor district, which contains 64 villages. In my native place, there was a Roman Catholic church: my great grandfather was a Roman Catholic, and a catechist there, and in the same office my grandfather and my father

lived and died. My father died in 1817, and before the close of that year my mother also departed this life. From that period until 1831, I was a Roman Catholic catechist, and felt exceedingly attached to, and zealous for, the Romish doctrines, such as the worshipping of the Virgin Mary, saints and images, the absolution of the priests, the sacrifice of the mass, praying for the souls in purgatory, festivals and saints' days, and other things taught by the priests. During that interval Barnabas, now reader in the same neighbourhood, used to come to my place, and, friendship commenced between us. Once Barnabas happened to go to Salem, when he visited the missionary

(Mr. H. Crisp), and received some tracts, which on his return he showed to me, saying, 'He had heard that the Roman Catholic religion was not the Christian religion, and that true Christianity was very different from it.' When I heard him say this, I became very angry, and abused him not a little. In reply he remarked, 'Only go to Salem to the Missionary, and you will find that what I say is true.'

"Soon after he invited me to go to Salem with him, and I consented. When we arrived there Mr. Crisp was dead: however, there was a catechist named Isaac, with whom we had a conversation. He put several questions to me, explained some passages of the Bible, while he related the history of the Romish Church and showed me its errors. I then began to see the nature of Romanism, my heart became uneasy, and the foundation of my foolish zeal was shaken. When I returned to my village, I took with me a New Testament, the Books of Moses and the Psalms, which I read carefully and with much profit. I felt pricked in my heart—the lost condition of my soul presented itself to my contemplation, and I began earnestly to pray to the Lord.

"After Mr. Walton's arrival at Salem I went there again. He examined and instructed me in various ways, particularly laying before my mind that word of the Gospel, 'What is a man profited, if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?' About this time I felt a change taking place in my mind. Several times I visited Salem to the neglect of my occupation as a Roman Catholic catechist. When some of the Romish congregation observed this, they addressed a letter to the priest, who immediately called for me, but I did not go.

The priest then appointed another man in my place.

"Some time after Mr. Walton sent Isaac to instruct me further, and at length I was enabled to praise Jesus my Lord, who had brought me out of darkness.

"I went again to Salem in order to obtain more instruction, and be baptized. This happy event took place, through the Lord's infinite mercy, in 1835, and before I left Salem I partook of the Lord's supper. For all the mercies thus bestowed upon me a poor sinner, glory be to the Lord for evermore!

"I returned to my native place, and to the best of my ability read and explained the New Testament to my wife, my two brothers, and my other relatives. Once a month I went to Salem to enjoy the Lord's Supper, and the preaching of the gospel. Isaiah was then the master of the Boys' School in the Mission compound. When he was appointed reader, the school was offered to me and I gladly accepted it. From that time I lived on the Mission premises, and laboured in the Lord's work. Soon after my wife was also converted and initiated into the church of Christ by baptism. My two brothers also have undergone a change, and now one of my sisters-in-law seems to be seeking the Lord. Thus I and my house, though once deeply sunk in the mire of ignorance and sin, have experienced the saving mercy of the Lord. Praise and glory be to him for ever! O may I understand and feel the many mercies, which thou my Saviour, hast vouchsafed to me! May I serve thee in sincerity, and at last have an abundant entrance into thy heavenly kingdom!

"I am,
"Your humble servant and fellow-pilgrim,
"MARRIANNEN."

SOUTH AFRICA.

PROGRESS AND PROSPECTS OF THE CAFFRE MISSION.

(From Rev. Richard Birt, *Caffravia*, March 16, 1842.)

It must yet be regarded as the day of small things in this land, although such as Tyumi and Buffalo River are stations of some magnitude. Still, though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is in some respects increased. Several very obnoxious customs are now occasionally omitted, and the Amagira* try to adapt their works of darkness to the twilight of the present times, while they are content to set their claims on a level with the word of God, instead of despising it as formerly. Indeed, to an

eye-witness there are many symptoms which betoken a progressive though silent preparation for a better day. This process may be long—yes, long enough to test the faith of the labourers, and of the churches that have sent them out; but that such preparatory course has begun cannot be doubted. We trust, therefore, the churches of Britain will not withhold the means for blessing Caffreland, and that no earthly consideration may be allowed to operate as a restriction upon the work of missions with which the great Head of the Church has entrusted them.

The subject of nurturing Caffre female

* Heathen

children in our family appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful, both for the approbation bestowed by the Directors upon my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

The little church continues to give us much satisfaction—the names of the members are as follow:—Daniel, the native assistant; one woman, baptized by our Wesleyan brethren, at whose station she sought refuge from the persecution of her heathen friends; one Fingee woman, who received her first impressions under the ministry of Mr. Brownlee, and was baptized here. The names of the others—fruits of this mission, are—Kalipa, Tembu, Timoti, Baccla, and Kazi. To these I hope soon to add another by baptism—a young man, who has long been a member of our household: he, like Kalipa and Baccla, sought my house as a refuge from his persecuting friends.

I hope soon to baptize a woman whose aged husband is an inquirer after the truth, and a candidate for baptism. Since I last

wrote, two men have come nobly and boldly forward, as avowed followers of the Saviour. They have appeared among the candidates for baptism, and afford decisive evidence of having experienced the new birth. There is an evident disposition in them to give themselves unpreservedly to the Lord. They are constantly hearers of the preached word, and would put to shame many in our native land by the distance they walk to attend the house of God. One is almost a daily worshipper with us at half an hour past sunrise, after a walk of three and a half miles at least, and though the other does not come so far, he is always with us in the evening, however dark. Another young man seems to have been affected with very powerful convictions within the last fortnight. His younger brother was one of the companions of Kalipa, and has long given me good hope of his state, though he has not yet offered himself for baptism. These two brothers are sons of the woman mentioned before as one whom I hope soon to baptize. All the people of that kraal or hamlet assemble every evening for worship. There are two or three others of whom I could speak well, but if there be any good thing found in them towards the Lord God, it will make the subject of a future communication.

WEST INDIES.

“ENCOURAGEMENTS IN DEMERARA.

(From Rev. S. S. Murkland, Freedom Chapel, West Coast, June 27, 1842.)

On Friday, the 17th of this month, the new Chapel at this station was opened for public worship. In this event we truly rejoice, as our labours have hitherto been much retarded for want of accommodation. Early in the morning we had a prayer meeting for the divine blessing on the services of the day. At noon the first service commenced. Mr. Scott read suitable portions of the Scriptures, and prayed. Our brother, Mr. Wallbridge, delivered an appropriate discourse from Psa. cxviii. 25—“O Lord, I beseech thee, send now prosperity.” Mr. Henderson closed with prayer. Sickness prevented our brother Rattray from being present at the opening.

In the evening we had a Missionary meeting. Mr. Scott addressed the congregation on the present state of the heathen; Mr. Henderson enforced the claims which they have upon Christians; and Mr. Wallbridge gave an address on the means to be used in sending the Gospel to the heathen, especially to Africa, by which he had an opportunity of stating the object that brought him to this colony. Though the morning was wet, the meetings were good and inter-

esting. The debt remaining on the chapel is about 300*l.*, the whole of which we expect to pay by the close of the year.

The brethren in Demerara are much delighted with the accession of dear Mr. and Mrs. Wallbridge to our number. The little knowledge I had of Mr. W., while attending the Borough-road, and what I have observed since he came amongst us, convinces me that Providence wisely directed you in selecting him to the office of training a native agency for the Missionary field. At no period since I came to Demerara, have I seen so much love and harmony among the brethren as exists at present, and has existed for some time past. Brother W. seems every way calculated to promote this heavenly state of feeling.

“Lo! what an entertaining sight,
Brethren, whose cheerful hearts unite.”

We long to see a revival of vital godliness among our people. Numbers are now able to read, and are well acquainted with the theory of divine truth. In our new sphere we are surrounded with nominal professors, who were baptized by the Established clergy while ignorant of the first principles of

Christianity, and in that state they are content to remain. Our work now is truly aggressive. We meet with opposition from the ungodly of every class and colour. The licentious complain that we prevent them indulging their vicious propensities; the grog-shop keepers hate us for our Temperance Societies, and say we prevent their customers from purchasing; and the Sabbath-breaker is afraid to be seen on the

Lord's-day in his usual enjoyments. But God is with us, and we are not afraid what man can do. "We are chastened, but not killed." The church committed to our care continues to increase, and the schools are well attended. Formerly we were at a great loss on the Sabbath for accommodation; but thanks be to God this desideratum is at length supplied, and our plans of usefulness can now be carried out as we desire.

DIFFUSION OF MISSIONARY INTELLIGENCE.

To the Editor of the Missionary Magazine.

DEAR SIR,—Can you spare me a corner in the Magazine for a practical suggestion intended to benefit the Missionary Society? Presuming that you will, I proceed to say, that I fear you will feel, along with most other Societies, your income for the year affected by the distressed state of the country. Under such circumstances, many who would have been glad to give have it not to spare; and others, perhaps, who could contribute with some little sacrifice, rather than make that sacrifice, will expend upon their own gratification what they once subscribed because they could do it without any inconvenience.

But it may be fair to ask, will these be the only causes of the reduction of the Missionary Society's funds? May there not be ignorance in one quarter, and misapprehension in another warring against your prosperity, not knowing at all, or mistaking the nature of your enterprise—the extent of your field—the magnitude of your efforts—and the richness of your success? To give you the result of my individual observation, I must say that I think this will be the case. I conceive our churches throughout the country want more of a systematic Missionary education ere their interest in your operations will bear any thing like a due proportion to their greatness. But how is this to be communicated? Until efficient or additional means be devised, I would make the Annual Reports of the Society the basis of more extended teaching with regard to the labours of the Society, and would suggest:—

1. That the Annual Report be circulated by way of loan far and wide by those subscribers who become possessed of it from year to year. It is to be feared that it is often laid aside just after being received, while it might furnish knowledge and minister edification to numerous persons who could not receive it through any other channel so well. But,

2. And chiefly, I would suggest the advantageousness of the dear brethren throughout the country making it more commonly the foundation of their monthly Missionary communications to their people. There are not many country congregations in which more than six copies are received in the year; but the persons who take an interest in Missionary doings may count by sixties, and these certainly have a claim to know in detail the statistics of the Society, and be made acquainted with its trials and successes. I can conceive of few things more likely to interest and profit the Christian friends at a Missionary prayer-meeting, than the selection of some Mission as the theme of discourse, (dividing the entire Report by the months so as to go through it in the year,) with brief notices of the geographical and political features of its locality—a faithful exposition of the gains and the losses of the effort—with all the other matter, scriptural and otherwise, which the topic and occasion might suggest.

The milk of anecdote is well—an incident will often illustrate a topic better than a long argument; but the temper of the times seems also to call for the strong meat of information. Where this can be supplied of a more authentic, affecting, and useful character than in the pages of your admirable Reports, I know not: at the same time, as a source

of general instruction with regard to the Society, I fear they are too much sealed from common access. In the course of a pretty large experience, I have never found any minister making the Annual Report of the Missionary Society the subject of a protracted and minute analysis, extending over the entire year.

May I hope that these remarks will not be considered out of place in your magazine at this season; and that they may call more attention to these supplementary "Acts of the Apostles," which the mercy of God to the heathen enables you to issue from year to year.

I am, &c. &c.

D—.

DEATH OF MRS. MESSER.

WE lament to state that, by a letter from the Rev. J. G. Messer, our worthy Missionary brother at Uitenhage, intelligence has been received of the death of his esteemed wife. She had been a faithful labourer in the cause of the Redeemer in South Africa, for upwards of thirty years, and her death, which occurred on the 30th of

April last, is deeply deplored, not only by her bereaved and venerable husband, and a large circle of European friends, but by the natives generally throughout the extensive district in which she resided, who will long treasure the memory of her christian services, and keenly feel the loss they have sustained in being deprived of them.

FROME.—JUVENILE MISSIONARY MEETING.

In connexion with the anniversary services of the Frome Auxiliary, held in August last, a general meeting of the children of the different schools belonging to the Frome Sunday-school Union, was convened in the Wesleyan chapel, with a view to interest their minds in the great subject of Christian Missions to the heathen. The children in attendance numbered about fourteen hundred, exclusive of their teachers; and, thus brought together, presented a truly animating and imposing spectacle. Powerful and earnest appeals, equally adapted to convince their judgments and to exercise their

affections, were addressed to them by Thos. Thompson, Esq., and the Rev. W. G. Barrett; and several interesting questions (naturally springing out of the occasion) were proposed to them, which they promptly and appropriately answered. At the close of the proceedings, a general impression prevailed that such meetings, if held in every town throughout the kingdom, would be of great and permanent utility to the interests of the Missionary cause, and eminently conducive to the moral and religious welfare of the children and their teachers.

EMBARKATION OF MR. GORDON FOR INDIA.

ON Monday the 5th of September, the Rev. J. W. Gordon, who had been on a visit to this country for the restoration of his health, embarked in the *John Lane*, Capt. Brodie,

for Madras, with a view of resuming his labours in connexion with our Mission at Vizagapatam.

ARRIVAL OF MISSIONARIES AT TAHITI.

THE arrival of Messrs. Jesson and M'Kean, at Sydney, in October last, was communicated in the *Missionary Magazine* for April. We are now thankful to state that intelligence has been received of the safe arrival

of our friends at Tahiti; Mr. and Mrs. M'Kean having reached the island the 14th of February, and Mr. and Mrs. Jesson on the 28th of the same month.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Rev. C. Wilson, Dec. 8. Rev. R. Thomson, Dec. 16. Rev. J. M. Ormond, Feb. 4. Rev. T. S. M'Kean, Feb. 2. Rev. G. Platt, March 21. Rev. J. T. Jesson, Mar. 19 and 22. Mrs. Pritchard, Feb. 13. Eimeo, Rev. W. Howe, Oct. 20, March 8. Huahine, Rev. C. Harff, Dec. 8. Rev. G. Stallworthy, January 20. Raiatea, Rev. G. Platt, Dec. 17, January 15. Rarotonga, Rev. C. Pitman, Dec. 30 and 31. Navigators Islands, Rev. W. Harbutt, July 20. Rev. W.

Day, Sept. 13. Rev. J. B. Stair, Sept. 29 and 11. Sydney, Rev. Dr. Ross, Feb. 1, March 10 and 26.

ULTRA GANGES, 1841-42.—Malacca, Rev. Dr. Legge, March 12. Singapore, Rev. Messrs. Dyer Stronach and Keasbury, March 1. Rev. S. Dyer, March 8. Penang, Rev. T. Beighton, February 12. Rev. A. Stronach, January 3. Batavia, Rev. W. H. Medhurst, Feb. 19. Mr. W. Young, Jan. 27, Feb. 22.

EAST INDIES, 1841-42.—Calcutta, Rev. T.

Boaz, March 9, April 16 and 18, June 3, July 1.
Rev. J. A. Shurman, March 15 (3 letters.), June 4.
Chimsa Shah, Rev. G. Mundy, April 23. **Benares**, Rev.
J. A. Shah, Rev. April 11 and 12. **Rev. J. Kennedy**,
 April 9 and 10, June 2. **Rev. J. H. Budden**, April
 9. **Rev. D. G. Watt**, June 2. **Mirzapore**, Rev.
C. Mather, April 18. **Surat**, Rev. Messrs.
Flower and Clarkson, April 26. **Rev. W. Byrie**,
 April 18. **Vizagapatam**, Rev. E. Porter, April 5.
Bellary, Rev. W. Thompson, April 21. **Belgaum**,
 Rev. J. Taylor, April —. **Rev. W. Beynon**, June
 11. **Bangalore**, Rev. E. Crisp, May 13. **Rev. J.**
Sewell, June 9. **Salset**, Rev. J. M. Lecher, June 8.
Combaroor, Rev. W. B. Addis, April 22. **Nager-**
coil, Rev. Messrs. Mault and Russell, April 18.
Neyoor, Rev. C. Mead, March 15. **Rev. Messrs.**
Mead and Abbs, March 14. **Rev. J. Abbs**, April 9.
Trevandrum, Rev. J. Cox, April 19.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowndes, July 11.

SOUTH AFRICA, 1841-42.—Cape Town, Mrs. Philip, March 24, April 4, 23, and 30, May 14 and 30. Rev. H. Calderwood, May 19. Paarl, Rev. G. Barker, April 4. Hankey, Rev. E. Williams, Feb.

23. Port Elizabeth, Mr. W. Passmore, April 22.
Caffreland, Rev. R. Birt, March 6.

AFRICAN ISLANDS, 1842.—Port Louis, Rev. D. Johns, April 12.

WEST INDIES, 1842.—Demerara, Rev. C. Rattray, March 21, April 9, May 24, June 10, July 11 and 13. Rev. Messrs. Watt and Rattray, April 13 and 30. Rev. S. S. Murlkland, June 27. Berbice, Rev. S. Haywood, March 26 and 28, May 2, 7, 11, 23, and 29, June, 7, 14, and 27. Rev. E. Davies, Mar. 26 and 29, April 12 and 30, May 4, & 23, June 6, 8, 22, and 30, July 1 and 7. Rev. J. Waddington, March 3, May 24 and 31, June 23. Rev. D. Kenyon, March 25. Rev. J. Roome, May 29, 9, and 10, June 8. Rev. J. I. algeish, April 12, May 24. Mr. G. Pettigrew, May 18, July 11. Mr. J. L. Parker, June 11. Jamaica, Rev. R. Jones, April 12 and 27, June 14. Rev. E. Holland, April 12. Rev. J. P. Alloway, April 12. Rev. J. L. Clark, April 4, May 20, and 30, July 7. Rev. G. Wilkenson, April 15. May 19. Rev. J. Vine, April 6, June 22. Mr. S. Hodges, April 27. Rev. R. Dickson, April 20, May 12. Rev. F. W. Wheeler, April 27, June 6. Rev. W. Slater, May 10, July 19.* Rev. B. Franklin, June 1. Mr. W. Hillier, July 9.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To Anonymous, for parcels of various useful articles, apparel, &c.; to the young Ladies of Miss. Kenal's school, Wellingborough, for a parcel of apparel for the children at Rarotonga; to Miss. J. Birmingham and friends, for a parcel of clothing; to Helen, a girl, to the Sunday-school children connected with the R. & J. Jupp's congregation; to a Minister, for a basket of useful articles for the South Sea; to the Ladies of the Sherborne Missionary Working Society, for a box of useful articles, value 11s. for the Rev. W. Porter, Madras; to Ladies connected with the Spencer-street Ladies' Clothing Society, Leamington, for a parcel of clothing for the school; to the care of Mr. Pritchard; to friends of Mr. Buil's congregation, Maldon, for a parcel of clothing for Rev. G. Schreiner; to the young people connected with St. Andrew's Chapel, North Shields, Rev. A. Jack, for a box of useful articles for the Mission under the care of Mr. Harbutt; to the Juvenile Friends connected with Argyle Chapel, Bath, for a box of clothing, and other useful articles for the schools under the care of Rev. W. Gill; to young persons at Tavistock and L.unceston, for a parcel of useful articles for the asylum at Berhampton; to friends at Elgin, per Miss. Gordon, for a box of useful articles for the Tahitian Mission under the care of Mr. McKean; to the Ladies of Ebenezer Chapel, Shadwell, for a box of wearing apparel for the natives of Upolu, Navigators; to the Great George-street Chapel Ladies' Working Society, Liverpool, for a box of clothing for the orphan children at Rarotonga; to Joseph Curling, Camberwell, Esq., for a box of useful articles for Rev. C. Pittman; to

the Ladies of the Independent Chapel, Thirsk, for a box of wearing apparel for the South Sea Islands; to W. Hidley, Esq., Felstead Bury, for a suit of black clothes for a native teacher at Rarotonga; to L. W. W., Reading, for a parcel of clothing for Mr. Moffat; to the Ladies' Missionary Association of East Parade Chapel, Leeds, per Mrs. Elv, for a case of apparel for Rev. R. Moffat; to Miss Foster, Tottenham, and a few friends, for a parcel of calico, &c., and a box of medicine, for Rev. C. Pitman; to friends at Bath, per Mrs. C. Godwin, for a box of useful articles for the use of the native schools at Combatoor, under the care of Mrs. Addis; to the children of Boys-hill school, for a quantity of fancy articles for Mrs. Baill, per Rev. W. Ellis; to a friend to the Missionary cause, Reading, for a parcel of fancy articles, to a member of Holywell Mount Chapel, for a fancy pin cushion for Mr. Moffat; to Mr. J. Hardy, Birmingham, for some remains of fancy paper, and 350 numbers of the Evangelical Magazine, for the benefit of the native teacher "Joseph Hardy;" to some young people connected with the Rev. T. Seavill's Sabbath-school, Wareham, for a box of clothing for Mrs. Moffat's schools; to Mrs. Davies, widow of late Rev. E. Davies, of Hanover, Monmouthshire, for a parcel of Magazines per Rev. B. Rice; to Ladies at Woodford, per Mr. Ashcroft, for a parcel of clothing for Mr. Moffat; to the Chatham Ladies' Book Society, to Mr. W. Camps, and to Mrs. Tozer, for volumes and numbers of the Evangelical and other Magazines. &c.

The Rev. George Pritchard presents his thanks to those kind friends, both in London and in the country, who have kindly sent various articles for the schools, the teachers, and the Queen of Falmouth.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 31st of August, 1842, inclusive.

[illegible]

£ s. d.			£ s. d.			£ s. d.					
Mr. Dexter's Missionary box.....	2	3	0	Sunday-school children, for Mrs. Crisp's Sch. 71. 18s.	3	13	0	Esq. late of Tain, less duty 251. 11s. 6d.	18	0	0
Mrs. Kidd's ditto	1	1	0	Norfolk.				Collections by Rev. Dr. Jenkyn, and Rev. T. Archer—			
Berkshire.				Burnham—				Dumfries, Rev. R. Machray's.....	15	10	0
Windsor, on account.....	100	0	0	Mr. T. Brown	2	2	0	St. Mary's Church ...	3	3	0
Buckinghamshire.				A Friend	0	10	0	Gatehouse	0	7	0
Chesham Congregational Church	21	0	0	Mr. R. Anderson, Docking	2	0	0	Wigtown, Seces. Cha.	2	13	3
Cambridgeshire.				Miss Cork, Executrix of late Mr. H. Creak ..	1	1	0	Garliestown, Cong. Ch.	2	11	1
Royston, per Mr. J. Baker, British School Missionary box	0	19	10	Juvenile Society.....	1	10	6	Whithorn, Reformed Presbyterian Church	2	0	0
Col. by Philip Craft ...	0	16	8	Pr. Meet Miss. Box ...	1	15	6	Stranraer, First Secession Church.....	5	10	0
A Friend	0	16	0	Collection	4	2	6	Relief Church.....	7	4	0
21. 12s. 6d.								Parish Church.....	3	0	10
Cornwall.				Nottinghamshire.				Public Meeting, Relief Church.....	2	11	0
Cawsand, a Widow's Mite	5	0	0	Worksop Branch.....	10	0	0	Glennie, Mrs. Longmuir, Mis. Box	0	5	0
Cumberland.				Missionary Basket.....	17	1	6	Newton Stewart.....	0	16	7
Collections, by the Rev. G. Christie, and Rev. R. Fletcher—				271. 1s. 6d.				Creetown Seces. Mis. Box	3	16	0
Maryport	3	14	6	Somersetshire.				Denholm	2	10	0
Aspatria	29	3	4	Bath, for Nat. Tea. Wm. Jay, 9th payment	10	0	0	Hawick, Relief Church	3	8	10
Wigton	8	0	1					Secession Church	6	0	0
Brampton.....	5	3	0	Taunton, Paul's Chapel, Sund.-sch. Mis. Boxes half year	11	18	5	Sunday-school Girls	0	6	0
Alnby.....	2	0	0	Col. after address, by Rev. R. Moffat.....	10	6	10	Ludhope Church.....	2	0	0
Blennerhasset.....	3	5	4	Little Emily.....	5	0	0	Melrose.....	3	13	0
Alston	21	8	0	271. 5s. 3d.				Jedburgh Church	6	10	0
Cockermouth	19	10	4	Surrey.				Kelso, North Church	3	10	0
84 4 7				Epsom, H. Gosse Esq. ...	10	0	0	Coldstream, Relief Ch.	5	10	0
Devonshire.				Sussex				Mr. Noble.....(D.)	0	5	0
Tiverton, Mr. Gervis, a thank offering.....	1	0	0	Aux. Society on account	100	0	0	Berwick, Relief Church	9	0	0
Exeter, per Rev. J. Bristol.....	51	0	0	Westmoreland.				Dunse, Relief Church	2	11	0
Dorsetshire.				Kendal, per I. Wilson, Esq. on account.....	77	18	0	Missionary Society...	3	0	0
Abbotsbury, a thank offering from a fisherman	1	0	0	Wiltshire.				Mr. Turnbull	0	5	0
Gloucestershire.				Bulford	12	1	6	Perth, Mill-street Congregational Chapel...	10	0	0
Wootton-under-Edge, per Rev. R. Knill, on account	13	0	0	Fisbury	6	0	0	North Secession Ch.	7	13	3
Nailsworth, Mrs. Norton and family	3	10	0	Westbury, Lower Meeting				Do. Pub. Meeting	7	19	7
Hampshire.				Juvenile Society	5	10	0	Arbroath, Abbey Church	2	7	0
Titchfield	8	0	0	Worcestershire.				United Secession Ch.	5	14	0
Fordingbridge, on account	10	0	0	Aux. Society, on account	240	0	0	Congrega. Chapel ...	4	6	2
Romsey.....	57	15	10	Kidderminster, in addition to 401. remitted in January	106	13	0	South Seces. Church	10	0	0
Legacy of Mr. Goddard, late of Wellow	3	6	8	For a Girl's School in India, to be called Kidderminster Old Meeting Girl's School.....	10	0	0	Less exps. 31. 12s. 3d.....	142	4	4
For Nat. Girls at Neyoor, M. Romsey, J. Jackson, and E. E. Gray.....	6	15	0	1161. 13s.				Cupar of Fife	7	0	0
671. 17s. 6d.				Yorkshire.				Stow, United Secession Church	5	0	0
Lancashire.				West Riding Aux. Soc.—				Woodend Methlick, per Mr. J. Coultis	9	13	2
East Aux. Soc. on account.....	163	13	10	Halifax, Collections at the 29th Anniversary of the Auxiliary.....	191	16	9	Leith, Miss Cullen, for the Native Boy at Bunares, called James	3	0	0
Lancaster	27	19	10	Pickering, a Friend, by Rev. G. Croft.....	10	0	0	Collections by Rev. W. Buyers—			
For N. Tea. R. Bousfield	10	0	0	Thorne, Ladies' Assoc.	7	0	0	Dunkeld	2	17	4
Carstang	16	16	0	WALKS.				Blairstown, Rev. J. Tait	3	6	0
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Yours faithful
James Robert

Elton Howbray
March 1842

THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1842.

STATE OF INFANTS IN HEAVEN.

MY DEAR FRIEND,—You desired some thoughts upon the existence and employments of the spirit of an infant in the heavenly world; and although there is not much said in Scripture upon the subject, yet, doubtless, many a pious mother, whilst shedding the tear of parental affection over her departed little one, has been anxious to trace that spirit into the regions of everlasting happiness and glory. That there are different degrees of glory it cannot be questioned, if you look at several passages of Scripture, such as the following:—Rev. xxi. 10—17; James v. 10; Daniel xii. 3; Matt. xiii. 43; 1 Cor. xv. 41; Rev. vii. 13—17.

From these passages, we may gain the assurance that this is the case, and that will be sufficient to allay every fear of the doubting mind.

“I saw a little baby breathe its last.”

One evening, I had just sat down to read, when some person knocked at the door, and Mr. — entered to inform me his baby, to all appearance, was near death. Immediately I went down stairs, and soon perceived the interesting little object could not exist many hours. At such a time, how affecting was the scene! Parents, servants, and friends waiting to see the change. Their thoughts seemed

called away from every thing earthly. The parents were wrapt up in the thought, “We shall see our child no more.” I marked the sovereignty of God. He does according to his will, independently and irresistibly, without giving an account of his matters any further than he pleases. He does nothing without the best reasons, whether those reasons be disclosed to his creatures or not. All his pleasure, all his determinations are perfectly wise and good, founded on the best of all reasons, and directed to the best purposes. It was very affecting to see the approach of death in one so young. Her struggles were soon over. I watched until I fancied I saw the soul depart, but it was a spirit. ’Twas not flesh. It escaped from the body, and was in a moment translated and introduced to a world of spirits. How amazing the change! how incomprehensible! It was made a little lower than the angels, now crowned with glory and honour. It was a wonderful change, if we only contemplate its introduction to angels. At the moment that soul entered their presence, its faculties were enlarged, its knowledge increased, its mind expanded to a wonderful degree. It lives in ever-blooming youth, highly-favoured, exalted and happy, destined to survive

and triumph when this universe will be destroyed. It will exist for ever and ever. That little being which, while in this world, was incapable of employing itself, is now, in its character, complete. It is possessed of attributes divine: all these are angelic and heavenly. Its employments are numerous, and all becoming its station. The world could not furnish materials for the composition of such an angelic character. It is perfectly free from fault, impurity, and defect. It has escaped all the troubles of life, and will never meet with any thing that will prove an alloy. Its pleasures are unfading, and every tear is wiped away. But how astonishing that this little being should be introduced into the presence of God! that Being, whose power can, in a moment, crush the proudest monarch, and who possesses an essential glory to which our imaginations cannot extend, and a sublimity of character which is elevated above the utmost stretch of thought. But when he took upon himself our nature, and lived in our world, he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She dwells in his presence, is near his throne, and sits at his feet. Increasing praises dwell upon her lips; boundless perfection constitutes her felicity. Her holiness is for ever perfected. Her affections are made to flow in ever-during channels towards the source of infinite perfection. Her knowledge is expanded beyond the highest conception. The sources of it are ever widening, ever increasing. The light of heaven irradiates her; and its splendours delight her soul. Her vision is unclouded, and penetrates the deep things of God. A short time ago, she was a sufferer here; now, she is a rejoicing spirit. She has attained to fuller powers than she could have done in this world, had she been possessed of the greatest wisdom and the talents of the most accomplished individual that ever sojourned here. She possesses unbounded freedom, and de-

lights in executing the Divine will. See her amongst the glorious throng, now bending in holy adoration before the Majesty of heaven, and now a commissioned messenger to far distant worlds.

My thoughts were lost in the boundless track, and earth seemed too polluted to mingle again in its low pursuits.

"No; if I could, I would not call her down."

"Through glass of faith I plainly see
That she is happier far than me.
Her golden harp she tunes so sweet,
While sitting at her Saviour's feet,
That I should like to go and hear,
I sometimes think, and shed a tear,—
No tear of sorrow, but of joy,—
The hymns that now my child employ.
Angels do sit and listen round,
I make no doubt, to catch the sound,
And every voice in chorus raise,
To sound the great Redeemer's praise."

If such be the felicities, my dear friend, of the spirit of a babe, what must be those of the believer who has for many years been a follower of the Saviour, through a long course of piety through the wilderness? Can we have the least doubt but that those joys will be ours, when a few more years have rolled over us? The promises of God are continually before us. There are, it is true, many interruptions, oppositions, and preventions to our obtaining this glorious inheritance: we may be cast down in various ways, but Jesus has promised to be with us to the end. We may be afflicted, and touched in the tenderest part; we may be smitten in his wrath, if our feet go astray, but we shall not be destroyed. He may seem to forsake us for a moment, but with everlasting mercies will he gather us. There are gleams of sunshine, and openings of a serene and unclouded heaven. The flame of divine love will never cease to burn, until it shall rise and glow with inextinguishable ardour beyond the grave. O glorious hope! May we seek to possess it more, till all our sins are washed away in the fountain ever open and to which we may ever repair. While separated from each other here,

may we bear each other on our heart's desire at the throne of grace, and may innumerable blessings descend upon you. May God be your guide and mine; and may we meet together in that blessed world, where my thoughts often travel, and where many whom we

both loved on earth are now and for ever uniting in the song, "Worthy is the Lamb to receive glory, and honour, and blessing, for ever and ever. Amen."

Yours affectionately,

S L E E P.

"I laid me down and slept; I awaked: for the Lord sustained me."—Psalm iii. 5.

It is the peculiar characteristic of a devout and upright soul to seek to recognise God in every thing. His watchful care is ever gratefully remembered. His superintending direction is ever humbly implored. The desire to live and move in Him constantly actuates the heart. Hence objects, which to others appear trivial and unimportant, are regarded by the child of God as so many expressions of the favour of his Heavenly Father, and so many calls to thanksgiving and praise. Knowing that whether he sits in the house or walks by the way; whether he mingles with the multitude in the crowded city, or courts the retirement and the solitude of the desert; whether he enjoys the light of noon-day, or is involved in the darkness of midnight,—he is still with God and God is still with him; he can say, "I laid me down and slept; I awaked: for the Lord sustained me."

Sleep, it is well known, is that state of the body in which, though the vital functions continue, the senses are not affected as they usually are, by the impressions of external objects. Sleep is wisely and beneficently appointed by God for the purpose of recruiting the body as well as the mind. So far as we know, it is necessary to all sentient beings. To man especially it is grateful, indeed, after days of toil and labour, of study and anxiety. It recruits the strength, and infuses fresh energy into the system. It proves itself to be

"Thy'd nature's sweet restorer, balmy sleep."

It is to God that we are indebted for preservation and protection in sleep. He locks and unlocks the senses. He shuts and opens the eyelids. He causes his angels to encamp around our dwelling. He himself watches over our pillow. Of every one who is interested in the love of God through the Lord Jesus Christ it may be said, "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night."

What a blessing it is to enjoy refreshing repose! While we sleep with comfort, and rise from sleep invigorated, many of our fellow-creatures are very differently circumstanced. There are some every night who lie down to rise no more. They sink at last under the pressure of long-continued disease, or are hurried away with little or no previous warning, to the bar of God. Solemn thought! There is not a night in which multitudes of our fellow-creatures do not sleep the sleep of death, and awake to find themselves either in heaven or in hell. There are others who cannot sleep, in consequence of bodily pain or mental anxiety. They wet their couch with their tears. They toss to and fro till the dawning of the day. What anguish is endured by those to whom such "wearisome nights" are appointed! There are others who will not sleep, in consequence of their unwearied and

infatuated pursuit of carnal pleasures. Engaged in works of revelry and riot; ruining their bodies and their souls; spreading around them misery and destruction, "they love darkness rather than light, because their deeds are evil." While some are prevented from sleep by painful watchings in the chamber of sickness, or by more painful waiting for the return of the sons of dissipation from their midnight abominations; others are kept awake by the incursions of robbers or the ravages of fire; others have occasion to say, "Thou scarest me with dreams, and terrifiest me through visions."

How ought we to acknowledge the goodness of God in bestowing upon us the blessings of sleep! Let us ever trace this favour, and all other temporal comforts, to the unmerited goodness of the God and Father of our Lord Jesus Christ. Let us exemplify, in our hours of activity, the same dependence upon God which we profess to cherish when we lay ourselves down to sleep. Let us remember that "to every thing there is a season, and a time to every purpose under heaven," guarding against all sloth, and seeking especially to do so in all the exercises of devotion, public or domestic or secret, in which we en-

gage. Let us never venture to lie down at night without confessing the sins and acknowledging the mercies of the day, while we implore the preserving care of Jehovah to be extended towards us during the hours of repose, and let us never presume to enter upon the duties of the morning till we call upon our souls to bless and to magnify Him whose gracious care we have once more experienced, and entreat Him to guard us and to guide us amid all the duties and the dangers of the day.

What shall we say to those who live in the habitual neglect of God? who render to him no morning or evening tribute of thanksgiving? who never confess their transgressions at his footstool, or seek, at his throne of grace, the wisdom and strength he has promised to impart in every time of need? Dreadful, indeed, is the situation of those who are thus living without God. From the altars of superstition, yea, of idolatry itself, a voice may be heard rebuking their apathy and inconsistency. "Now, therefore, thus saith the Lord of hosts, Consider your ways." "Now it is high time to awake out of sleep." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

R.

THE RELIGION OF JESUS CHRIST CANNOT BE MODERNIZED.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I have often heard it said, as an excuse for not regarding the opinions and advice of the aged, "They are superannuated; they have not kept pace with the times;" or, "We can't expect them to fall in with all the great improvements of the age, both as it regards science and religion."

Now, I happen to be both an old man and an aged minister of the gospel of Christ. I have marked, with admiration and delight, the progress of science, and the amazing effects and results of human skill and industry, by which the present times are distin-

guished; but I have not been so well pleased with the changes which our theology seems to have undergone, and which, I think, is not for the better, but for the worse. We must, I think, have a modern New Testament, before we can modernize Christianity; and our rising ministry should be on their guard, "lest any man spoil them through philosophy vainly so called," and lest their shining thoughts, instead of a pure luminous flame, should only exhibit a few sparks flying through smoke.

That we have better means for un-

derstanding the Bible, I readily and thankfully admit. The more sound learning the better, nor do I object to a little railroad speed in working the well-constructed machinery by which, I trust, the gospel is to be disseminated through the world, under the direction and influence of the Holy Spirit. Still, there are some things which I regard with trembling anxiety and pain.

I have listened with deep interest to the preaching of Romaine, Newton, Berridge, Cecil, Foster, and others, belonging to the Establishment; and, certainly, not with less interest to many of their contemporaries amongst Dissenters. They were, in fact, of the same school, and, on the whole, knew and loved one another. But, alas! the scene is changed, and the "gold is become dim." A semi-Arminianism seems to possess the minds of many of the young men who have left our colleges, and in many of our churches the consequences are of a distressing character. I fear that every step taken in that direction is a departure from the doctrines of the Reformation, and a step "towards Rome."

When I hear it said, "that parents can convert their children; that ministers might add to their churches an hundred members where they only add half a dozen or ten; and that man has power to convert himself," I am grieved, and ask, "Who converted Saul of Tarsus? and what good man can stand forward, and say, 'I converted myself.'" Paul thanked that God "who separated him from his mother's womb, and called him by his grace."

Great allowances must be made for young men just finishing their academical studies. With some knowledge of moral science, and the philosophy of the mind, they must needs introduce it into their sermons, but they are almost sure to fail in the attempt. Not making a clear distinction between natural and moral power, they sometimes tell us that men have power to convert themselves,

and sometimes that it is the office of the Holy Spirit to regenerate and transform the soul of man. This often happens in the same discourse, and the preacher becomes involved in self-contradictions. The attentive hearer sees this, and is grieved and mortified. The preacher himself sometimes feels his difficulty and is often embarrassed; perspicuity is at an end, and the whole becomes mystified and uninteresting.

I feel a peculiar interest in young ministers. I love them for their work's sake. If they be truly pious and sincerely devoted to their work, they will "come right in time." But how important is it that all preaching should be, at once and always, scriptural and judicious! For the want of this, there is oftentimes great difficulty in a young man's being settled over an intelligent people, who adopt the voluntary system. They have no relish for modern divinity, and metaphysics they do not understand. If our beloved young ministers would adopt the style and sentiment of Burder's Village Sermons, they would succeed, and most of their difficulties would subside, in being comfortably and usefully settled. But unless young men preach the gospel clearly and fully, there are hundreds of churches where they cannot expect to be acceptable.

There are thousands of pious and judicious persons in our churches, who, like myself, can't go with the times so rapidly as to leave behind the Saviour and his apostles, with the Reformers and Puritans, including our Owens, and Charnocks, and Flavels, &c. When these persons are called to listen to "another gospel," or the gospel legalized, not having any relish for it, they either mourn in secret, or seek for clearer statements elsewhere. Thus division is created, and our churches suffer loss. The facts are many, but they cannot now be adduced.

If young men of piety, fair talent, good address, and great prudence and zeal, when they enter the Christian ministry, would carefully avoid all that is pedantic; if they would select plain

and important passages from the Word of Life, and treat them evangelically and practically; if they would show clearly and plainly man's utter ruin by the fall, his redemption by Jesus Christ, without money and without price; if they would preach justification through the imputed righteousness of our Redeemer, and regeneration and sanctification by the Holy Spirit; if they would thus preach the gospel to every creature, and be themselves men of much prayer, and be filled with compassion for souls, God will bless them;

they will neither be Arminians nor Antinomians, and from Puseyism and Popery they have nothing to fear.

This is a subject which demands the attention of theological professors and preceptors, and calls for the prayers of all pious men in our churches. Hoping that some abler person, more in the prime of life, will enter more fully into it,

I remain,

Yours truly,

AN AGED MINISTER.

Sept. 14, 1842.

ORIGINAL LETTERS OF REV. JOHN NEWTON, OF LONDON,

TO THE LATE REV. WILLIAM HOWELL, OF KNARESBOROUGH, YORKSHIRE.

No. III.

DEAR SIR,—Though I felt for your great afflictions, as described in the first letters I saw of yours to Mr. Thornton, the nature of your distress encouraged me to hope that, ill as you were, your sickness would not be unto death, but to the glory of God; so I believe I told you, and I rejoice that the event has been according to my hopes and wishes. From what I had heard of your general character, I thought that, had you been so near your end as you then supposed, the state of your mind would have been more comfortable. For I believe the Lord seldom leaves his faithful servants to such dark apprehensions in their last moments, though sometimes he permits them to be assaulted severely by their enemy in the course of their ministry; not to gratify the enemy of their peace, but that they, by the things they suffer, may acquire more of the tongue of the learned in the school of experience, and be better qualified to speak a word in season to them that are weary. Unless we know what sharp exercises and trials are, we seldom know either how to pity those who are in trouble or how to advise them. Such seasons are not joyous but grievous at the time, but

afterwards they produce good effects, both on ourselves and on others, 2 Cor. i. 3—7. You suffered for your people, and they, I trust, will have cause to praise God on your behalf.

How little do the thoughtless and the gay know of that intercourse which passes between believers and the invisible world! The conflicts which they are exposed to with the powers of darkness, and the consolations by which their wounds are healed and their strength renewed, are equally treated as enthusiastic. If they had one hour's experience of either, how greatly would they prize the gospel, which alone can support us in the day of trouble, or even enable us to find satisfaction in a state of prosperity. For until we are reconciled to God by the blood of Jesus, every thing to which we look for satisfaction will surely disappoint us. God formed us originally for himself, and has, therefore, given the human mind such a vastness of desire; such a thirst for happiness, as he alone can answer; and, therefore, till we seek our rest in him, in vain we seek it elsewhere. Neither the hurries of business, nor the allurements of pleasure, nor the accomplishment of our wishes, can fill

up the mighty void that is felt within. Oh, that they were wise, that they understood this!

I hope and believe that He who brought you out of your troubles, will enable you to profit by them, and that your profiting will be visible to others. But I am not surprised that you do not think better of yourself than before. The highest attainment we can reach in this life, is a broken and contrite spirit, arising from a deep conviction, how very disproportionate our best returns are to our obligations, and how far our obedience and holiness fall short of the standard, the revealed law and will of God. Job was commended by the Lord himself before his great trials came upon him, and in a calm moment he expressed a persuasion that, when he was fully tried, he should come forth as gold. But when he was at last brought forth, he did not say, "Behold, I am perfect;" but "Behold, I am vile;" and the great lesson he learnt by his sufferings and his deliverance, was, to abhor himself and to repent in dust and ashes. I apprehend they are the most favoured and most eminent Christians, who come the nearest to the spirit with which he spoke those words.

My Review of Ecclesiastical History was almost finished before I entered the ministry. It has been printed more than twenty years. I have been often sorry for proposing in the preface to continue it. Had I given it as a review of the first century only, it would have been a complete work, in one volume, and would sufficiently have answered my purpose in comparing the present state of religion with that of the primitive church in the apostles' times. My connexions and engagements, when I became a parochial minister, increased so much that I could never resume the History. I began, indeed, a second volume, but I found my wheels taken off. I could not recover that turn of mind which made the first volume easy. The business went on so heavily, that I soon desisted; but I believe my

friend Mr. Milner, of Hull, is at this time engaged in carrying on the work from the period at which I left it.

The New Testament is a plain book, designed for plain people. The gospel is to be preached to the poor and simple, who are as capable of receiving it as the wise, and, in some sense, more so; I therefore lay little stress upon any sentiments that lie out of the common road, that depend upon a knowledge of languages and criticisms, or require a degree of capacity and genius to be understood.

In this view, I judge of Mr. Hutchinson's writings, I mean on theological subjects. I think their tendency is rather to amuse the understanding than to warm the heart.

Mr. Romaine is much of a Hutchinsonian, but when he preaches in that strain, I do not think his sermons so edifying as those which he delivers in the more usual and popular way. The whole of religion may be summed up in the love of God in Christ, and of man for God's sake. This was aimed at and in a measure obtained, before Mr. Hutchinson was born, and is still, by many who have no knowledge of him or his writings. As a minister, I endeavour to avoid all nostrums, singularities, and new discoveries. I choose to follow the footsteps of the flock, and wish to advance nothing which I cannot maintain upon the authority of the Bible in our mother tongue, which I deem sufficient to make us and our hearers wise unto salvation; though I have heard Mr. Romaine, in his zeal for Hutchinsonianism, unguardedly style it, "a vile translation."

I believe I am on the point of further sympathising with you in your late trials. My dear Mrs. Newton has long been in a suffering state, and I rather expect she will not remain with me to the end of this week. I have had my idol as well as you, and as the Lord was pleased to bless us with harmony and mutual affection, though he has spared us to each other more than forty years, I still find the

thoughts of a separation pinch me to the very bone. Pray for me, dear Sir, that the grace of our Lord which has supported you may be vouchsafed to me also. Trying as my feelings are, my better judgment is assured of the propriety, wisdom, and goodness of the Lord's appointment.

If it were even lawful to choose for myself, I am so short-sighted and blind to consequence, that I durst not venture to do it. I account it my mercy that he condescends to choose for me. He does all things well. My heart aims to say, "Not my will, but thine be done." Only may his grace be sufficient for me, and may my strength be according to my day; for I am sure, if left to myself I should either toss with impatience like a wild

bull in a net, or sink into despondence and die of a broken heart; but ought I not rather to be thankful, that she has been spared to me so long? I shall be glad to hear from you, and will write when I can, but my many engagements make me but a poor correspondent.

That the Lord may be the light of your eye, the strength of your arm, and the joy of your heart, and may give an increasing blessing to your ministry, is the sincere prayer of,

Dear Sir,

Your affectionate brother and friend,

JOHN NEWTON.

*London, 18th October,
90, Coleman-street Buildings.*

RECOGNITION IN A FUTURE STATE.

No. II.

THE interesting doctrine for which we are contending, viz., the re-union of earthly friends and the recollections which are to subsist between them in the world to come, is, we think, fully sustained by the testimony of the Scriptures in passages where it is incidentally introduced, and in others where it must of necessity be inferred.

The future state of happiness in heaven is, in many texts, described as social. Now, in a society constituted or made up of an aggregate of individuals, who are ministers to each other's felicity, there must, we think, be cognition. The saints of different economies and of distant ages form one grand fellowship; and though there may be multitudes of persons who never knew and who will never know each other, yet there are, in that vast community, distinguished beings, introduction to whose society is represented as one of the high privileges of all the blessed. The patriarchs, the prophets, the apostles, are to form, as it were, centres of communication with all the redeemed. The promise

to all is, that they shall sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father. Does not this intimate, that there will be intercourse in heaven, of the same nature, but infinitely superior to that which exists upon earth, when strangers first sit down together at the social board, meet, and henceforth mingle into one? If, then, there is to be, in a future state, society, and intimate association with those we were not previously acquainted with, except from the knowledge we received of their character from the sacred records, are we to imagine it possible for persons who parted from each other as friends on earth, to be for ever estranged in heaven, though associated at the same high festival and equally conversant with the illustrious fathers and founders of their religion? The thought cannot for one moment be entertained. The apostle could not have entertained it when he spoke of "the whole family in heaven," Eph. iii. 15. Would it not be preposterous to talk of a family of strangers? Our brethren and sisters

in Christ here, will surely be our brethren and sisters when the whole family shall be re-assembled in a world where

"Adieus and farewells are a sound unknown."

But the passage we have referred to, which declares that the children of God are to come from the east and from the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, and which necessarily implies, on their part, a personal acquaintance to be then renewed or commenced with those distinguished patriarchs, may be considered as supporting our doctrine, when viewed under another aspect. Is it compatible, we ask, with the lowest degree of probability to suppose that when Abraham, Isaac, and Jacob are sitting together in the kingdom of heaven, Abraham shall have no conscious recollection that he is actually beholding his beloved Isaac, the child of promise, the ordained forefather of many nations, the appointed ancestor of the Messiah in whom all the nations of the earth should be blessed; that Isaac shall have no consciousness that he is dwelling in glory with his revered earthly father, before whom he submissively placed himself to be bound as a sacrifice upon the altar; that Jacob shall have no knowledge of his own parent, nor of the father of the faithful?

We pass by the words in the twelfth chapter of the second book of Samuel, where David consoles himself under a bereavement, which he depicted with all the fervour of devout affection, with the assurance that his loss was but temporary, "I shall go to him, but he shall not return to me," and numerous passages in the New Testament which imply the fact of re-union, both in heaven and in hell, of those who served God in happy fellowship, or sinned against him in foul conspiracy upon earth; and shall confine our attention to those which we consider as decisive on the point, and which, on

any other assumption, would be utterly destitute of meaning. We are not writing a treatise, but an essay, which, in a periodical, must necessarily be brief.

The scene on Mount Tabor affords the strongest presumptive evidence in favour of our doctrine, and, indeed, without it what is it more than

"The baseless fabric of a vision?"

This doctrine is likewise the key to the right understanding of that sublime passage in the Epistle to the Hebrews, xii. 22, 23, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Mr. Gisborne remarks on this text, "If to this enumeration of Christian privileges, the apostle had annexed a declaration that holy men, when incorporated after death into the general assembly of the church, and united, amidst the spirits of just men made perfect, with all the fellow-servants of their Redeemer, with whom they had taken spiritual counsel together on earth and had walked to the house of God as friends, were nevertheless destined to retain no consciousness of those associations, no recollection of those individuals; would not the animating force of the passage have been deeply impaired? would not the natural and obvious import have been contradicted?"

And in that remarkable text in 1st Thess. iv. 15, 17, 18, which thus concludes, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words," the whole force and meaning turns upon this point. The comfort the apostle intended to impart to the Thessalonians had immediate relation to

their deceased relatives and friends, those who had fallen asleep; and he assures them, for their consolation, that, at the day of the resurrection, "*them which sleep in Jesus will God bring with him, and so shall we be ever with the Lord.*" Now, we ask, where would have been the comforting relevancy of the promise, "*So shall we ever be with the Lord,*" to the particular case to which St. Paul was applying the argument, if the reciprocal objects of affection, when thus brought together afresh and for ever in the kingdom of their Redeemer, were then to continue throughout eternity ignorant each of the presence and of the identity of the other? Take the declaration as averring the earnestly desired restoration and recognition, and the relevancy is complete; the hope is exalted into certainty; the consolation is actual and perfect.

There is a text in the Epistle to the Colossians, the first chapter and the twenty-eighth verse, which, in the calm view of Dr. Paley's clear and sober judgment, puts the matter beyond all reasonable doubt, "That we may present every man perfect in Christ Jesus;" "by which," says Dr. Paley, "I understand St. Paul to express his hope and prayer, that at the general judgment of the world, he might present the fruits of his ministry, the converts whom he had made to his faith and religion, and might present them perfect in every good work; and if this be rightly interpreted, then it affords a manifest and necessary inference that the saints in a future life will meet and be known again to one another; for, how, without knowing again his converts in their new and glorified state, could St. Paul desire or expect to present them at the last day?" In expanding this thought, he further remarks, "I do allow that the general strain of Scripture seems to suppose it; that when Paul speaks of the spirits of just men made perfect, and of their coming to the general assembly of the saints, it seems to

import that we should be known of them and of one another; that when Christ declares, 'that the secrets of the heart shall be disclosed,' it imports that they shall be disclosed to those who were before the witnesses of our actions. I do also think that it is agreeable to the dictates of reason itself to believe, that the same great God who brings men to life again, will bring those together whom death has separated."

Whether this subject be visionary or substantial, there is one grand collateral argument in its favour: it is capable of the highest improvement, and tends much to the elevation of our friendship and the increase of our present happiness. "I love, if possible," says a living preacher, when incidentally referring to the re-union of which we have treated, "to mingle heaven with all the good I enjoy upon earth. It is natural to wish that all our fabrics of happiness were built with the elements of eternity. We are called to high purposes; human friendships are of little value, if they serve not to kindle in us a desire for immortality; and without doubt they are given us for that end, and in promoting this design, they cannot be inefficient, if we persuade ourselves that they are to last for ever."*

From this view of heaven, we may derive consolation amidst those bereavements which so often render the heart desolate. "It is this which assures me that I have sustained no loss. I may fondly seek the grave of those I love; erect a pillar to the memory of my Rachel, on the spot where her remains are deposited; and bedew the urn of friendship with nature's tears. But I am seeking the living among the dead. I am yielding to the king of terrors a conquest he never gained. I am deploring, when I ought to rejoice. Could the happy spirits weep now they are at home, whose departure agonizes my heart,

* Sermons on various subjects. By John Styles, D.D. 1813. [Out of print.]

they would weep over my unreasonable sorrow, and gently chide that sadness which is so little in unison with their raptures. Could they be permitted once more to address me, and might I listen to those sounds which were once so sweet, they would assure me that the separation we have experienced is but for a moment; that death has no bitterness, because he cannot divide them who are dear to one another."

This subject further suggests to us, as a matter of the highest importance, a regard to religion in the most important event in our earthly history—the choice of a companion for life. It frowns with a thousand terrors on the conjugal union that is not based on piety. And out of this arises another equally momentous—the religious care of our families. Our own salvation should not be the only object of our constant solicitude, but the everlasting happiness of those to whom we are united by the tenderest ties of nature should equally engage our attention. Are we ourselves partakers of religion? or, is this inestimable treasure confined to one head of the family, while the other is altogether a stranger to its influence? Should this be the case, the final period of your intercourse is drawing nigh. You will soon separate, and separate for ever. Oh, then, be persuaded, ere it is too late, by all the endearments of your mutual love, by all the tender sympathies that have mingled in your hearts, to seek, with equal ardour, the same heaven. On the day of judgment, why should one be taken and the other left? Are we blest with children? Do they grow up as olive branches round about our table? Let us remember there is but one thing that can render them an eternal inheritance: this is genuine piety. Without this, we must relinquish them at death; we must reckon them only as earthly comforts; and if we stretch our thoughts into a future

world, what an agonizing scene distracts the imagination! But if our households are regulated according to the principles of the gospel; if the fire on the domestic altar is never suffered to go out; if religious instruction be infused into the opening minds of our offspring, and the claims of eternity impressed upon their susceptible hearts; if example follow precept, and we are concerned to

"Point to heaven and lead the way;"

we have every reason to hope that a gracious God will crown our endeavours with his blessing, and that our whole family will meet in heaven.

The peculiar aspect of heaven which we have been contemplating, cannot but exert a beneficial influence on the efforts of the Christian ministry. The apostle Paul felt and acknowledged this. The children of his labours that were his joy here, he exulted in as the crown of his rejoicing in the last day. The joys of heaven, in every instance, are beyond what hath ever entered the heart of man to conceive. But a faithful minister will have no common heaven. Those that win souls are wise, "and they that be wise shall shine as the brightness of the firmament." To be instrumental in saving one soul, how great the honour! how sublime the satisfaction! The idea of meeting that soul before the throne of God and the Lamb, as it will augment the bliss of heaven, ought to operate powerfully upon the heart of every minister of the Lord Jesus. "That bright star," as Jeremy Taylor finely expresses it, "must needs look pleasantly upon thy face, which was by thy hand placed there." But what must it be to be encircled by a multitude of those whom we have won to glory; to say to them, "What is our hope, or crown, or rejoicing, are not even ye in the presence of the Lord Jesus at his coming?"

J. S.

POETRY.

FAREWELL.

It is a painful word—"farewell!"
 It bids the tide of sorrow swell;
 It sounds like friendship's parting knell;
 And yet this word
 Of brighter, better hopes may tell,
 If rightly heard.

It is a word that lingers here;
 It reaches not that holier sphere
 Where sins and trials disappear.
 No secret sigh
 There rends the heart; no parting tear
 Drops from the eye.

Speak, then, the word, and let it lead
 To high imaginings, and feed
 On promis'd blessings to succeed.
 The soul shall dwell
 In those inspiring thoughts, nor need
 To fear, "Farewell!"

THE THISTLE-DOWN.

LIGHT, fibrous, downy-feather'd sphere,
 Floating on air, like gossamer,
 Bearing thy charge within—
 In thee, when rolling on the breeze,
 My mind, by truth instructed, sees
 The evidence of sin.

Thou hast a duty to fulfil—
 The purport of His sovereign will,
 Who sentenc'd, in his ire,
 The man with labour and with care
 To eat his bread; the earth to bear
 The thistle and the brier.

The parent plant spontaneous springs;
 Ripen'd, he furnishes with wings
 The multiplying seed;
 Then bids the gentle zephyr blow,
 And gives his providence to sow
 An unregarded weed.

If thus from nature's earliest prime,
 Through the vicissitudes of time,
 The curse unchang'd appears,
 The unrepeal'd commission stands,
 And thou obey'st unknown commands,
 In these, the latter years—

Shall not his purpose be fulfill'd?
 The covenant by which he will'd
 To form creation new?
 The heavens and earth shall pass away,
 His mighty working to display,
 And prove his promise true.

Not is this all: another use
 A mood reflective may produce,
 While gazing on thy form;

Sailing along, it swiftly goes,
 Borne by the softest breath that blows—
 What is it in the storm?

In pride, in power elated now,
 Like such a rolling thing as thou,
 The sinner shall be tost:
 His hope, when latest whirlwinds rise,
 Confounding ocean, earth, and skies,
 Like thee, destroyed and lost.

THE HEART UNCOVERED.

A Hymn.

Jer. xvii. 9, 10.

I WOULD not, Lord, attempt to hide
 My sinful heart from thee:
 Thou its deceitfulness hast tried—
 Depths unexplor'd by me!

Thy word hath taught me to believe,
 And sad experience shown,
 What else I never could conceive,
 Nor otherwise had known.

Motives and deeds, by this beguil'd,
 I little understood.
 Intents and thoughts I find defiled,
 When in thy presence viewed.

Jesus, I only can complain,
 By guilt and fear oppress;
 But thou canst take away the stain,
 And give the conscience rest.

The wanderings of my will control,
 Passions corrupt, subdue;
 Cleanse every purpose of my soul,
 And make my nature new.

WE speak of the realms of the blest;
 Of that country so bright and so fair;
 And oft are its glories confest—
 But what must it be to be there?

We speak of its pathways of gold;
 Of its walls deck'd with jewels so rare;
 Of its wonders and pleasures untold—
 But what must it be to be there?

We speak of its freedom from sin,
 From sorrow, temptation, and care,
 From trials without and within—
 But what must it be to be there?

We speak of its service of love;
 Of the robes which the glorified wear;
 Of the church of the first-born above—
 But what must it be to be there?

Do thou, Lord, midst pleasure or woe,
Still for heaven my spirit prepare;
And shortly I also shall know
And feel what it is to be there.

AUTUMN.

SEBENE and cheerful autumn days
Awaken gratitude and praise.
The blooming, fragrant spring is gone—
Days which with splendid glory shone;
And summer, too, whose varied store,
Bid us to wonder and adore:
And such a spring and summer too,
For length and beauty seen by few.
Oh that our hearts to God were given,
Enrich'd with bounties thus from heaven.

Prepar'd by seasons past to spend
Winter in peace—the year to end.

Just such is life, each varied scene,
Bright days, with clouds that intervene;
Spring, summer, autumn, quickly past,
Our winter days appear at last.
Oh may life's closing scene be spent,
In love to God, and calm content;
In love to all: thus shall it bring
The glories of unchanging spring.
Darkness and sorrow then shall cease,
And all be light, and love, and peace.

R. H. SHEPHERD.

Pimlico, Sept. 23, 1842.

REVIEW OF RELIGIOUS PUBLICATIONS.

LECTURES ON FEMALE PROSTITUTION: *its Nature, Extent, Effects, Guilt, Causes, and Remedy.* By RALPH WARDLAW, D.D. *Delivered and published by special request.* 12mo. pp. 176.

James Maclehoose, Glasgow.

NEVER, perhaps, did any course of lectures meet the public eye under more imposing auspices than that which we now introduce to the earnest and anxious notice of our readers. The venerable lecturer, in his opening address, gives the following account of the resistless influences under which he was induced to devote his powerful mind to the discussion of a theme so vitally important to the well-being of the community. Addressing himself to the Lord Provost, his fellow-citizens, and fellow-Christians, he thus apologizes for the peculiarity of his position: "The subject, on which I am about to address you, is one of the very last, as you may well suppose, which, if left to the freedom of my own will, I should have chosen for public discussion. But to this freedom I have not been left. A requisition, signed by about forty ministers of the gospel, and eleven hundred fellow-Christians and fellow-citizens, left me no power of choice. Inclination said, decline; but conscience put in her plea, and refused submission. My wishes were in the one direction; but duty was clearly in the other. In spite of the revolting character of the subject, I could not but be sensible that it was one of no ordinary importance, as involving, to a vast extent, at once, the present and eternal interests of individuals, and the morals, and consequent well-being of the community.

I shrunk from the task imposed upon me; but I shrunk, still more sensitively, from the possible reflection, which might have loaded my spirit afterwards, of having 'left undone' what might, how feeble soever its execution, have contributed, by giving the first impulse to a series of future movements, to the accomplishment of those most desirable results, by the hope of which the respected requisitionists were influenced in presenting the request. If there was presumption in undertaking such a duty, I felt that the presumption would be still more reprehensible in resisting such an application. Yet, the repulsiveness of the subject, giving force to every plea for setting it in the meanwhile aside, may, with truth, be added to various engagements, constant and unavoidable, during the winter months, in accounting for a delay, which certainly demands an apology. In these circumstances, then, I appear before you; and cast myself, confidently, upon your candour and indulgence."—pp. 1, 2.

Such is our author's apology for these lectures; and, surely, never was apology more ample or satisfactory. He would have sinned against God, if he had not obeyed the call of so many benevolent and well-informed individuals, who well understood the urgent nature of the duty to be performed, and the lecturer's qualifications for doing justice to it in all its delicacy and even appalling difficulty. We cannot but hope, that a movement against one of the most crying and desolating sins of our country, entered into with such energy and unanimity, will issue in some vast amelioration of the public morals. And we are the more disposed to the exercise of such hope,

because we are deliberately of opinion, that the volume before us far surpasses in comprehensiveness and power any work that has ever seen the light on the agitating and much neglected topic to which it refers.

As we command a wide circulation, and possess a measure of influence with some of the best portions of society, we propose devoting four successive notices to the lectures before us, that we may contribute our mite of service towards the accomplishment of an object, which has simultaneously stirred so many philanthropic individuals, and called forth one of the most brilliant efforts of a mind, whose powers have been devoted for nearly forty years to the benefit of mankind.

Our present notice will be confined to the first lecture, viz., "the nature and extent of prostitution."

Our author gives good reasons for speaking plainly, not revoltingly, on the sad subject of prostitution. "It is impossible," he observes, "to speak of it at all, and especially to enter into it with any minuteness of detail, without using phraseology, and bringing forward statements, from which the ear and the feelings of virtuous purity recoil; and the very hearing of which, it may be alleged, is in danger of conveying a taint, especially to the youthful mind, and of introducing associations there, which might not otherwise find admission, and from which it were better kept free. But there is another view of the case. As the difficulty is almost insurmountable of keeping these subjects from the minds of youth, the question comes to be one of surpassing consequence, whether they are to be brought before them by the friends of vice, or by the friends of virtue,—whether invested with all their tempting fascinations, or stripped of their allurements, and in their true character of moral loathsomeness, and wretched and damning tendencies?" This appeal is resistless, and must at once annihilate all that squeamishness which has more of the show than the reality of true moral delicacy.

Some there are who would dare even to impugn the Bible itself, as employing a simplicity of language in the description of sin, which they pretend to be injurious to the interests of morality." Of this class, Dr. Wardlaw speaks as they deserve. "We fearlessly ask," says he, "who are the persons,—what their character,—by whom this charge has been brought? Have they themselves been exemplarily pure, and virtuous, and godly? evidently and deeply concerned for the interests of religion and of moral principle? shrinking, with a delicate sensitiveness, from all that is opposite to virtue and piety? trembling to touch the subject, and shunning themselves, and solicitous to preserve others from the taint? Has the reason why they do not come to the Bible,

why they refuse to study, or even to read or have any thing to do with it,—been really a conscientious apprehension of having their principles contaminated, their refined moral sensibilities impaired, the warmth of their devotion cooled? The answers to such questions, I leave to the conscience of every one of my hearers, who has ever heard the imputations of lascivious and immoral tendency thrown upon that book which we believe to be the Book of God."—p. 5. And well our lecturer might leave his appeal to the verdict of conscience; for libertinism or infidelity, or both combined, are the sources whence such objections to the Bible spring.

"Nothing," observes Dr. W., "can be easier than bandying Bible phrases, in the impure sportiveness of libertine *badinage*; but it is only because light associations with that book are felt to take off from the awfulness of its damnatory denunciations. It is easy to take portions of it out of their connexion, and so to turn them to purposes the very opposite of those they were meant to serve. But what should we think of the man; what of the character of his heart; what of the fairness of his insinuated inference; who should take up Solomon's graphic description of the adulterous harlot, whom he saw from his casement addressing her enticements to the simple unguarded youth, and should gloat over it in the prurience of his polluted imagination; while he paid no regard to the solemn and thrilling close,—a close which reads to all, and reads to youth especially, the monitory moral of the whole: 'He goeth after her straightway, as an ox to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now, therefore, O ye youth, and attend to the words of my mouth. Let not thine heart decline to her ways; go not astray in her path. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.'"—p. 8.

In a most masterly way has our lecturer disposed of the flippancies of Mr. Owen and his followers, on the subject of the *illicit intercourse of the sexes*. "The evil," says he, "is, what is usually designated the *illicit intercourse of the sexes*. But I have no sooner uttered the designation, than I am reminded by it of a class of persons, that has recently risen up among us, and whose members have given themselves 'a local habitation and a name,' whose system of principles disowns the word *illicit* altogether. In regard to the *intercourse of the sexes*, they deny the legitimate

authority of any restriction, admit no rule but that of natural impulse, and would reduce us to the *socialism* of the brutes. They would have us regard all intercourse as equally *lawful*, according to what they falsely affirm, (falsely, as we may hereafter see,) to be *nature's law*. Amongst the strange characteristics of the strange times in which we live, it is surely not the least extraordinary, that, in the middle of the nineteenth century, in an age and country distinguished by the advance of knowledge and improvement, the discovery should have been made and broached, as the foundation of a '*new moral world*,' that *religion*, *property*, and *marriage*, are the real originators of all existing evils,—the *Pandora's box*, from which have issued all the various and countless 'ills that flesh is heir to;' and that *no God*, *no property*, and *no marriage*, are the sure panacea for the world's vices, and the world's woes! I am not, of course, about to enter into an examination of the general merits or demerits of *socialism*. I have to do at present with *one only* of the provisions of the misnamed system; namely, the abrogation of the conjugal bond, and the substitution for it of indiscriminate intercommunion of the sexes, according to all the irregularities of temporary libidinous inclination. And I frankly confess, that my own loathing of the beastly system is so intense, that I am unable to speak of it with patience, or to apply to it any of the terms of smooth-tongued courtesy. I should conceive myself to be equally insulting the understandings, and outraging the feelings of any audience but one composed of the inmates of brothels, were I to set about any grave refutation of it; a system which, by one fell swoop, would annihilate all the bonds of kindred, all the sweet and blessed charities of life, and all the possibilities of regular government; of which the tendency,—as even the present lecture, and still more those that follow, will abundantly evince,—is to results the most fearful which it is possible for the imagination to contemplate; and which, while it professes to follow nature, 'understands neither what it says, nor whereof it affirms,' being itself a disgusting contravention of all nature's legitimate dictates, all her finest feelings, all her most hallowed affections; or rather a contravention, the most presumptuous, of the laws and purposes of God, whether intimated through nature or through his word, whose existence, providence, and moral government, the system, with a miserable inconsistency, denies."—pp. 10—13.

The lecturer then proceeds to set before his readers a most affecting picture of prostitution, in all its states and gradations, from the kept mistress of the nobility and

gentry, to the secret and sly prostitute, who keeps her station in society, and prowls in the dark to entangle unwary youth. It is not the regular inmate of the bithel alone that is to be feared; but, a large class of persons in the capacity of servants, wives of husbands absent from their homes, and widows lost to virtuous feelings, that are the scourge and pests of society.

Our author has justly castigated those laws of continental Europe, more especially of Paris, which *legalize* the vice of which he speaks. He quotes from Parent-Duchatelet in illustration of the fact, and then comments upon it in the following terms: "To my mind, I confess, there is in all this something inexpressibly revolting. I have no idea of such lawless laws as to regulate sin; and to take crime under a kind of state patronage. The idea of licensed brothels! of a public register of harlots! of a national or a municipal revenue from a tax on recognised vice and profligacy! It is nauseous. It is one, of which I know of no consideration whatever that could persuade me to admit the justifiableness. Were such a procedure designed to stamp on prostitution the brand of public infamy, it might perhaps admit of something like a specious apology. But it is not. Such registering, and licensing, and taxing, can serve no other purpose than that of taking off from the public mind any desirable impression of the moral turpitude of the legalized pollution, and the enormity of its concomitant and consequent evils. To take vice under legal regulation, is to give it, in the public eye, a species of legal sanction. It can never be right to regulate what it is wrong to do, and wrong to tolerate. To license immorality, is to protect and encourage it. Individuals and houses, which have a place in the public registers, naturally regard themselves, and are regarded by others, as being under the law's guardianship and authority; not, as they ought to be, under its ban and proscription."—p. 18.

The extent to which prostitution prevails, it is very difficult accurately to determine. That it has been seriously overrated, it is grateful to believe. Referring to our great cities; by some accounts, there are sixty thousand prostitutes in Paris; by others, thirty; and by others, only four. Those in London, have been estimated at eighty thousand, at fifty, and at eight or ten. Taking even the lowest figures, it is a most appalling contemplation to the mind of the patriot and the Christian. Mr. Tait, a medical gentleman in Edinburgh, who has done much to throw light on the subject of prostitution, states, that in London, there is one prostitute for every *sixty* of the population; in Paris, one for every *fifteen*; in

Edinburgh, one to every *eighty*; and in New York, one for every *six or seven* of the entire community.

"The details," observes Dr. Wardlaw, "regarding these chief cities of our own and other countries, were too important and interesting to be passed over; else I should have felt that I had been detaining you too long from the city in which and in whose interests we are most immediately concerned,—the mercantile and manufacturing capital of Scotland;—Glasgow. According to returns made by the intelligent and indefatigable superintendent of our police, Mr. Miller, there are in our city two hundred and four houses of bad fame; of which, forty-nine are kept by males, and one hundred and fifty-five by females; and the entire number of females who live in these houses, is one thousand four hundred and seventy-five. A city missionary estimates the number of houses at four hundred and fifty; and, at four to each house, the number of prostitutes at one thousand eight hundred. From the proportion received into the Lock Hospital, Dr. Hannay, (the able surgeon of that institution,) says, he is 'induced to believe that one thousand six hundred will bound the number who exclusively and openly abandon themselves to this vicious course of life in Glasgow.'"—p. 32.

Aguin: "I have before alluded to the fact, that, in regard to Edinburgh, Mr. Tait conceives the number of those whom he denominates 'sly prostitutes,' to be considerably greater than that of the openly and notoriously abandoned. The latter, as has been stated, he estimates, on the authority of Captain Stewart of the police establishment, at about eight hundred; while he makes the number of the former, 'one thousand one hundred and sixty and upwards;' the aggregate being composed of the three following divisions—six hundred from amongst the two thousand females supposed to be engaged in sedentary occupations, three hundred servant girls, the lowest calculation in that class which he thinks can be made, and two hundred women, who are either widows or have been deserted by their husbands. Whether in Glasgow, the aggregate amount of *secret* bears any thing like the same proportion to that of *public* prostitution, I will not, for the reason assigned, pretend to say. If it did, it would oblige us to add considerably above two thousand secret or sly prostitutes to the one thousand four hundred and seventy-five frequenters of the houses of ill-fame. Distressing as it would be to believe this, yet, for aught I can tell, it may be true."

What cause of humiliation to our country are these details! And how resolutely

should they combine all the friends of order, morality, and religion, to stem the torrent of evil which runs down our streets, and threatens the present and everlasting ruin of ardent youth in the very dawning of its career.

The PRIMITIVE DOCTRINE of ELECTION; or, an Historical Inquiry into Ideality and Causation of Scriptural Election, as received and maintained in the Primitive Church of Christ. By GEORGE STANLEY FABER, B.D., Master of Sherburn Hospital and Canon of Salisbury. 8vo. pp. 506. Second Edition.

Thomas Blenkarn, Chancery-lane.

Much as we respect the learning, patient investigation, and amiable candour of Mr. Faber, we are greatly disposed to think that the use made by him in this work of post-apostolic antiquity, is unsound in principle, and greatly calculated to do violence to the surest and safest principles of biblical interpretation. We shall take the liberty, in the first place, of examining his theory, and then proceed to consider his mode of applying it to the doctrine of election. His theory is, that "SCRIPTURE and ANTIQUITY are the two pillars, upon which all rationally established faith must ultimately be built." At this theory it appears, from Mr. Faber's own account, "some serious persons have been startled," as if he "meant to place SCRIPTURE and ANTIQUITY on the same footing of *authority*." With a view, doubtless, to calm the apprehensions of these "serious persons," our author gives the following explanation in a note. "SCRIPTURE and ANTIQUITY," he observes, "are, indeed, the pillars of all *rationally* established faith, though neither in the same *mode* nor in the same *sense*. Each has its distinct office in the temple of God: the one, *oracular*; the other, *hermeneutically attestative*. If the oracle be silent, we *know* nothing; if the attested interpretation be wanting, we *learn* nothing."

Such is Mr. Faber's theory, briefly, clearly, and forcibly announced; and believing it to be most dangerous to the interests of truth, and most disparaging to the Word of God, we must be forgiven if we subject it to a somewhat severe scrutiny. Our author is, indeed, very chary, as well he need be, of what antiquity he sends us to, as the left-hand pillar of our faith; but, having fixed it very near apostolic times, he then as slavishly defers to it, as his brethren the Tractarians are wont to do to all the eccentric and flickering lights of the Nicene age. And is it even so, that our Bible is from God, and its hermeneutics from the uninspired teachers of the first and second centuries? that, with God's word in our

hands, we can "*learn* nothing," as the basis of a "*rationaly* established faith," until the early fathers shall interpret for us the mind of God? If the writings, then, of these early fathers had perished,—and we know that some of their writings did perish, then in the absence of their "attested interpretation," we should have been able to "*learn* nothing," any more than "if the oracle" had been "silent;"—that is, no man is at liberty to determine for himself what doctrines God has revealed in the Scriptures, until the early fathers shall decide for him. This appears to us to be a somewhat strange method of arriving at a "*rationaly* established faith," viz., that before we believe any doctrine to be verily a part of divine truth, or allow ourselves to adopt any particular view of a doctrine, we must lay aside our Bibles, and take counsel with the early fathers; if they decide that such and such a doctrine is part of Scripture, and that such and such a view of the doctrine is the mind of the Spirit, then have we got into the true line of the Catholic faith, and may assure ourselves that our standing is secure on the two pillars of "SCRIPTURE and ANTIQUITY."

We could have wished, with all his precision, that Mr. Faber had told us what it is that may be known from the "oracle" itself, that is, from the word of God? He says, "if the oracle be silent, we *know* nothing." But suppose the "oracle" is not "silent," what, upon his theory, may be surely known by reference to it? Moreover, we are curious to ascertain how it comes to pass that something may be *known* from simple reference to "the oracle," but nothing *learned*. In our plain way, we have been accustomed to think, that a man can only be said to possess knowledge, as the result of having first learnt what he knows; but according to Mr. Faber's catholic canon, we first *know*, and then *learn*. But as our author adopts a theory which sends us from the school of the prophets, of Christ, and of the apostles, to that of the early fathers, we do not wonder that it entails upon him,—all-accurate as he generally is,—some unhappy confusion in the use of language.

Something, however, is to be *known* from "the oracle" itself, according to Mr. Faber, though, without "the attested interpretation" of antiquity, "nothing" is to be "*learned*." But what this something is, we are not able to assure ourselves by any thing he has said. We suspect that, if we were to declare, in the author's presence, that we knew any thing surely, because we found it in our Bible, he would turn round upon us, and pronounce us to be utterly presumptuous, unless we could, at the same time, show him that the point of knowledge

in question, was "*hermeneutically*" attested by the consent of the early fathers. Hear what he says on all individual conclusions founded simply on Scripture. "Renouncing the self-sufficient licentiousness of that miscalled and misapprehended right of private judgment, which dogmatically pronounces upon the *meaning* of Scripture from a mere *insulated* inspection of Scripture, and which rapidly decides that such *must* be the sense of Scripture because an individual *thinks* that such *is* the sense of Scripture: renouncing this self-sufficient and strangely unsatisfactory licentiousness, the Church of England, with her usual sober and modest judiciousness, has always professed to build her code of doctrine, *authoritatively*, indeed, upon *SCRIPTURE alone*, but *hermeneutically* upon *SCRIPTURE as UNDERSTOOD and EXPLAINED BY PRIMITIVE ANTIQUITY*." We shall not incur the present critique by attempting to determine how far Mr. Faber, in this passage, rightly interprets the doctrine of the Church of England. We must say, however, in all honesty, that the Sixth Article pleaded by him, in a note, in defence of his views, is as little to his purpose, as if he had adduced it to prove the Popish dogma of transubstantiation. In that excellent Article, there is the distinct recognition of the right of every man to examine Scripture for the purpose of discovering what it contains, and of the additional right of rejecting "as an article of faith," or as "necessary to salvation," any thing "not read therein, nor proved thereby;" but not one word of the sin of concluding as to "the *meaning* of Scripture from a mere insulated inspection of Scripture," nor one hint of "the self-sufficient licentiousness" of the "right of private judgment."

But why should "private judgment" as to "the *meaning* of Scripture" be stigmatized as "self-sufficient licentiousness," as "strangely unsatisfactory and licentious?" It may be possible, that some who profess to maintain the right of private judgment, do, at times, "dogmatically pronounce upon the meaning of Scripture," that they too "rapidly decide that such *must* be the sense of Scripture because" they "*think*" it to be so. But this dogmatism and rashness may be as prominent in those who resort to antiquity as the interpreter of Scripture, as in those who regard the Bible as its own interpreter: and in neither case is any thing decided as to the real merits of the controversy at issue between the advocates of "private judgment" and those who abandon it. When the dogmatism and the rashness of both parties have been disavowed, the question still returns upon us, in all its unutterable solemnity, "is the Bible insufficient of itself, without the at-

testative interpretation" of antiquity, to assure mankind of what is actually the revealed will of God? We say, with a conviction of truth as unhesitating as it is strong, that if there had never been a single fragment of the theology of the early church handed down to posterity, if all had perished in one dire conflagration, the mind of God would have been as discernible in his own hallowed records, as if every paragraph of the patristic theology had been inviolably preserved. Our conviction, thus unhesitatingly affirmed, arises from the very nature and design of revelation itself, the proper idea of which is, that it is a direct communication of the will of God to his erring and sinful creatures. To suppose, then, that the Bible partakes of all the ambiguity of a heathen oracle, until, by some highly favoured class of human beings, its mysterious voice shall have been interpreted, is, in our humble opinion, one of the greatest slanders that can be pronounced upon the spirit of inspiration. To admit, with Mr. Faber, that all divine knowledge is contained in the written word,—a most sound position,—and then to affirm that it can only be "learnt," at second hand, from the "attested interpretation" of the teachers of the primitive church, is an inconsistency bordering on the absurd. The very thing to be proved is here assumed. By what process of argumentation, not involving all the views of Romanism on the subject of revelation, can Mr. Faber prove that the Bible, the word of the living God, is not capable of being understood by a direct appeal to its own contents? If it were not so, how could it be possible, without a series of new inspirations, for the early fathers, or any other class of interpreters, to arrive at the real meaning of Scripture? But, if these said fathers were not inspired, we want gravely to know, why they are to be appealed to as the original promulgators of the catholic faith. If they were truly in possession of that faith, it was simply because they searched and examined the Scriptures for themselves; and we are yet to learn why such a right should be conceded to them, and denied to all others; why, in fact, "private judgment" should be exercised on their part, and, ever after, snatched from the church? We are aware of what Mr. Faber and others have said, as to their superior means of forming an accurate judgment of the doctrines and usages of inspired men; but we cannot admit the conclusions founded upon this assumption, inasmuch as they go to infringe the sufficiency of the written Word, as the only revealed rule of faith and practice. We strongly suspect, too, that Mr. Faber claims more for the early fathers than they ever claimed for themselves. They

appeal freely to the Scriptures as the fountain of instruction, and never, so far as we remember, speak of themselves as doing that, in the way of interpretation, for the living oracles which they could not effect for themselves. But be this as it may, we consider the attempt to make the judgment of the fathers essential to the interpretation of Scripture, as tantamount to a sacrilegious change of the rule of faith; for if it be true that we can "*learn nothing*," but as we do it through the medium of their comments and digests, then, to all intents and purposes, their comments and digests become the rule of our faith. We may deceive ourselves by saying that we only regard their statements of divine truth as "*hermeneutically attestative*;" but if we dare not receive a single article of our faith but as it comes through their medium, and takes the colouring and complexion of their minds, then does our "faith stand in the wisdom of men, and not in the power of God."

We think the whole theory of a double rule of faith, consisting of "Scripture and antiquity" essentially vicious; it is Romanism in spirit and tendency, however skillfully and cautiously it may be maintained by its advocates. It is built on two egregious fallacies, viz., that no man may fix his faith directly and immediately in the written Word, because it would be "self-sufficient licentiousness" to have any "private judgment" of its contents; but that when post-apostolic antiquity has given forth its patent edition of "the catholic faith," then may we safely embrace its uninspired views and opinions as the undoubted truth of God. "The oracle," indeed, was all along the Bible; but we could have "*learnt nothing*" from it with certainty, if those who lived nearest to the apostles had not informed us as to what were its mystic utterances. We feel sorry that any divine of sound Protestant fame, should have conceded thus much to Rome and the Tractarians; for their sin undoubtedly is, that they adopt Mr. Faber's theory, but carry it much further than he would approve. But if he and they agree, to seek the commencement of the catholic faith, not in the Bible, as an immediate revelation from God, but in the fallible deductions of uninspired men,—who would care to decide between them as to how far they may severally carry their pernicious theories? Instead of repairing to the best of the fathers for the purpose of discovering the catholic faith, we would take the earliest and the most approved of them to the written word, by which all men and all systems must ultimately be tried. If, with Rome, we have no infallible interpreters, we must be content, in humility, in diligence, and in prayer, to betake ourselves to the study

of the living oracles, assured that He who opened the "understanding" of his disciples "to understand the Scriptures," still lives to perform the same gracious office for us; and that it is no presumption to plead, with David, "Open thou mine eyes, that I may behold wondrous things out of thy law."

We must now turn from Mr. Faber's theory of a double rule of faith, to his particular mode of applying it to the doctrine of Election; and we here must confess that we are as little satisfied with the application of the principle as with the principle itself. Our author first sketches the three more prevalent notions of Election: the Arminian, the Nationalist, and the Calvinistic. With considerable candour he describes them all; but, sad to relate, he finds none of them precisely held by the early fathers, and, therefore, he concludes that they cannot, any one of them, be the election of Scripture. But he finds, as he thinks, an election different from all three, held by the early fathers, viz., *an election into the visible church*, and, therefore, he concludes that all the texts of Scripture, which speak of Election, must be so expounded as to harmonize with this the true catholic notion of antiquity.

Mr. Faber applies his principle to the opinion of Divine sovereignty and grace held by Augustine; and because that father promulgated notions at variance with the earlier patristic theology, on the subject of election, and, in fact, exhibited strong sympathy with the Calvinism of a later age, he discards his system as a rash innovation upon the opinion of a purer age, and as an unjustifiable deviation from the catholic faith. Such, henceforward, then, is the use to be made of the early patristic theology; if any man shall attempt, by clear induction of Scripture, to prove any thing from God's holy word, he will be met by Mr. Faber's canon of interpretation, and will be told to suspend his judgment, till Irenæus, and Justin Martyr, and Cyril of Alexandria, and certain other venerable personages, shall have determined that such is the mind of God. We have been amused at the zeal with which Mr. Faber attempts to demolish all claim to antiquity in the theology of Augustine. He is evidently very anxious, thereby, at a stroke, to annihilate Calvinism. Augustine's views are so fully condescended upon, that there is no denying the school to which he belonged. But his Calvinism was only a mere dogma of his own, without any distinct countenance from the existing catholic faith. The claim of the Bible is nothing; inasmuch as all its lights are to be expounded by reference to the articles of the primitive church. We confess that, as we read Mr. Faber's dextrous argument to get rid of Augustine, we were strongly

tempted to take a very different view from our author. We were naughty enough to suppose, that the Bible was as free to the investigation of Augustine as to that of any of his predecessors; that if they had: its true spirit, as it respects the doctrines of grace, it did not follow that such a keen-sighted theologian as Augustine was to commit the same blunder; that he was the best equipped of all the fathers for such a task as that of revising the theology of his age; and that, by a more rigid investigation of the Word of God than any of his contemporaries had put forth, he did reach a clearer and more comprehensive view of the Divine decrees than any of the fathers that had lived before him. This is our grave conviction. No man can glance at the writings of Augustine without feeling, that, in theological penetration, he very far surpasses all the other fathers; that he was a rigid investigator of opinions and systems; and that he was imbued with a spirit of profound reverence for the Word of God. In short, he was less entangled than his brethren in a slavish deference for what had been pronounced catholic, and, therefore, proceeded with a freer mind to the examination of the living oracles. From this source, mainly, sprang his notions of Election; though we exceedingly hesitate to admit that none of the other fathers had sympathy with him, though none of them, perhaps, developed their views so fully as he did.

But we must take our leave of this learned, but, as we think, doubtful performance. It will help the Puseyite, and even Rome herself, by the ground which it assumes. It is vitally opposed to the true principles of biblical hermeneutics, inasmuch as it would resolve the whole labour of sound interpretation into the simple act of discovering what the early fathers have held to be the articles of the catholic faith. "To the law and to the testimony," we must ever say, whether a primitive father, or a learned divine of our own day, shall tempt us to shut our Bibles, and to take our view of religion, at second hand, from the writings of uninspired men. Mr. Faber may call us presumptuous; but so were the primitive fathers upon his theory, who ventured to deduce from Scripture, the articles of what he would pronounce to be "the Catholic Faith."

The MODERN PULPIT viewed in relation to the State of Society. By ROBERT VAUGHAN, D.D. 12mo. pp. 214.

Jackson and Walford.

The pulpit, considered as a subject of history, and viewed in its bearings on society, and on the immortal destinies of the

human race, is a theme worthy of the most elaborate and acute investigation. To do justice, however, to such a theme, is a task of no ordinary difficulty and responsibility. Few men, comparatively, are capable of handling it effectively. From the complexion of his mind, and the habitual tendency of his intellectual pursuits, Dr. Vaughan had many advantages for encountering it successfully. And, considering the limits which he prescribed to himself, he has effected far more than could reasonably have been expected. "The Modern Pulpit" is a work that will live when the author has entered on his rest and his reward. It is one of those vivid sketches which cannot be read without stirring emotions; and it inculcates those broad and comprehensive views which divest it of all that is narrow and sectarian. It indicates enlargement in the author, and it is fitted to produce enlargement in those who may read it with sufficient care and thoughtfulness.

The subjects treated by Dr. Vaughan, in twelve successive chapters, are the following: On the office of preaching and on the place assigned to it in the New Testament; on the general characteristics of modern society; on the manual-labour classes, and on the pulpit in its relation to them; on the middle classes, and on the pulpit in relation to them; on the higher classes, and on the pulpit in relation to them; on the modern pulpit in relation to the past; on a self-educated ministry; on the value of a good elocution, and on the means of attaining it; on Divine influence in relation to the success of the gospel; on the Scriptural connexion between personal religion and the ministerial office; on the duty of churches in relation to the Christian ministry; on some points of caution necessary to preachers and hearers.

We regret much that our limits will not permit us to do justice to Dr. Vaughan's very able and enlightened essay. The following sketch of Richard Baxter, will show the spirit and power of the performance:—

"There was especially one of their number, the sight of whom, in the pulpit, and of the crowd about him, as they hung upon his lips, it must have been worth going far to see. Be it remembered, that the Puritan preacher, while a reformer of the church, had his place within it. His pulpit rose near the ancient aisle, hallowed by the footsteps of the many generations who have traversed it. Above him stretched the arches of the old Gothic roof. Before you and around, are the curiously-carved and half-decayed enclosures, within which a lengthened succession of kneeling worshippers have paid their homage to the Omniscient and Everlasting God. Beneath you, are the tombs of the great, and about you, on every space

that can meet the eye, are their mouldering monuments. In the pulpit, stands the man of God. The book, rich in the idiom of our mother tongue, and richer still in its heavenly treasure, is open before him. The cap which forms its sable line across the summit of that forehead, only serves to place the fine intellectuality of the space beneath in greater prominence. The mingled force and tenderness of those dark eyes comes forth in beautiful keeping with the brow that covers them, and with the curvature of those lips, so fraught with sensibility, while in so little sympathy with the animal nature, and in such near affinity with the intellectual. Over the living, the expression, the complexion, and the whole cast of that countenance, you see the signs of feeling and of thought,—of feeling ever active, of thought ever intent upon its labour. From the shoulders downwards, falls the drapery of the college-robe, worn with no superstitious or vain intent, but as a seemingly vestment, sufficing to distinguish between the teacher and the taught, and sufficing also to bespeak, that in religion there is still a use of authority, as well as an abuse of it. On every hand, and off to the walls and doorways, you see gathered men, and women, and children, of all grades, embracing minds of various adjustment, power, and culture, and all moulded into a greater variety still, by the various pressure of those memorable times.

"But as the preacher proceeds, you find that he knows them all; their coming-in and their going-out. So much skill has come to him from long practice, that the most learned and acute may not readily evade him. The busy and the worldly soon become aware that their working-day kind of life has been his study. The most obscure are made to feel that his benevolent thought has penetrated into their lot also; and even the young children, as they look up, here and there, from the family groups about, learn, with a mixture of surprise and fear, that the preacher has been careful to watch the budding thought and feeling even in children; while upon them all you see his words distil like the dew, words which breathe the mercy of the cross, and point, as with a bow from heaven, to the visions of hope and blessedness which that cross has revealed to the children of mortality! What wonder, if you see every eye intent on such a preacher, every ear open to him, every countenance sending forth the signs of a deep interest, and every heart vibrating beneath the touch of thoughts so devout, of emotions so heaven-born. In him they see the purified nature of the saint, without the perverted nature of the ascetic. He is an ambassador from God, but he is one with man. His devotion is impassioned, celest-

tial; but it is a devotion which has given a new tenderness and force to every feeling of humanity, to every social affection. His preaching points to heaven, but his sympathies identify him with every thing in the allotment of humanity on earth, and all that he might become thus potent in leading men to heaven. Such, in the pulpit, was Richard Baxter, and such, in 'no mean degree, according to the testimony of Baxter, were many, very many, of the Puritan preachers in the seventeenth century."

THE BIBLICAL CABINET; or, Hermeneutical, Exegetical, and Philological Library. Vol. XL. Expositions of the Epistles of Paul to the Philippians and Colossians. By JOHN CALVIN, and D. GOTTLÖB CHRISTIAN STORR. Translated from the Originals. By HOBART JOHNSTON. 12mo. Pp. 444.

Hamilton, Adams, and Co

The arrangement adopted in this volume of the Biblical Cabinet is most judicious, and we are persuaded will be highly acceptable to the public. To place two such commentators as Calvin and Storr in juxtaposition was a happy thought. The very great contrast existing between the mental habits of these eminent divines, rendered it eminently desirable that an opportunity should be furnished of studying them consecutively; more especially as they will be found to harmonize substantially upon all the grand doctrines of the gospel. The two articles now translated will be found among the best productions of their distinguished authors. All Calvin's expositions are worthy of anxious perusal, for the deep insight which they evince into the mind of the Spirit; and in Storr's Notes on the Colossians, some beautiful lights are thrown upon some of the most difficult passages in the Epistle.

We must again call attention to the Biblical Cabinet. Ministers, however poor, should contrive to place it in their libraries. Were they to displace a sufficient number of other works to meet the charge of purchasing it, we are sure that the advantage gained would compensate them for the loss of some old favourites.

THE ANGLO-PRUSSIAN BISHOPRIC OF ST. JAMES, in JERUSALEM. To which are appended, Remarks on Dr. M'Caul's Sermon at the Consecration of Bishop Alexander. By the Rev. W. HOFFMAN, Inspector of the Missionary Seminary at Basle. Translated from the German. 8vo. pp. 56.

Ward and Co.

This is one of the most acute and search-

ing pamphlets that has seen the light in modern times. The spirited and manly author has very properly unmasked the diplomatic trickery that has been resorted to by certain of his countrymen, in the matter of the Anglo-Prussian Bishopric of St. James, in Jerusalem, to swamp the ecclesiastical orders of the German Protestant Church. He consoles himself, however, in the following manner. "Secret sympathies may exist, and indirect support may be given in the ambiguous articles of journals; but hitherto no German divine has incurred the odium of taking a positive part in the transactions of episcopacy, *not even the old friends of Pusey.*" Mr. Hoffman graphically describes the position of those German pastors who should yield their ecclesiastical individuality to the new Bishop of Jerusalem. "What a sorry figure, in a Protestant point of view, would be cut by a pastor who, when his lauds had hitherto been fed by himself, must obediently bring them trained before a master! They are of course not his sheep; he is merely the labourer; the real shepherd stamps them with his own ruddle-mark!"

Mr. Hoffman has dealt with the arrogant pretensions of High Churchmen and Puseyites as they deserve; and has thereby rendered good service to the cause of evangelical Protestantism, which they intensely hate. This pamphlet will create a sensation both in Germany and England.

THE HOLY BIBLE, containing the Old and New Testaments. With copious Marginal Readings, and an Abridged Commentary. By the Rev. T. SCOTT, Rector of Aston Sandford, Bucks, late Chaplain to the Lock Hospital. 18mo. Pocket Edition.

G. Virtue, and C. A. Bartlett.

Mr. Childs, in his evidence before the House of Commons, on the subject of Bible patents, was suspected by many of having advanced "extreme opinions," and having even made "false statements;" but if impartial persons will furnish themselves with the "Second Report of her Majesty's sole and only Master Printers, for Scotland, presented to both houses of Parliament, by order of her Majesty, June, 1842," they will find, to their no small delight, that all Mr. Childs' statements in relation to the effects of free trade in printing Bibles, are more than realized. If Mr. Childs has not yet seen his plans adopted in England, he has at least seen the price of Bibles greatly reduced; and he is doing what the law will permit him to do, to show the people of this land how cheap the word of God might be made if unnatural restrictions were removed out of the way. We had occasion

last month to notice Mr. Childs' Pocket Edition of the Bible, with copious Marginal Readings, and Parallel Texts, and said of it, "with a good conscience, that it was one of the best perfect gems in Bible printing that had seen the light. To that opinion we still adhere." And we are now most happy to find, that this enterprising printer has brought out another Pocket Edition, equally splendidly executed, with an abridged commentary, selected from the exposition of the late Thomas Scott. As we well know the qualifications of the individual who selected the comments, and prepared the marginal readings, we can speak of them as judicious and pertinent in the highest degree. The same maps accompany both these pocket editions of the word of God.

The LATTER DAYS of the JEWISH CHURCH and NATION, as revealed in the Apocalypse. By DOMINICK M'CAUSLAND, Esq., Barrister at Law. pp. 326.

Longman and Co.

We are always happy in meeting with a learned layman in the walks of sacred literature. For though leisure, learning, talent, and grace are, in general, attributed to the clerical order, they do not monopolise them. Some splendid names among the laity have occasionally appeared, whose writings have blessed the world, and we feel devoutly thankful for them.

We, therefore, opened Mr. M'Causland's work with considerable prejudice in his favour; and if, after a careful perusal, we are not gratified with its contents,—while we applaud his motives, and his laborious investigations,—it is probably owing to certain Millenarian notions and Jewish predilections, that subtract from its general utility, as addressed to the Christian church. Like some divines, whom we could name, Mr. M'C. magnifies the Jewish people, with their rites, types, analogies, prophecies, and promises, almost to the exclusion of the gentile church, and the gentile nations also. With such exclusive application of the promises and prophecies of either, or both Testaments, we have but little sympathy. In this way, Mr. M'C. reasons:—

"Thus is the importance of the Jewish branch of the church established, in the high destiny that awaits them, of entering into the golden harvest of the Old Testament promises that have been sown for their benefit, and which the gentile world can only become partakers of through them, and by the uncovenanted mercy of God."

Have such writers seriously thought of the memorable promise of Jehovah to the Redeemer?—"He said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore

the preserved of Israel: I will also give thee for a light to the gentiles, that thou mayst be my salvation unto the end of the earth," Isaiah xlix. 6. And, to name no more, to what are we to attribute God's announcement of Christ, as his servant, but to be "a covenant of the people, a light of the gentiles?" &c., Isaiah xlii. 1—7.

The contents of the work give "an exposition of the meaning and intent of the passage of Scripture, which commences with the fourth, and closes with the eleventh chapter of the book of Revelations; and which is treated as being, in the first place, for the most part, unfulfilled; and, in the second place, as being exclusively prophetic of the vicissitudes and ultimate re-establishment of the Jewish church and nation." And with what modesty and theological skill, the author has established his theory, let the reader judge from such remarks as the following:—

"All, therefore, that is novel in this treatise, stands opposed to a powerful, but disunited phalanx of deservedly respected intellects, . . . whose generally admitted inconclusiveness is evidenced by their number and diversity; . . . but the firm and unshrinking conviction of his own mind as to the general correctness of his view, confirmed by a host of corroborative passages from prophecy and sacred history, and contradicted by none, has impelled him to send forth the result of his inquiries to the world."

But we have no more room for any further discussion or remark.

DAMASCUS; or, Conversion in Relation to the grace of God and the agency of man. An Essay. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," &c. 18mo. pp. 120.

Simpkin, Marshall, and Co.

It will be found, we doubt not, in the great day, that small volumes, written in a pungent and evangelical strain, have been peculiarly owned by God in the conversion of souls. Such works as Baxter's Call, Alleine's Alarm, and James's Anxious Inquirer, will be remembered when systems of divinity, and elaborate treatises on disputed points are wholly forgotten. Men who have a talent for writing for the million, should recollect that it is a precious trust committed to them, which they are bound to use for the good of the present and coming generations. Minor publications, on popular and striking subjects, written in a simple, inviting, and pointed manner, are sure to be useful. From all we have heard and observed, we have great faith in little books, of the right kind. They are sure to be read, and they are given away in presents

to hundreds and even to thousands. We are glad to find that Mr. Ford continues to take delight in writing little books. He has a taste for this species of Christian literature; and the encouragement he has realized, should induce him to persevere; so long, at least, as he can do so, without falling, as some do, into the vice of mere book-making, after the original quarry has been exhausted.

His former works have been remarkably blessed; and, if we may venture to anticipate, we are disposed to augur still more favourably as to the reception of Damascus. It is, throughout, a close appeal to the conscience, based upon Scriptural truth, and rendered impressive by a number of appropriate and striking anecdotes, some of which we may select as illustrations for a future month.

The PICTORIAL CATECHISM of BOTANY.

By ANNE PRATT, Author of "Flowers and their Associations," "The Field, the Garden, and the Woodland," &c.

Suttaby and Co.

We have recommended the former works of this lady to the attention of our youthful readers, as distinguished by the attractiveness of their subjects, and the elegance of their execution; and we have pleasure in introducing the Pictorial Catechism to their notice as an appropriate guide to their excursions in the fields of Flora. The author has succeeded in presenting, within a brief compass, the leading features of the science of botany. Though she has entitled her publication a Catechism, she has not conveyed her information in the form of question and answer, but in a method which we regard as decidedly preferable. She has divided her treatise into twelve chapters, conveying continuous information in an easy yet concise style, on the subjects of which they treat; and at the close of each chapter she has added a series of questions, embracing the leading particulars it contains. By this plan, the student of the volume, while he must necessarily commit to memory the terms of the science, is left to explain the sentiments in his own language. The pictorial illustrations, with which the work abounds, tend greatly to facilitate the acquisition of the ideas, and combine ornament with utility. If our young friends were to master a chapter of this Pictorial Guide every month, they would, in the short space of one year, gain such a knowledge of this enchanting science as would render their observation of nature a source of inexhaustible enjoyment, and form a means of strengthening their faith in the perfections and providence of Him who says, "Consider the lilies of the field, how they

grow: they toll not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these."

We give our thanks to Miss Pratt for this beautiful volume, and wish it a circulation which may reward her for the time and labour bestowed on its production.

FELLOWSHIP between GOD and his PEOPLE, through the Mediation of Christ. By the Rev. R. LITTLER.

Jackson and Walford.

This work, by Mr. Littler, originally delivered as a sermon at Matlock, where he several years successfully laboured among an attached people, and now cast into the form of a little treatise, deserves a circle of readers much wider than that for which it was originally designed. It treats of the deeply interesting subject of communion with God, in a manner which evinces the author to be the gifted minister and the spiritually-minded Christian. The sentiments are evangelical, the arrangement perspicuous, the style chaste and beautiful, and the spirit pre-eminently devout. None but a writer of cultivated taste, could have composed so elegantly, and none but a Christian, in the habit of close communion with God, could have breathed forth so much of the feeling of pure devotion. This little work as nearly approaches as any thing we have met with, our *beau idéal* of the devotional style, giving adequate expression to the sentiments of deep experience in language free from the slightest infusion of cant, or the objectionable phraseology of a certain class of devotional writers. The only fault we have to find with the present work is its brevity, and we hope that it will not be the last of Mr. Littler's productions, but that he will turn his attention to the preparation of somewhat larger devotional treatises.

COTTAGE PIETY; or, a Sketch of the Life of Annie M'Donald. By her Grandson, the late JOHN BETHUNE, with Extracts from her Letters. Edited by A. BETHUNE, Author of "Tales and Sketches of the Scottish Peasantry," "Life of J. Bethune," &c. 18mo. covers. pp. 156.

Wright, Allis, and Bagnall.

This is a sketch of a woman of great worth in her sphere; interesting and instructive, considered by itself, and invested with an additional interest from the near relationship of the subject of it to the Bethunes, whose rare merits we lately endeavoured to introduce to the notice of our readers. It is a book, from its cheapness, well adapted for circulation among the poor,

whom it will show what industry, perseverance, probity, and moral dignity of character, combined with and sustained by enlightened piety, may accomplish, even in the humblest circumstances and amid the greatest hardships.

The dying scene, when Annie M'Donald's husband was removed from her, exceeds romance. We present it to our readers, sure that it will not be lost on the sympathetic and benevolent. Her husband was seized with sudden illness during night, and "she had no neighbour within reach with whom to advise, or from whom to solicit assistance; no medicines to administer for the alleviation of those excruciating sufferings which were fast destroying a life dearer to her than her own; and not a candle nor even a lamp to enable her to observe the progress of the fatal malady, or the expression of that countenance which, to all appearance, was so soon to be fixed in the cold rigidity of death. She could not leave the house herself to summon help from a distance, and she naturally shrunk from the idea of sending forth her children in the midst of solitude and darkness at such an hour. But as 'necessity has no law,' when the night was considerably advanced, and a fatal termination began to appear inevitable, her eldest girl, who eventually became the mother of her present biographer, was dispatched to tell her master of the circumstance, while she herself stood by the bed of the patient with a burning coal, taken from the fire with the tongs, in her hand, to watch the progress of that struggle between life and death, in the result of which she was so deeply interested. Repeatedly as the light waxed faint, the coal was exchanged for another newly taken from the grate; and it was only by the ruddy glow which this unwonted species of torch threw over the pallid features of her expiring husband, that she could tell the exact time at which death had set his unalterable seal upon them—the never-to-be-forgotten moment which made her a widow, and her children orphans."

NOTES of a TOUR in the MANUFACTURING DISTRICTS of LANCASHIRE, in a Series of Letters to his Grace the Archbishop of Dublin. By WM. COOKE TAYLOR, LL.D., &c., of Trinity College, Dublin, Author of "the Natural History of Society," "Romantic Biography of the Age of Elizabeth," "Letters on the recent Disturbances," &c. Royal 18mo. pp. 340. Duncan and Malcolm.

These notes are the production of an original, observant, unprejudiced, and we will add, benevolent mind. Dr. Taylor is a keen-sighted observer of the present as-

pect of society, and of the progress of human events; and his little volume, which we are happy to see in a second edition, contains more sound and varied information on the distresses of the manufacturing districts than could be found in any half-dozen works to which we could point. In our humble opinion, he has done excellent service to his country by his exposure of both Tory and Chartist doctrines; and by his practical demonstration of the moral and social evils arising from the operation of the corn laws. We recommend the perusal of those letters to those who wish to reach an unbiassed judgment on the subject of our manufacturing interests.

FISHER'S DRAWING-ROOM SCRAP-BOOK. 1843. *By the Author of the "Women of England."*

Fisher, Son, and Co.

THE RHINE, ITALY, and GREECE. *In a series of Drawings from Nature, by Colonel Cockburn, Major Irton, Messrs. Bartlett, Leitch, and Wolfensberger. With Historical and Legendary Descriptions.* By the Rev. G. N. WRIGHT, M.A., Author of the *Mediterranean illustrated*. Vol. II.

Fisher, Son, and Co.

FISHER'S JUVENILE SCRAP-BOOK. 1843. *By Mrs. ELLIS, Author of "The Women of England," "The Daughters of England," &c.*

Fisher, Son, and Co.

FISHER'S HISTORIC ILLUSTRATIONS of the BIBLE, principally after the Old Masters. In forty monthly Parts, containing Three Engravings.

Fisher, Son, and Co.

The enterprise of the publishers of these volumes is a marked feature of the age in which we live. The amount of property embarked in these works alone is matter of surprise; and indicates distinctly the large measure of encouragement now given to works of art.

The Drawing-Room Scrap Book has not by any means deteriorated under the care of its present highly-gifted editor, Mrs. Ellis. It is truly a book of beauty, containing many literary compositions of superior merit, both as to their taste and moral tendency; while the embellishments are quite equal to those of any former year.

The second and concluding volume of the *Scenery of the Rhine, of Italy, and Greece*, is more than equal to its predecessors. The engravings are executed in the highest style of art; and are, in general, devoted to the best subjects for pictorial delineation. With their historical and legendary accompani-

ments, they will be perused with interest by all persons of real taste and discrimination.

The Juvenile Scrap-Book is worthy of all its former patronage, and will doubtless receive it. Mrs. Ellis throws a peculiar charm over all her productions, and has a happy talent for interesting the young.

But of all the four works, we are most deeply interested in the Historical Illustrations of the Bible. The publication has now reached the 29th Number, and it is saying no more than the truth when we affirm, that there is not a single engraving yet given to the public not executed in the most superb style of finished workmanship.

WORKS RECENTLY PUBLISHED.

1. *The Natural History of Man*; comprising inquiries into the modifying influence of physical and moral agencies on the different tribes of the human family. By JAMES COWLES FRICHARD, M.D., F.R.S., M.R.I.A., Corresponding Member of the National Institute, and of the Royal Academy of Medicine, and of the Statistical Society of France; Member of the American Philosophical Society, and of the Academy of Natural Sciences of Philadelphia; Honorary Fellow of the King's and Queen's College of Physicians in Ireland, &c. &c. With thirty-six coloured and four plain illustrations engraved on steel, and ninety engravings on wood. 8vo, pp. 572. Baillière, 219, Regent-street.

This is a work of immense research, of profound learning, and of great scientific skill in the arrangement of facts, and in the logical conclusions drawn from them. The whole herd of sceptics, who have denied the common origin of the human race, are put to flight by Dr. Frichard, who has not left an inch of ground for them to stand on. Next month we hope to furnish some account of the author's labours worthy of their great importance.

2. *The Principles of Christian Communion*. A Sermon, preached in West George-street Chapel, Glasgow, on Lord's day evening, September 4th, 1842. By RALPH WARDLAW, D.D. 8vo, pp. 36. Jackson and Walford.

3. *History of the Baptist Missionary Society, from 1792 to 1842*. By the Rev. F. A. Cox, D.D., LL.D.

To which is added, a Sketch of the General Baptist Mission. In 3 vols., 12mo. T. Ward and Co.

4. *Dora Melder; a Tale of Alsace*. By META SANDER. A Translation. Edited by the Rev. CHARLES B. TAYLER, M.A., Author of "May you Love It," "Records of a Good Man's Life," &c. 12mo. Longman and Co.

5. *Polynesia; or, an Historical Account of the Principal Islands in the South Sea, including New Zealand; the introduction of Christianity; and the actual condition of the inhabitants in regard to civilization, commerce, and the arts of social life*. By the Right Rev. M. RUSSELL, LL.D. and D.C.L., (of St. John's College, Oxford); Author of "View of Ancient and Modern Egypt," "Palestine or the Holy Land," "Nubia and Abyssinia," "History and present condition of the Barbary States," &c. With a Map and Vignette. 12mo. Oliver and Boyd.

6. *Futcher's Poetical Miscellany*. 32mo, pp. 244. Suttaby and Co., London.

7. *Futcher's Ladies' Memorandum-Book*. Longman and Co.

8. *Letters on the Slave-Trade, Slavery, and Emancipation*; with a reply to objections made to the liberation of the slaves in the Spanish Colonies; addressed to Friends on the Continent of Europe during a visit to Spain and Portugal. By G. W. ALEXANDER. 12mo. Duncan and Malcolm.

9. *The National Psalmist*. By CHARLES DANVERS HACKITT. Consisting of Original Psalm and Hymn Tunes, Chants, Responses, Anthems, &c., composed expressly for the work by the most eminent musicians of the day. Part I. to Part VIII. Simpkin and Marshall.

10. *A Retrospect of the Moral and Religious State of Islington, during the last forty years*. A sermon delivered in Union Chapel, on Lord's-day evening, August 28, 1842. By THOMAS LEWIS, Minister of the Chapel. To which is added, the History of Union Chapel, and the Services of the Thirtieth Anniversary, with an engraving of the Chapel. 12mo, pp. 60. Ward and Co.

We regret that this interesting memorial arrived too late for a place in our review department. It is a pamphlet of rare excellence. The spirit it breathes, both as to truth and benevolence, is that of Christ. To the people of Islington it speaks a language which we trust they will have grace given them to understand and to feel.

Home Chronicle.

NOTICE TO WIDOWS.

The widows of pious ministers and clergymen, entitled to relief at the Christmas distribution of profits arising from the sale of the Evangelical Magazine, are requested to forward their applications to the Editor, at the Publishers', on or before the 20th of December. No widow can receive assistance unless such application be made for it.

TO SABBATH-SCHOOL TEACHERS.

We are authorised to state, that, in consequence of the numerous and urgent applications to the editor of "the Holy Bible, with 20,000 emendations," by Sunday-school teachers, for a cheaper edition; instead of acceding to that request, he has in-

structed Mr. Bartlett, of 66, Paternoster-row, to supply all teachers with copies at a third of the selling price, if they apply during the first week in December, and are certified to be teachers by a note from their ministers.

MISSIONS.

To Sunday-school Teachers.

— ESTEEMED FRIENDS,—Nearly two years have passed away since the importance of introducing the young into the field of missionary exertion was more prominently brought before you than it had hitherto been. You kindly responded to the appeal, and our various missionary societies have felt the impulse. The Wesleyan Missionary Society owned it in the juvenile Christmas collections of last year, amounting to nearly 5,000*l*. The Church Missionary Society have urged the general formation of juvenile associations, and have started a magazine for the young. The Baptist Missionary Society have knked the subject with their Jubilee, and have made it the most prominent characteristic of their festival. The London Missionary Society assembled six thousand children in Exeter Hall on Easter Tuesday last, and reports of subsequent juvenile meetings, and Sunday-school associations, reach us from far and wide. In some cases, the reflex influence of Sunday-school effort begins to be felt, and children of a higher class have been stirred by the example of Sunday-school children. Let us survey these results, and thank God and take courage.

Much, very much, however, yet remains to be done. We must not rest till the children of all our schools and congregations are brought into training for this service. Who shall hinder our spreading colonies from relapsing into popery or heathenism? Who shall answer a thousand appeals from the isles of the Pacific, from New Zealand and Ashanti, from Western and Southern Africa? Who shall decide whether India is to become infidel or Christian? Who shall enter China, when her long-closed gates are opened, and tell the story of salvation to her many, many millions? Can our missionary societies find an answer to these questions? Will our great men, our rich men do it? Whither then shall we turn but to the young?

Eighteen hundred years have fled, and the parting commission of our ascended Lord is yet unexecuted. Let us realise, if our faculties are equal to the task, the six hundred millions of heathens now on the surface of our globe, of whom not one million have been rescued and renewed. Let us count back, if our hearts are bold enough, the multiplied millions who have passed from the earth since he visited it in mercy, unacquainted with the blessings of salvation; and, awakened from the slumber of ages, let us make one resolute, combined, continued effort, such as the Christian church has never yet tried.

"Come to this day," writes the Rev. B.

W. Noel, "the Moravian brethren furnish pastors for a body of heathen converts equal to five times their own number. If Protestant Britain had done as much for the cause of Christ, there would be one missionary to every eighteen hundred heathen, and numbers of native teachers besides."*

Under far less of difficulty and danger than the Christians of the first centuries encountered, or than the little church at Herrnhut in the eighteenth, we call upon the children of Britain to prepare themselves for the work. We bring to them the results of our experience, the varied information gained, the countries opened, the languages reduced to system, the native agency in preparation, and combining them in overpowering numbers, we charge them with courage and with confidence to "go in and possess the land which the Lord their God giveth them."

I need not ask the schools and congregations already so engaged, whether they regret the part they have taken? I only entreat you, dear friends, by the urgent claims of the world, and by the activity of every principle of evil at home and abroad, not to grow "weary in well doing." Often recall to your minds those principles of love to Christ and compassion for sinners, by which you were first actuated, that your efforts may not degenerate into a mere mechanical routine, or be pursued in a secular spirit. Endeavour, also, to lay a solid groundwork of sterling principle and substantial knowledge in the minds of your pupils. Be not content with persuading them to contribute money. That is important, as forming them to habits of self-denial and liberality, but it is not the most important part of their missionary education. Labour to elevate their views, to affect their hearts, to inform their minds; and to do this, cultivate your own. The little time you have at command, could not be more usefully employed than in acquainting yourselves with the history, geography, and philosophy of missions. It is the study of the greatest of all subjects, for it connects itself with the very existence of the church, and with the issues of eternity. The time for mere experiments has passed. The young must be trained accordingly, and instead of the results of accident, or the sallies of a temporary enthusiasm, every effort will tell, and the noblest of objects be compassed by the wisest and most effective means.

I entreat those who have as yet hesitated, to join us in this movement. You cannot remain neutral. Your example must either help or hinder. Every school, every child has a circle of its own. Nor does your responsibility cease with your own individual

* Noel's "Christian Missions," p. 312.

influence. It is for you to perpetuate it by training up your children to active, self-denying, glowing piety, and when your course is run, to leave behind you those who will carry on, with greater ardour, the work so dear to you.

If circumstances admit of making Christmas-day a kind of juvenile missionary festival, various arguments might be urged to prove it desirable. The advantage of having a specified day on which to begin, a day near the close of the year, and a universal holiday, with the sympathy of numbers to be obtained, and the attention of other classes in society to be gained, by the general consecration of one day to the cause of missions. But if not Christmas-day, possibly Easter Tuesday might be so appropriated, and, at all events, a juvenile meeting might be held in connexion with the annual visit of each missionary deputation.

This is the Jubilee year of the Baptist Missionary Society, the foremost in order, of those noble institutions which are the glory of our times. Three years more, and the Jubilee of the London Missionary Society will arrive. Few will then remain of those who fifty years since, hailed the institution of our society. Their disappearance is another call to sanctify the rising generation to its service. Much may be done in three years' time. What a front would be presented to the enemy! how unrivalled in youth, in strength, in beauty, were the two millions of Sunday-school children regularly trained and disciplined for the field! Then would it, indeed, be a joyous jubilee. Whose heart has not thrilled with emotion in attending some of the juvenile meetings which have already been held, in watching the animated countenances, and in listening to the children's voices joining in hosanna? We have heard missionaries from the east and from the west, when rising to address the youthful thousands in Exeter Hall, and elsewhere, testify, "This is a new era in the history of missions. It was worth while to come thousands of miles to see this great sight." When what is now but partial shall become universal, and all the young thousands in our families, schools and congregations are led, in opening life, to consecrate themselves to the service of their Saviour, it will, indeed, be a sure pledge of the spring time of the world, an earnest of

"That sun whose rising sway,
Shall thaw the winter of the world away,
Shall loose life's fountain on the eternal hills,
To cheer the nations with its thousand rills
Shall bid the thorn unwonted fruits disclose,
And the dry desert blossom as the rose."

I am, in Christian regard, faithfully yours,
THOMAS THOMPSON.

Poundsford Park, Taunton, Oct. 10, 1842.

* Hankinson's "Ethiopia stretching out her hands unto God," p. 13

P.S. Having it in view to re-publish parts of preceding letters, with notices of all the meetings or associations which have come to my knowledge, for circulation, in December, I shall feel obliged by any communications on the subject with which you can favour me on or before the 25th of November. This would have been done last year, had sufficient answers come to hand to justify publication.

SUTHFRIAND CHAPEL, WALWORTH.

This chaste and elegant edifice, so greatly admired for its internal simplicity and suitability as a place of public worship, was erected for the church under the pastoral care of the late lamented Dr. Andrews, who, by a wise, though mysterious Providence, was removed from the scene of his labours a short time before the completion of the building. It was opened for Divine worship on the 15th of March, 1842. The ministers who occupied the pulpit on that occasion were, the Rev. T. Archer, A.M., the Rev. C. Brake, and the Rev. A. Fletcher, A.M.

The Rev. John Wood, of Malvern, after supplying the pulpit for six weeks with great satisfaction, was unanimously chosen as the stated minister, and commenced his labours among them on the 4th September last. There appears to be the most cheering prospect of future prosperity. The account in the Worcester Chronicle, of September 3, referring to his departure from Malvern, states, that after fifteen years spent there, during which period his labours were so greatly blessed, it is not surprising that some expression of their esteem should be conferred upon him, as his labours there were comparatively gratuitous. The presentation of a very handsome silver salver was accompanied with the most flattering expression of their affection and esteem.

PROVINCIAL.

RECOGNITIONS.

On Thursday, July 14, 1842, the Rev. Samuel Williams was publicly recognised as the pastor of the Congregational church, at Cripplegate, Dorset.

The services were introduced by reading and prayer by the Rev. Mr. Evans, late of Birdbush, the Rev. T. Evans, of Shaftesbury, delivered the introductory discourse, at once interesting and lucid; the Rev. H. Birch, of Fordingbridge, proposed the usual questions and received the young minister's confession of faith, the ordination prayer was offered by the Rev. T. Durant, of Poole, the Rev. G. Harris, of Ringwood, delivered an appropriate and impressive charge to the minister; and the people

were affectionately addressed by the Rev. H. A. Brown, M.A., of Poole.

In the evening, a large assemblage of people again convened, when the Rev. J. Barritt, F.A.S., of Salisbury, preached from John vii. 37. Other ministers were engaged in the devotional services of the day.

This interesting and thriving church, because of its situation within the precincts of the Old Forest, may be literally designated "the church in the wilderness." Their present pastor has laboured among them about two years, during which period nearly thirty members have been added to the church as the fruit of his labours. On the occasion referred to, the attendance of friends from the neighbouring and surrounding churches was numerous, and the whole day was one of hallowed delight and profit.

May the Lord abundantly water this little hill of Zion!

On Thursday, the 18th of August, the Rev. John Wiseman, A.M., formerly of Wick, Scotland, was publicly recognised as pastor of the Congregational Church assembling in Trinity Chapel, Tarrant-street, Arundel, Sussex.

The Rev. Mr. Evans, of Emsworth, commenced the solemn service of the day, by reading suitable portions of Scripture, and offering a most appropriate and fervent prayer; the Rev. W. Davis, of Hastings, preached the introductory discourse, and gave a peculiarly clear, comprehensive, and convincing, yet temperate statement of Congregational principles; the Rev. W. Malden, of Chichester, asked the usual questions, which being answered by the Rev. John Wiseman, Charles New, Esq., one of the deacons, in the name of the church, gave an account of the steps by which they were led to invite Mr. Wiseman to become their pastor; the Rev. J. N. Goulty, of Brighton, offered the recognition prayer, and, in a very feeling and impressive manner, implored the Divine blessing on the union which had been formed; the Rev. John Morison, D.D., of London, then addressed the pastor and people, from 1 Thess. v. 12, 13, and in a very able and effective discourse, pointed out the duties incumbent on both; the Rev. J. Edwin, (Baptist,) of Medhurst, and the Rev. J. Edwards, of Petworth, gave out the hymns.

In the afternoon, the ministers present, to the number of fifteen, and a numerous company of friends, dined together in the large school-room under the chapel. After dinner, Dr. Morison, was called to the chair, when a report was made, giving an account of the state of the cause at Arundel. After which Dr. Morison, Rev. Messrs. Goulty, Malden, Wiseman, &c., addressed the meet-

Ryde, preached the anniversary sermon from Acts iii. 24, and in a most interesting and attractive manner, gave a view of the leading features of New Testament times, referred especially to the days in which we live, and the cheering prospects which prophecy leads us to cherish in regard to the future progress and triumphs of the gospel. The Rev. J. Benson, A.M., of Chichester, commenced the services with reading the Scriptures and prayer; the Rev. C. J. Morgan, of Haslemere, concluded with prayer; and the Rev. Messrs. Sainsbury, of Basham, and Cock, of Bognor, gave out the hymns.

ORDINATIONS.

Rev. Joseph Moore.

Mr. Joseph Moore, student from Cheshunt College, was ordained at the Independent Chapel, Fareham, on Wednesday evening, August 3, 1842, previous to his departure to the island of Tahiti; the Rev. John Varty, minister of the place, commenced the service by reading the Scriptures and prayer; the Rev. J. Pritchard, missionary from the South Seas, described the scene of missionary labour; the Rev. G. D. Mudie, of Portsmouth, proposed the questions; the Rev. W. Scamp, of Havant, offered the ordination prayer; and the Rev. John Harris, D.D., President of Cheshunt College, delivered the charge. The Rev. Messrs. Slatterie, Morris, and Flower, gave out the hymns on the occasion.

The attendance was numerous and respectable, and the interest, although the service was continued to a late hour, was sustained to the last.

Rev. Henry Birch.

On Wednesday morning, the 30th of March, the Rev. Henry Birch, of Rotherham College, was ordained to the office of Christian pastor over the church assembling in Providence Chapel, Driffield, Yorkshire.

The Rev. J. Sibree, of Hull, commenced the service by reading a suitable portion of Scripture and by prayer; the Rev. T. Stratton, of Hull, delivered the introductory discourse, in which he undertook to prove that apostolical succession was a fable; (the compass of thought, the power of argument, and the beauty of illustration which this discourse exhibited, carried the conviction to every mind that the preacher was master of his theme;) the Rev. J. Mather, of Beverley, asked the usual questions, and received Mr. Birch's replies; the Rev. Robinson Pool, the late pastor, offered the ordination prayer.

Mr. Pool resigned his charge last August, through years and deep affliction. He has

the evening, the Rev. T. S. Guyer, of

long borne the burden and heat of the day, as the pastor of one of the most flourishing churches in the West Riding. At the close of the prayer he alluded to it, as probably the last public service he should perform, which affected all the ministers present, but especially him on whom his hands were laid.

An interesting charge was given to the minister by the Rev. W. H. Sowell, President of Rotherham College.

In the evening, the Rev. James Parsons, of York, preached to a crowded and most attentive audience. The other devotional parts of the service were conducted by the Rev. Messrs. Normanton, of Driffield, (Baptist;) Flocker, of Market Weighton; Pearson, of Pocklington; Schofield, of Malton; E. Morley, of Hull; Stirney, of Frodingham; and Sunderland, of Riston.

Several special meetings were held during the week, the object of which was to secure more eminent piety in those who had already believed, and the conversion of those who were yet in their sins. Fervent prayers ascended, solemn vows were made, holy desires were breathed, and times of refreshing from the presence of the Lord were enjoyed by many.

Rev. W. Sutton.

On the 20th of September, 1842, the Rev. W. Sutton was solemnly ordained to the pastoral office over the Independent church and congregations assembling at Marsh Gibbon and Blackthorn, Bucks.

The Rev. J. D. W. Wilks, of Buckingham, read suitable portions of Scripture, and offered the opening prayer; the Rev. G. Hind, of Winslow, delivered the introductory discourse, describing the nature of a Christian church; the Rev. W. H. Wiffin, of Thame, asked the usual questions, and offered the ordination prayer; the Rev. W. Ferguson, of Bicester, delivered a most affectionate and solemn charge; and in the evening, the Rev. C. Gilbert, of London, preached an eloquent sermon to the people from Phil. i. 27. The Rev. Messrs. Grainger, Howell, Agnew, Best, and Tucker, conducted other parts of the services.

Rev. Charles Harrison.

On Wednesday, September 14th, 1842, the Rev. Charles Harrison, student of Hackney College, was ordained to the pastorate of the church and congregation assembling in Pear Tree Green Chapel, Itchen, Southampton.

The solemn engagements of the day were preceded by a preparatory service on the previous evening, when a most impressive sermon from 2 Sam. xx. 9, on the import-

ance of personal religion, was preached by the Rev. Wm. Slater, of Odiham. At the close of the general service, ten individuals, members of different Christian churches, but chiefly of the church assembling in the chapel above Bar, Southampton, were formed into a distinct church of the Congregational denomination, by the Rev. Thomas Adkins, of Southampton, who presided at the administration of the Lord's Supper, in which service about sixty persons, members of other Christian communities, united; the Rev. T. S. Guyer, of Ryde, assisted on the deeply interesting occasion.

The ordination services were conducted in the following order:—on the morning of Wednesday, the 14th, the Scriptures were read and the Divine blessing fervently entreated on the union to be publicly recognised, by the Rev. Mr. Lewis, (Wesleyan,) of Southampton; the Rev. J. Reynolds, M.A., of Romsey, delivered the introductory discourse, in which the validity of ordination and the ministerial character was scripturally established, and the general principles of Protestant Nonconformity were, with great force and propriety, vindicated; the young minister's experience and profession of faith were received by the Rev. George Stevens, of Totton; the Rev. James Crabb, of Southampton, with peculiar solemnity and feeling, presented the ordination prayer; and a most affectionate, impressive, and encouraging charge, founded on Col. iv. 17, was delivered, (in the unavoidable absence, through indisposition, of the Rev. Caleb Morris, of London,) by the Rev. T. Adkins. The morning service was closed by the Rev. W. S. Ford, of Alresford.

In the evening, the interesting services were resumed by the Rev. G. D. Mudie, of Portsmouth, who led the devotional exercises of the congregation, after which the Rev. T. S. Guyer preached to the newly-formed church, from Rev. ii. 23, with his usual force and energy; the closing prayer was presented by the Rev. T. Adkins. The Rev. J. Wildy, of Botley; the Rev. M. Lloyd, of Newport, and other ministers were present.

This beautiful and commodious chapel, erected by the church and congregation under the pastoral care of the Rev. Mr. Adkins, for the previously destitute, large, and increasing population in the neighbourhood, was, on this occasion, filled to overflowing. A remarkably sanctified feeling prevailed through the entire services, all present, on retiring, being constrained to acknowledge that they had enjoyed a season of refreshing from the presence of the Lord. Mr. Harrison has entered upon his important engagements with an encouraging prospect of much success.

CHAPELS.

Burton-on-Trent.

The services connected with the opening of this place of worship, took place on the 20th and 21st of September.

On the morning of the 20th, after prayer had been presented by the Rev. W. F. Buck, minister of the place, and the Rev. J. Corbin, of Derby, the Rev. Dr. Leif-child, of London, preached from 1 Peter i. 25. The other parts of the service were conducted by the Rev. Messrs. Wild and Cooke.

In the evening, the Rev. W. Salt, of Hinfkley, prayed; and the Rev. J. A. James, of Birmingham, preached from Luke xv. 7. The Rev. Messrs. Gatley and Ault conducted the other devotional exercises.

On the 21st, the morning service was commenced by prayer, offered by the Rev. J. Bulmer, of Rugeley; and the Rev. John Ely, of Leeds, preached from Rom. viii. 32. The concluding prayer and hymns by the Rev. Messrs. Morris and Longley.

In the evening, the Rev. J. Wild, of Nottingham, prayed; and the Rev. Dr. Leif-child preached from Eph. v. 2. The concluding parts of the service were conducted by the Rev. Messrs. Cooke and Joll.

On the following Lord's-day, the Rev. Dr. Redford, of Worcester, preached morning and evening, and the Rev. J. Gawthorn, of Derby, in the afternoon.

The attendance was large, and the services deeply interesting. The collection amounted to more than 111*l*.

The chapel, which is built in the gothic style, with a stone front, has been much admired for its chasteness and beauty; it is a considerable ornament to the principal street in the town, and affords ample accommodation for the poor. Its dimensions are 65 feet, by 40. Although the church and congregation have greatly exerted themselves to meet the pecuniary demands arising from the erection, which it is expected will be about 2,000*l*., and friends at a distance have kindly granted some aid, a considerable debt still remains, which it is earnestly hoped the Christian public will assist in removing. Any contributions towards this interesting case, will be gratefully received and acknowledged by the pastor of the church.

AIREDALE COLLEGE.

On Tuesday, June 21st, the annual examination of the students of this Institution was held at the College. It was conducted by two examiners, who commenced their labours at nine in the morning, and continued them till after eight in the evening. The Rev. J. Glyde, of Bradford, presided in the theological department; and the Rev. B. B. Haigh, of Tadcaster, assisted by Mr.

Munro, A.M., of Silcoats Seminary, in the classical and mathematical. From their report it appears, that during the session the various classes have read as follows:—

First class.—In Hebrew, the books of Obadiah, Jonah, Micah, Nahum, and Habakkuk, and collated them with the Septuagint. In Syriac, the first epistle of the Corinthians. In mathematics, from the first prop. of the sixth book to the thirteenth in the eleventh. In Greek, Apology of Socrates, by Plato. In Latin, Four Orations of Cicero against Cataline. In Greek Testament, first, second, and third epistles of John, Jude, and tenth chapter of Revelation. French, in Bossuet and Boileau.

Second class.—Hebrew, Isaiah, from the 27th to the 53rd chapter, collating it with the Septuagint. Syriac, Matthew from the 17th to the 23rd chapter. In the mathematics, sixth book of Euclid. In Greek, half of Demosthenes' "Oration de Corona." In Latin, the first book of Pliny's Letters. In Greek Testament, seventeen chapters of the Acts.

Third class.—Hebrew, seventy-eight Psalms, collated with the Septuagint; second chapter in John's Gospel, translated into Hebrew. In Greek, 900 lines in Sophocles' Œdipus Tyrannus. Latin, Tacitus' History of Germany, and thirty chapters in the Life of Agricola. Greek Testament, Romans and James. Mathematics, third book of Euclid, Algebra, surds and simple equations. Mental philosophy, Reid on the Mind, with essays on what they read.

Fourth class.—Greek, Anabasis of Xenophon, six chapters; part of John's Gospel. Latin, first book of the Odes of Horace, and Epistle to the Pisos. Mathematics, thirty-two propositions of the first book of Euclid. Studied, also, Bellamy's True Religion and Butler's Analogy; Tytler's Elements of Universal History; Blair's Lectures on Rhetoric; Algebra, as far as fractions.

In Divinity, Lectures, accompanied with examinations and the writing of Essays had been given to all the students, on the Attributes of God, and on Biblical Criticism; and sermons and plans had been read weekly, and submitted to critical investigation. In Ecclesiastical History, Mosheim had been used as a text-book, with weekly examinations on what had been read. In Mental Philosophy, the first and second classes had studied Whateley's Logic, and written essays on the various subjects of their reading. The following is the report of the examiners:—

"The committee have great pleasure in recording their satisfaction with the results of the present examination. In the Greek and Latin classics, in the Hebrew and Syriac languages, as well as in the departments of Logic, Ecclesiastical History, Biblical Criticism, and Theology, it is manifest that the

knowledge acquired by many of the students has been accurate and extensive. The fluency and correctness with which the greater number, including all the seniors, read and translated various extracts, selected by the examiners from the professed reading of the session, the skill displayed in grammatical analysis, and the promptness and correctness with which all questions in Logic and Theology were answered, afford pleasing proofs of the assiduity with which teachers and students have laboured to secure the important object contemplated by the Institution. (Signed) "JONATHAN GLYDE.

B. B. HAIGH.

JOSEPH STRINGER.

J. MUNRO, A.M.

ALEX. EWING, A.M."

On Wednesday the anniversary of the Institution was held, commencing in the College chapel, at eleven o'clock A.M., when two of the students read essays, which were very creditable to their abilities and attainments; Mr. Hillyard, on the "Wisdom of God in the Permission of Sin;" and Mr.

Jones, on "Justification by Faith;" after which the Rev. James Parsons, of York, gave a luminous, instructive, and eloquent address to the students, on the "Nature and Importance of Christian Zeal;" which he was unanimously and earnestly requested by the constituents of the College to print. At the conclusion of the services in the chapel the constituents adjourned to the College; where, the chair being efficiently occupied by H. Forbes, Esq., the usual business of the Institution was transacted. In the evening an excellent sermon was preached by the Rev. W. Hurwell, of Leeds. With the exception of the fact, that the income is still below the expenditure, every thing connected with the anniversary was of a satisfactory character. The next session will commence with twenty students, which is equal to the number of studies. On account of the want of room, and the deficiency of the funds, the committee have been obliged to decline several applications, on behalf of promising young men, for admission into the College.

General Chronicle.

STATE OF THE LASCARS IN LONDON.

A Letter to the Rev. George Smith, Trinity Chapel, Poplar.

MY DEAR SIR,—By a happy coincidence of which we were both ignorant, on the very day on which your important communication on the state of the Lascars, was given to the public, through one periodical, there appeared on the same subject the following appeal in the Sailors' Magazine, conducted under the auspices of the British and Foreign Sailors' Society:—

"It is supposed that not fewer than three thousand of these men annually visit the port of London. They are employed on board ship to work the vessel home; and though by certain state enactments, the owners are under the obligation to provide for them while on shore, it is for a lamentation and a reproach, that in this professedly Christian country, they are left in a state of the utmost temporal and moral destitution. Last winter their circumstances were truly deplorable. Hundreds of them were allowed the most scanty and miserable provision from their respective ships; were left to sleep in the open air, or beneath some defenceless covering, with scarcely an article of clothing; while in every part of the city they might be seen engaged sweeping the crossings of the streets for a few chance pence. What is

more affecting still: they were in our streets and in our midst as heathens, and yet nothing was done to instruct them in the saving truths of Christianity. They were allowed to leave our shores and return home as heathens, perhaps more corrupt and depraved than when they left their native land. What a burning shame to England, to London! We are spending thousands and tens of thousands of property every year (and most righteously) to send the gospel to countries yet in pagan idolatry; and yet when thousands of those idolaters come to our shores, and sojourn for months among us, we leave them unnoticed and unheeded. Is this right? Is it just? Is it Christian?

"More than once have the Committee of the British and Foreign Sailors' Society turned their attention to this painful subject. Again, as it before them. There are not a few warm and benevolent hearts prepared to act in any design that may be conceived and carried forward for the relief and improvement of these unhappy creatures. No plan is yet matured, but the following outline has been submitted:—

"That large and eligible premises be rented in the immediate vicinity of the docks, to be fitted up with beds and bed-clothes for their shelter during the night, subject to certain regulations.

"That if the allowance from their respective ships be deemed insufficient for their

daily support, some additional provision shall be made in connexion with the Home.

"That to preserve them from the grasp of the lodging-house-keepers, the house shall be open to them during the whole of the day, subject to specific regulations.

"That means be adopted to supply them with the sacred Scriptures, and tracts of a purely religious character.

"That, if practicable, (and if ministers can be found, without regard to name or party, who are qualified and willing to engage in the work,) religious instruction be communicated to them once a week.

"That to carry these objects into effect, a subscription be opened for this specific purpose, and that a Special Committee be appointed to conduct the whole business, whose report shall be embodied and presented with the annual report of the British and Foreign Sailors' Society."

To this outline, it is only necessary to add the two following suggestions contained in your preceding letter :—

"That medical assistance should be afforded them in slight cases of indisposition, and in more serious ones, that they should be removed to the Seamen's Hospital, on board the Dreadnought.

"That the services of some legal gentleman should be obtained to see that justice is done to these men in the disputes which arise between them and their officers,—and to see that such provision as an existing Act of Parliament compels owners to make for foreign seamen is not withheld."

The plan thus delineated is both eligible and practicable. And I have only to say in the name of the Directors of the British and Foreign Sailors' Society, that we at once "undertake this work of mercy," in humble dependence on the grace of God, and on the liberal support of an enlightened and benevolent community.

I am happy to add, that measures are now in progress for an early commencement of the undertaking, and that a matured plan will be laid before yourself and the friends in the east of London, who may be prepared to co-operate in this merciful design.

I am, my dear Sir,

Most sincerely yours,

ROBERT FERGUSON, *Secretary.*

*British and Foreign Sailors' Society's Rooms,
2, Jeffrey-square, St. Mary Axe, 20th Oct., 1842.*

P.S. The Right Hon. Sir John Pirie, Baronet, the present Lord Mayor, has kindly given his name as treasurer, to whom, or to myself, subscriptions and donations may in the mean time be forwarded.

MEDICAL MISSION TO CHINA.

In the spring of 1839, a few friends, residing in the neighbourhood of town, feeling deeply interested in behalf of the millions of China, resolved to form an Association, with a view of attempting something for the furtherance of Christian missions in that benighted land. The plan commending itself most powerfully to their support, as best adapted to the peculiarities and exigencies of that people, was the *Medical Mission*, in aid of which they commenced a shilling subscription; believing that the extensive adoption of such a plan would afford means for planting hospitals in different parts of the empire, and thereby effect much for the relief of the bodily maladies of those who dwell in a country where the scientific knowledge of medicine and surgery is so little understood.

That their limited exertions have not entirely failed is manifest from the subjoined extracts; they therefore deem it incumbent on them to urge the extension of this effort, upon all who feel for the woes of China. For who, with the heart of a Christian, can be indifferent to the claims of three hundred and sixty millions of fellow-immortals, sunk in the deepest gloom of heathen superstition and idolatry, with all their attendant ills; and, in addition, suffering from the long-protracted horrors of a devastating and desolating war?

Should the sympathizing friends of the poor Chinese, in any part of the country, feel inclined to carry forward this plan, the committee at Hackney will most cheerfully supply such information as they receive in reference to the progress of the mission, &c. &c.

Or, should there be individuals disposed to collect for this object, the Hackney Association will gratefully acknowledge such aid, if sent (by post-office order) addressed to the Secretary of the Chinese Association, 41, Grove-place, Hackney.

Dr. Hobson writes:—"Relative to the Medical Missionary Society, many, many thanks to you, and our other Christian friends, for the interest and liberality displayed on its behalf. Thirty-two pounds of the money put into the Secretary's hands have been lately used to purchase medicines, which have just arrived.

"You will learn, from the reports that will reach you, that we have not been idle, even in these unsettled times. Fightings and rumours of wars have been around us, but still we have been preserved in peace, and enabled to pursue our studies in the language, and heal the sick. Since July 1st to the present time this hospital has been in full operation. 2280 patients are registered

in the books as having been treated, either as in or out-patients, during that period. The cases have been chiefly surgical. Tumours have been removed, cataracts cured, and various ailments alleviated, so that the deaf have been made to hear, the blind to see, the lame to walk, and those pressed down with disease and pain benefited and relieved. All this is cheering and gratifying; but I speak sincerely when I say, that our medical and surgical practice has higher objects in view than a mere relief to the maladies of the body. We use it, and hope to employ it on a far more extended scale than we have done yet, to convey to the benighted minds of this vast population the unsearchable riches of Christ. Our object is simply to heal the sick, in order that we may benefit the soul; to extend the *visible* and practical benefits of Christianity, that, with God's blessing, we may prepare the mind to receive the gospel for the love of it. When Dr. Parker returns, he will probably enter upon his duties again at Canton, as he can live there with more safety than an Englishman.

"My dear wife is well, and employs a portion of each day in instructing a very promising and intelligent youth, who has now been with me nine months' for the special purpose of acquiring a knowledge of surgery, and I trust also of that Heaven-taught science which will make him wise unto salvation.

"*Macao, Jan. 15th, 1842.*"

The following is from Dr. Lockhart:—

"It was with great pleasure that I saw by letter from Mr. Tidman, and also the Committee's letter to us, that so large donations had been made at Hackney for the Medical Missionary Society. These supplies have been very opportune, and have hitherto been almost sufficient to pay all our bills in London for instruments and medicines furnished since I left England; and I hope that you will continue the work you have so well begun, for I am sure it will afford you much gratification to know that you have purchased nearly all our medicines for us, seeing that they are so essential to our success.

"Since my return from Chusan, I have been living at Macao, and assisting Dr. Hobson in the management of the hospital here. He has now chief charge of that establishment, and as it is my purpose to resume my work at Chusan as soon as possible, I hope to go there with that intent in two or three months; Dr. H. takes his station here, while I intend, God willing, to go to the more northern regions.

"The attendance of Chinese at the hospital in Macao has been greater during the last few months, than at any previous time, and the good influence it exerts far and near is

daily more evident, and such as greatly to encourage us in our work. We hope also to have a hospital at Hong-Kong, which will be a most desirable station, as there will be no interference either from the Portuguese or Chinese officers, and less restrictions in all our communications with the people. Indeed with the knowledge of the beneficial influence of the hospital here, and the prospect during this year of one at Hong-Kong, and also another at Chusan, we can but feel that our Society is in a prosperous condition.

"A surgeon from America, Mr. Cumfing, has just arrived here, and perhaps he may commence his medical labours at Amoy, but this is not yet decided on, and thus, if health and strength be in mercy spared to us, we hope by means of four or five hospitals in different parts of the empire, to be able to effect some good thing for the benefit of this people."

Dr. Hobson, in his latest communication to his own family, writes:—

"The hospital is gaining a good reputation, and I have daily many interesting cases among my in and out-patients, who place as much confidence in me as patients would in England. I have now five patients with double cataracts under my care, and have been instrumental in giving sight to many more. From what I have seen, I am fully persuaded that this department in the Missionary work is exceedingly adapted to the peculiar exigencies of the Chinese; and will ultimately prove, by the blessing of God, a powerful instrument in furthering the cause of evangelical religion in this land. I have made sufficient progress in the language to converse with my patients on religious topics. They are willing to listen, and also receive the tracts.

"*Macao, April 21st, 1842.*"

AMERICA.

Of the American Board of Commissioners for Foreign Missions to Syria, and the Countries adjacent.

The following extracts from official documents will show, that the missions of the American Board to Palestine, Assyria, and other adjacent countries, continue to receive a blessing from "the Lord of the harvest."

Nestorians.

Dr. Grant, the indefatigable medical missionary, thus writes from the scene of his interesting labours among the mountain Nestorians:—"July 22, 1841. We arrived at Asheta, in the valley of Zab, about noon, where we were welcomed to the house of priest Auraham, whom we found at his usual employment, of copying books for the

use of his people. Here we remained for nearly a month, spending our days in an upper room, with the priest and our numerous visitors, and our nights upon the roof of the house, where we also dined, and held our evening meetings. On the sabbath, the villagers assembled in our room, to the number of forty or fifty at a time, and listened to portions of Scripture, often several chapters, in their vernacular tongue, together with such brief explanatory and practical remarks, as seemed adapted to their case. With the prevailing ignorance of the Bible this course seemed best adapted to the wants of the people; and it was the only plan of instruction for which I felt qualified. Never was I more impressed with the wants and perishing condition of this people, than during my present tour and sojourn among them. With few exceptions, even the clergy are exceedingly ignorant, and as might be expected under such circumstances, they manifest little disposition to enlighten their people. In fact, they themselves have need that one teach them again 'the first principles of the oracles of God.' But while there is much, very much to mourn over, it is highly encouraging to witness such docility as was manifested, alike by the people and their spiritual leaders. Many of the latter, in fact, frankly called themselves 'blind leaders of the blind!' But deep as is the general ignorance, I was encouraged to find a response in a comparatively enlightened conscience, when their sins and their duty were placed fairly before them. This was specially manifest, when I urged home upon them their departure from God, as the occasion of trials which they had begun to experience from their Mohammedan enemies, and which they were anticipating as near at hand. I reviewed God's past dealings with them as a church and people, and noticed how he had, with the other eastern churches, seen fit, as a father, to chastise them, and for that purpose he had sent their enemies with a rod of correction. Thus far they had been in a measure spared from the severer strokes that had fallen upon those around them; but I feared they might be chastened yet more severely, in the loss of their independence, and consequent oppression and suffering, unless they would speedily repent and return to the Lord. They said it was even so! it was because of their sins that they were afflicted. Already had the people of this village in particular begun to suffer severely. Eighteen or twenty men had been killed by the Koords, with whom others were in captivity; more than seven thousand of their sheep had been driven away, while pasturing upon the mountains; and now the grasshopper had come up in swarms, to ravage their fields, and snatch their bread from their mouths."

Advantages of a Medical Missionary.

Some of the Nestorians suspected that Dr. Grant had visited their country with sinister design. When they found him, however, administering to the cure of their bodily maladies, they became fully reconciled to his mission. "As the sick," he observes, "halt, and blind, gathered around, and experienced relief at my hands, confidence was restored. Their returning health and restored limbs testified to the benevolence of my mission, and the report was wafted by the mountain breeze. Most of the blind I assembled at once, and in a single day I removed cataracts from the eyes of no less than seven men and women, most of whom experienced an entire or partial restoration of their sight. Some of them were from distant places, for the people came from every direction, as the report spread abroad; and I was thus furnished with an opportunity to point them to the Great Physician. Among my patients were two young men, very dangerously wounded, one by falling down a mountain, and the other, by the rolling of a large stone, which was started by the sheep that he was pasturing upon the mountain side. They were brought in much bruised, and quite senseless; but both recovered, to the surprise and joy of their friends.

"The patriarch's brother became ill, and required my professional services. He ascribed his illness to fatigue, and exposure to the heat on our journey, and repeatedly said, that nothing but the love of Christ, and regard to me, his ambassador, would ever induce him to expose himself to such hardships. But if I could leave home and country and children, to come a distance of more than two thousand *hours*, for the good of his people, he ought cheerfully to submit to the hardships of a much shorter journey among his own people. I observed, however, with pain, that in speaking to his people of the benefits they might hope from our labours, those of a temporal nature were usually made prominent, if not exclusive:—so little do they know the worth of the Pearl of great price.

"On the last sabbath that I spent in Asheta, the villagers assembled in large numbers, to consult upon a proposed assault, or an invasion of the Koords of Berwer, on the Mosul frontier, from whom they had recently experienced new molestations, in the murder of two Nestorians on the border of their country. Some of the elders advised forbearance. Priest Auraham, and the patriarch's brother, urged the people to arms at once; and the latter added, that if they submitted to such treatment from the Koords, they were no longer men, and they ought to dress in women's attire. The former turned to me, and said he would then

rise and lead his people to battle. 'What, on the sabbath?' I replied. 'We shall fight in the night, when the sabbath is past; but we must set out now; for if we wait till morning, the people will disperse to their several employments.' They hoped, by a night attack, to take the Koords by surprise. I told them I could not interfere, or give advice upon the question of war or peace with their enemies; but as they relied upon the blessing of God, I would inquire whether they could hope to secure that, by a desecration of this day of sacred rest; and whether it was not better that they should spend it in prayer, for God's blessing and guidance? They separated, after a spirited discussion, in which I took no further part; and the proposed invasion was postponed. I have since learned that the Nestorians of several of their villages united, and by a general attack upon the Koords some weeks after I left the mountains, drove away some thousands of their sheep, in return for the loss they had themselves sustained.

"In the mean time a message had arrived from the patriarch, calling upon his people to arise in self defence, against the combined force of the Turks and Koords, who were approaching on the north, and the cry, 'To arms! to arms!' was echoed through the mountains. The patriarch's brother was anxious that I should remain, and that I might aid them by my professional services. But I resolved to shun every appearance of being a partisan in the approaching strife; and was the more determined to leave the mountains at once, and proceed to Mosul."

The Amadiëh and Yezidee Villages.

"The governor remembered my former visit, and made me his guest. I called upon the Nestorian priest, who was very desirous that we should form a station here, to secure his people in this region from the wiles of the Papists, who were making ceaseless efforts to draw them into the embrace of the Roman see. It is to be regretted that the Nestorians upon this side of the independent tribes, are at present obliged to regard the papal (Chaldean) bishop at Elkoob, as their civil representative or head, in their relation to the Turkish government; since their danger from papal influence and corruption is thus greatly increased. It is highly important to bring them under an enlightening influence, which we shall hope to do ere long through our station at Mosul, whence they can be more safely and readily reached, than from our stations among the independent tribes.

"I left Amadiëh on the afternoon of the day of my arrival, and after visiting Chaldenn and Nestorian villages eight or ten miles at the east of the fortress, I arrived the next day at Gunduk, a considerable village, inhabited chiefly by Jews, with whom

I spent the sabbath. They spoke, without reserve, of the well-known fact, that the Nestorians were their brethren of the Ten Tribes; and some of their teachers, of their own accord, said that Zozan and the Khaboor were the Habor and Gozan to which Israel was carried captive by the kings of Assyria.

"I was rejoiced to find, on my arrival at Mosul, a Syrian priest, named Joseph Matthew, from the Mission College in Malabar, preaching, with great fidelity, to his brethren of the Jacobite Syrians, by which the attention of many of them has been directed to a more evangelical view of the gospel. He appears to be a truly pious man, has a good knowledge of the English language, and is very intelligent on religious subjects. He had gone to receive episcopal ordination from his patriarch, with the design of returning to India. He gave us much interesting information regarding his people, and confirmed my suggestion that they are in part, at least, of Jewish or Israelitish descent—a fact which, he says, is well known among themselves, and confirmed by their entire resemblance to the ancient or black Jews in the midst of them.

"We have had much intercourse with the people, and have distributed two or three boxes of Scriptures and tracts, in Syriac and Arabic. The Jews appear quite accessible; and I never have had an opportunity to present the truth with more point than to the Jews at their late feast of tabernacles; where I was gratified to find a Hebrew Bible, which I had presented to a friendly Jew at Ooroomiah, nearly two years ago."

Mosul, January 4, 1842.

Mr. Hinsdale, the missionary, thus writes from this station:—"I have now had an opportunity of surveying this field sufficiently to become deeply impressed with the importance of carrying on our missionary operations here with vigour. We need help; we ask—earnestly ask for help. We are surrounded by multitudes who are ready to receive the bread of life, for the want of which they are perishing; and the fact that the enemy is active, scattering tares in the field, gives to our cry for help an urgency that should make it reach the ear and heart of every Christian. There is no time to be lost: we must take possession now, unless we would allow the enemy to do that which cannot be undone without a vast sacrifice of time and expense, to say nothing of the value of the deathless spirits that may be eternally ruined by our delay. The emissaries of the papal church are on the alert, making every effort to poison the minds of the people with their corrupt doctrines. No less than seven Romish priests have come to Mosul since our arrival."

Ooroomtah.

From this part the missionary writes:—"At the appointed time they came together, (that is, the villagers of Karajalee,) and filled the church, (that is, the Nestorian church.) The meeting having been opened by the bishop, he called on me to speak to the people. This I did, holding up to their view in one hand a manuscript copy of the New Testament belonging to the church, and said to be eight hundred years old, and in the other a small pocket Testament, in the English language; and observed to them, that the contents of that ancient book were all written in the small Testament; and that the latter, although brought from the New World, contained the same doctrines and instructions which theirs enforced, all of them being the words of our Lord Jesus Christ and his apostles. They then listened with fixed attention, while I addressed them from the seventh chapter of Matthew. The ecclesiastics expressed much gratification that we should come to their village; and said, if we would continue to come the school would increase, and the hearts of their people would soften under the inspiration of God's word."

Constantinople.

Mr. Dwight writes as follows:—"Sept. 24, 1841. To-day the principal teacher of an Armenian school in Constantinople came to my service for the first time. I preached from the text, 'Faith is the substance of things hoped for, and the evidence of things not seen.' He was very attentive throughout; and afterwards said to me, pointing to the individual who brought him to the service, 'Blessed is the man who conducted me here. Thrice blessed is he that has had this privilege for so long a time of coming to such a place. O that I had been so happy as to have found this place before!'"

Syria, Bethlehem, and Jerusalem.

"A large congregation was soon gathered at Bethlehem, and a regular service kept up there until the beginning of October. To most of the Bethlehemites preaching was a new thing. Some of them had never in their lives before heard an evangelical sermon. They usually listened to the exposition of the word of God with respectful attention. A considerable number of those who attended the service were members of the Latin church. They often expressed their regret that they had no scriptural instruction in their own church; and that even their public prayers were in a language they cannot understand.

"The residence of a Protestant missionary and his family in the village could not fail to excite attention in such a place as Bethlehem. Who were these strangers? Whence come they? Have they any religious faith, and what is it? Do they believe in Christ? in the Virgin Mary? What are their forms

of worship? Have they the sacrifice of the

questions

were often discussed in various circles in the village; and many, it would seem, obtained satisfactory information respecting them. There was one class of the inhabitants who were not satisfied; namely, the inmates of the three great convents. To these, and more especially to the Latins, the residence of the missionary in the village, and his preaching the awful doctrines of Luther and the Reformation, were by no means agreeable. Still less so was it to find some of their people avowing and defending these same execrated doctrines. Indications were not wanting to show, that if the people had sympathised with their ecclesiastics, or been so obsequious to them as most of our Jerusalem people are, the missionary and his family would have found it necessary to leave the village; but the Bethlehemites have some independence and energy of character; they are not easily controlled either by the ecclesiastical or civil power. They are very sociable, and their hospitality and kindness to strangers they even carry to a faulty extreme. In such a community a missionary can hardly fail to have daily opportunities for profitable conversation with the natives. We are persuaded that one of our families might reside permanently among them with entire safety; and that in cases of difficulty or danger, which, however, we trust are not very likely to happen, they would faithfully defend us even at the hazard of their own lives.

"Bethlehem was found to be a cool and healthy summer residence. It may be proper to add here, that we still regard this village, in connexion with Beit Jalah and Beit Sahour, as presenting an inviting field of missionary labour. These three villages embrace a population almost exclusively Christian, and more numerous than the entire Christian population of Jerusalem. The largest part of them belong to the Greek church.

"After the return of Mr. Whiting to Jerusalem, (that is, early in October,) the Arabic service here was resumed, and continued to the close of the year. The attendance during the last two months of the year has not, for the most part, been as good as at some former seasons; though we have occasionally had about as many, of both sexes, as could be conveniently seated in our small place of worship. The average number of natives present has been about twelve. Our custom at these little meetings has been, as heretofore, to read a chapter from the New Testament, in course, with brief expository remarks; afterwards selecting some portion of the same chapter, as the basis of a more extended practical discourse. The service is opened and closed with prayer."

THE
MISSIONARY MAGAZINE
AND
Chronicle.

IDOLATRY REBUKED.



"Po nting to the .dol which they daily worshipped, I pronounced it to be void of all sensibility, unable to see them when they approached, or to deliver them in times of danger."—Page 538

INDIA.

ITINERANT LABOURS IN THE PROVINCE OF COIMBATOOR.

THE following facts, illustrative of the moral condition of the heathen in this part of India, are taken from an interesting Missionary journal recently received from the Rev. E. Lewis, of the Coimbatore Mission :—

Idolatry retained as an ancient custom.

Jan. 24.—Visited a village this morning to the east of Settipallium. The women of the village, on seeing me, fled in wild confusion to their houses and shut their doors. As soon as a number of men had collected round me, the women began to peep through the crevices of the doors, and, when they heard me speak in their own language, some of them ventured out. After dwelling for some time on the folly and sinfulness of idolatry, I led the people to a small hillock near at hand, which was hedged round with stones, and pointing to the idol which they daily worshipped, I pronounced it to be void of all sensibility, unable to see them when they approached, or to deliver them in times of danger. (Page 557.) They readily acknowledged that the idol was nothing but a lifeless stone—utterly destitute of sense; but pleaded, in their own justification, that they had been taught to worship it by their forefathers, who, they said, were certainly wiser men than themselves.

Reverence paid to a religious impostor.

Whilst thus engaged in conversation, an aged man made his appearance, and drew nigh to the spot where we stood, keeping, however, at a sufficient distance from me to avoid pollution. When the people saw him, they made their obeisance, and saluted him with "Swamy, Swamy!" (god, god.) On being told that he, whom they thus worshipped as god, was no god, but a man like themselves, and one even spotted over with leprosy, they replied, that he was god to them, for by his powerful influence they were blessed with an abundance of rain and with healthy cattle. Whilst the people were loud in his praises, the old man held up an iron chain, about a yard in length, the links of which were not less than three inches in diameter. This chain he pretended on certain occasions to swallow, and on other occasions to hold with impunity whilst red-hot; by which means he asserted he had power with the gods, and could secure for the people whatever good they required. The old man fearing, as I supposed, that I should lessen his influence over the people, grew very stern and angry in his looks, thus intimating his displeasure at their conduct in conversing with me. They immediately obeyed his implied command and withdrew.

Testimony of a heathen in favour of Christianity.

After my return to the tent, several persons came to see me, and some asked for books. One of them inquired, what inducement I could have to leave my home at Coimbatore, where there were plenty of good chairs, a large table, and every comfort, and travel about the country with only one chair and a small table? Before I had time to reply, he was told by a person standing by, that it was my religion that induced me to do so; and this religion, it was added, has many excellences, one of which is, that it teaches its professors to pity orphan children, and to give them food, raiment, and instruction. After receiving tracts and portions of Scripture, the people continued with me till dark, reading and explaining them to each other.

HUMAN SACRIFICE AMONG THE KHONDS.

(From the Friend of India, June 16, 1842.)

We have been favoured with a printed copy of the report made to Government upon the Khonds of the districts of Ganjam and Cuttack,* by Lieut. Macpherson, who appears to have been deputed by Government to make inquiries relative to this singular race, and to report upon the most feasible measures for extinguishing the rite of human sacrifice to which they are so inveterately addicted.

It is the universal prevalence of this rite which chiefly fixes public attention on their institutions. Of the national deities, the "Bera Pennoo," or earth-god, holds the pre-eminence. The earth, says the Khond, was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The soil became firm and productive, and the deity ordained that man should repeat the sacrifice and live. The sacrifice of human victims is thus the fundamental principle of his religion, the sum and substance of his creed, the condition on which alone he is supposed to enjoy the bounty of nature from season to season. Every field must be enriched with the blood of a human victim, at the time when each of its principal crops is sowed. A harvest-oblation is deemed scarcely less necessary than a spring-sacrifice, and the intermediate period is also marked by the same bloody rite, according to the promise of the season. If the health of society suffers, if its flocks perish, if wild beasts commit ravages, the wrath of the earth-god must be appeased by the blood of man. In addition to these national demands for human sacrifices, individual calamities demand the same form of atonement, and can be averted only by the same bloody rites.

The persons thus sacrificed are called "merias," and consist of Hindoos procured by purchase in the plains by the Panwas, a class of Hindoo servitors, whose chief business is to supply victims for their masters, the Khonds. The meria is brought blind-folded to the village, and lodged in the house of the abbaya, or patriarch. If grown up, he is put in fetters; if a child, he is left at perfect liberty. They are eagerly welcomed to every door, and are considered as consecrated beings till it comes to their turn to be immolated.

The following is the description which the report gives of this revolting sacrifice:—

"From these festivals of sacrifice no one

is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian licence.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sunkissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs, are now broken in several places.

"The acceptable place of sacrifice has

* These districts lie between the Northern Circars and Bengal, in north lat. 21°, east long. 86°. Our nearest station to the country of the Khonds is Vizagapatam.

been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his

axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, "We bought you with a price, and no sin rests on us," strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It would be difficult to find a parallel to this bloody and revolting practice in the annals of the most barbarous tribe: and our Government may naturally consider the eradication of it as among the most imperative of its public duties.

THE NUKALLAMA FEAST AT ANKAPILLY.

THIS idolatrous festival, which is celebrated in the month of April, was visited last year by one of the native teachers at Vizagapatam, whose account of its observances we are enabled, through the kindness of the friend to whom it was transmitted by the Rev. Edward Porter, to present to our readers:—

As I was going to Ankapilly, I saw two beggars on the road asking alms. They had dug a hole, and put their bodies in as far as the neck: they threw dust over their heads, and placed large stones on their breasts, to excite the compassion of those who were passing by. I thought within myself, Of what use is it to give themselves so much trouble? After going a little farther, I saw four persons swinging in a wheel-car, and singing bad songs.

After I arrived at Ankapilly, I saw Mr. C. Thompson, with whom I engaged in prayer, and afterwards went out and preached to the people, and distributed tracts; and then went to the temple of Nukallama, where the people were making offerings. I saw there several goldsmiths selling gold and silver eyes made with tin and gold leaf, which the people bought and presented to the goddess as offerings. I saw also some people bringing their children and giving them cowries to carry round the temple three times, after which they left the cowries near an idol called Potoo Razoo, (the brother of the goddess Nukallama,) which was in front of the temple, and to whom they presented a drink-offering, by pouring the liquor on its head, and then worshipped it. After paying two dubs each to the door-keeper, they went in to see the goddess—an ugly-looking image of a woman as large as life—and offered worship to her.

Other persons, standing at a little distance, threw plantains, sweet potatoes, and pieces of sugar-cane, on the top of the temple, and paid worship to the goddess; while others who stood on the roof of the building took these offerings, some of which they ate, and sold the rest.

At half-past five in the evening, I went out near the temple, and saw the people bringing two large sticks, which they fixed in the earth crossways, and afterwards, with tom-toms,* brought a buffalo, and placed its head between the sticks. Afterwards they brought a sheep, and sacrificed it; then they brought a small chatty or dish, and put it near the buffalo in order to catch the blood. They then sacrificed the buffalo, and presented the chatty filled with blood to the goddess. After this a number of men came with great sticks, and kept on beating the 1 together for some time over the head of the buffalo, to prevent other devils from tasting the blood. The people then dispersed, and a great number came around us to hear our instructions and receive tracts. At last they confessed that this worship was all vain, and that the Christian way was the only true one.

The next day we went into the temple, and saw that the goddess had not drunk the blood, as the people vainly supposed she does. We then spoke to them on the folly of such lying superstitions, and ex-

* Instruments of native music.

horted them to believe in Jesus. The idol is very large and ugly, with four hands, and large eyes. In one hand she holds a knife; in another a small box with red powder, which the married Hindoo females place on their foreheads; in another the triad, the

emblem of power; and in another a small musical instrument. I knocked the idol gently with my stick, and asked the gooroo or keeper of the temple, why it did not speak or show its power? "He could make no reply, but only laughed.

In connexion with the preceding account, Mr. Porter remarks :-

This is the goddess that presides over the small-pox, and when that disease is prevalent amongst the poor natives, they make numerous offerings of goats, sheep, and fowls, to appease her wrath. How true is it that the dark places of the earth

are still full of the habitations of cruelty! Opposite this temple, we have built a Mission-house, where Mr. C. Thompson, Assistant Missionary, resides, and is daily engaged in the great work of preaching the Gospel to these perishing Gentiles.

VISIT TO HEATHEN VILLAGES IN PENINSULAR INDIA.

(From a Journal transmitted by Rev. J. M. Lechler, of the Salem Mission.)

Aug. 20.—Conversed, at Velandavalary, with some papists, who differ but in name from the professedly heathen. They were extremely bitter in their opposition. The schoolmaster, especially, was very rude, telling me he was a Christian as well as myself. I proved, however, before a crowd of people, that he had not the spirit of Christ. While speaking of the fruits of true piety, one of the people said I was right, and that Christ was the true Saviour and the true King. The schoolmaster contemptuously asked, "Has not Christ left one on earth as head of his church?" These people have only heathen books taught in their schools. Their Christian books, they said, were kept shut up in their church!

Read to them a tract on Roman Catholicism, and went on to Ideipady, where I had a long conversation with some heathen men on female education. They said, that if their wives could read they would become proud and beat them, whereas at present the husband beats the wife to ensure obedience. The people here are so ignorant that they say it is impossible for them to hear and think at the same time; thus after reading a portion of Scripture, even twice or three times, they seemed to have no idea of its contents.

At Ideipady, I found near one of the temples, a number of persons praying to the idol to send them rain, as there had been an unusual drought. I told them of the vanity of praying to wood and stone, and after some conversation, inquired if they would unite with me in asking of the only true God, rain for the ground, and salvation for their souls. They said, "Yea." I then prayed, and they were attentive.

Aug. 24.—While speaking to the people, at the next village I visited, on the vanity

of idols, a man came from Ideipady, saying that all I stated was true, for that they had been praying to their idols for some time for rain, without effect, but that directly I prayed to God he gave it. Thus the Lord does not leave us without constant proof that he is indeed the prayer-hearing God. The very same night it rained, only a few hours after they bent with me to supplicate it.

Nov. 18.—The monsoon being over again, I left Salem to-day, to visit the district to the east. At Vahipady spoke with a few people; only the schoolmaster and another man seemed capable of understanding me; the others appeared to think it not needful to know anything beyond the wants of the body. Went on to Ahtoor, passed through a large village, alighted, and sat on a stone before the school, where 15 or 20 children were learning to extol the actions of their gods, most of which are reckoned criminal when done by the people themselves, though they regard them but as pastime to their gods. They say that a crime performed by a god becomes a virtue. These are the morals learned by the young Hindoo.

The children ran away from fear, and the parents only looked at my face, clothes, &c., without appearing to pay any attention to the Word. Could we establish a school here we might soon see a difference; it would prepare the way for the Gospel, as the parents frequently sit round the school while the children are learning.

Nov. 23.—Passed a large crowd busily engaged admiring the feats of a rope dancer. On seeing me they all came away. I spoke to them for some time, gave away some catechisms, &c., and went to my apartment for the night, which I found to be a little idol-temple; my bed being placed close to

the swamy (god). This is esteemed a great privilege.

Nov. 25.—While speaking to a large concourse of people, a young Brahmin said he wished to ask me a question, but added, that I must not get angry, but do as He did who, when the Jews reviled and ill-treated him, bore it all patiently. Glad to find one who had read the Gospel, I directed my conversation to him, when I learned that he

had obtained a Gospel from Mr. Walton some time since, and that he was acquainted with many of the miracles, &c., which he seemed to admire. He put many pertinent questions, and followed me to my tent, remained during prayers, and then begged to have a Christian school established in his village. I should like to comply with his request, as he seems likely to make a good master.

INFLUENCE AND EFFECTS OF THE GOSPEL IN TRAVANCORE.

(From the Rev. John Abba, Neyoor, July 19, 1842.)

I HAVE reason to believe that the word of God is silently producing good effects on the hearts and consciences of some of our hearers. We cannot speak of such general awakenings of mind to the truth of the Gospel, as those which have been witnessed by our dear brethren in the Navigators Islands; yet we do not doubt that the principle of grace has taken deep root in many places where, at present, it is scarcely perceptible. We are sometimes agreeably surprised to discover evidences of a good work begun where it was least expected; and we cannot but hope, that, in the last day, many will be found on the right hand of the Judge, of whom little was known on earth beyond their modest and unblamable conduct, and their strict attendance on the means of grace.

There are many circumstances in this country which tend to prevent that open manifestation of the power of the Gospel which we should rejoice to see. The native government is decidedly heathen, and, as such, opposed to the spread of Christianity; while the Europeans of rank and power behold our efforts with indifference and distrust. Our opportunities for conveying instruction are necessarily circumscribed by the existence of caste, and its distinctive customs, which militate against the general association of the people. None of the chief men or rulers of the land have yet professed an attachment to Jesus; while the habitual servility of the lower classes frequently hinders them from disclosing their views and feelings on the subject of religion. A stranger, who might superficially behold the effects of Missionary labour here, might think there was every thing to depress our minds, and nothing to cheer us in our course: it is only by repeated observation and close investigation, that he would be encouraged to believe, as we do, that the Lord is prospering the work of his servants, and blessing them above "what they can ask or think."

It must be confessed, indeed, that we

see not those signs which would lead us to anticipate the speedy and universal conversion of the nation to the faith of Christ; yet we are confident, that Scriptural knowledge is working gradually and effectually, and that the Lord is fulfilling his promise, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." I can refer in my mind to instances where the Sabbath, which was once "a weariness," is now honoured as the day of God: where people who were once the dupes of idolatry now desire to hear the message of mercy, and weep under its proclamation; and where persons, rude in speech and appearance, declare that they esteem Christ as their parent, and look to Him daily for a blessing. I have seen some of our poor people manifest deep feeling at the mention of a Saviour's love, and I have heard others express resignation and dependence in the prospect of death. Some of our youths are, at least, the subjects of thought and inquiry; and, considering their circumstances, are more desirous to know the meaning of the Scriptures, than many of their own standing in enlightened countries. When we contemplate this improving state of things, may we not, even in the absence of more decided evidences of regeneration, hope and believe that a more encouraging period is approaching, when this land "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"

It must not, however, be supposed, that the truths which we teach have no influence on the minds of those who, although they accidentally hear of the glad tidings, still continue in heathenism. On the contrary, there are many both of the Soodras, and the trading castes, who endeavour to palliate their neglect of our public worship, by affirming that they serve one God only, and read the Scriptures of the Christians in their dwellings. Such will not scruple to acknowledge the truth and excellence of

Christianity, although they wear the marks, and adhere to the worship, of idols. By some, enough is known of the absurdity of heathenism, and the avaricious character of its priests, to awaken disgust and excite indifference; yet as they know that they would have to encounter disgrace and trouble if they united with our people, they continue to halt between two opinions, and are not sincere in their attachment either to God or Baal. It is awful to think of the state of such persons, who, after having had the way of life set before them, are withheld by custom, caste, or prejudice, from believing with the heart unto salvation. May the Lord give them such a perception of the value of heavenly treasure, as will induce them to forsake all and follow the Saviour!

I am inclined to think that Hindooism, and the other false religions which are established here, will be overthrown, partly by the efforts of their own supporters, in the same way as popery was subverted in Eu-

rope at the Reformation. The selfishness and worldly-mindedness of carnal priests must expose their systems to the contempt of the multitude, and only require some daring spirit to burst asunder the chains of custom, and to declare war against error and imposition. The general feeling against Brahminism is much stronger than that exhibited against supposed oppressive forms of church polity in our own country; and it would appear that if the people were accustomed to think and speak with independence, the honour and power of idol-priests would be altogether annihilated. There is something here which hinders the crisis from approaching. When that is taken away, Brahminism will not, cannot stand. May it be the aim of your Missionaries to watch the progress of events, and aid in the diffusion of knowledge, resting assured that He, to whom the kingdom belongs, will assert his right to reign, and not suffer us to labour for nought.

PROGRESS AND PROSPECTS OF CHRISTIANITY AT BERHAMPORE.

(From Rev. T. L. Lessel, Berhampore, June 30, 1842.)

Pledges of a future harvest.

IN now adverting to the actual fruit of our labour, it is my privilege to speak of something more tangible than it has previously been in my power to do; and sure I am that the Directors will be as happy to receive, as we are to give, the tidings of any conversions among the people of this country. I refer to the pleasing work, which the Lord appears to have commenced, in the little colony of agriculturists who about two years ago came, with their families from some distance, and whom we permitted to settle on our asylum farm. The conversion of these people has, from the first, been an especial object of our solicitude, our prayers, and our efforts. They have been fully taught the leading doctrines of Christianity: every Sabbath-day, in the public services of the sanctuary, their hearts and consciences have been plied with the invitations of the Gospel; and the daily morning and evening ministrations of the resident catechist have all been made instrumental, by the blessing of the Divine Spirit, to the conversion of not a few among them.

Increase of the church.

On the 17th of this month five men, and the wives of two of them, after giving satisfactory evidence of conversion, were, with their children, publicly baptized in our English chapel, in the presence of European and

native spectators. Considering the depths of degradation from which the natives are beginning to emerge, it cannot be supposed that these new converts, under their Christian training, have the strength or the stature of European converts. Like children beginning to walk, they are in danger of stumbling at every step they take; yet, I believe, religion has taken possession of their hearts: they show a strong desire to increase in the knowledge of Christ, and to feed upon his word—though adults, they are all learning to read that word; while they manifest a disposition to follow whithersoever it leads. May the good Shepherd keep them from falling, and at last present them faultless in heaven! Five other adults from the same community, and partaking of the same character, have come forward as candidates for baptism. Our native church now contains upwards of twenty members. Beholding such signs of the grace of God, who would not feel like Barnabas in reference to the believers at Antioch?

In all this we have conclusive testimony that God is with us; yet how little is it to satisfy the soul when contemplating so many millions of human beings still unconverted and therefore unblest! May the Spirit breathe on this great valley of dry bones, and cause them to stand up, as trophies of his grace, an exceeding great army.

General state of the people.

While God has been crowning our efforts with success in one department, He has not privileged us to receive any conversions in connection with our Bazar, or opening-air preaching. In this department, by the almost daily preaching of the Gospel, God may be said to be stretching out his hands all day long to a disobedient and gainsaying people. Their own expedients are so cheap and easy for obtaining pardon of sin, and, according to their sacred books, the penal consequences of sin in a future state are so temporary and light, that they move on, little affected by the proclamation either of the terrors or mercy of the Lord. The Hindoo is surrounded by millions holding his own belief; and his favorite maxim is that in going with the multitude there is safety. To attempt to make him even serious on the subject of sin, is not easy; there is nothing in his own religion calculated to do it—nothing that holds up sin as an object of Jehovah's abhorrence. They look upon their deities as sporting with sin; they regard it as a plaything, and their grand religious days as the principal seasons of pastime.

Prospects of ultimate success.

I do not refer to these things with despondency, far from it; much has been done and is still doing, in preparing the way of the Lord for a triumphant entrance into India, when in conversions the little one, the unit, shall become a thousand. May the churches, and we their messengers, be excited to more of that prayer which hath power with God, and in connection with which India shall be annexed to the spiritual domains of Christ! That the current of events is beginning to run in this direction is perceptible. By the spread of science as well as of Christianity, the confidence of the natives in their own religion has been much shaken; and every time that the missionary or the native preacher proclaims the Gospel, the fabric of Hindooism receives from the sword of the Spirit an additional wound. The natives admit that their religion is a falling one; it has no missionaries, no advocates, to plead its cause. The natives are well aware of the advance that Christianity is making; and, from the hold it has taken of the minds of so many of their youths, as a science at least, they feel that they cannot stem its progress.

SOUTH SEAS.

VISIT TO THE ISLAND OF MAIAOITI.

(From a Journal transmitted by the Rev C. Barff)

Kind disposition and ardent piety of the natives.

April 19, 1841.—Reached this little island about noon, and for once was enabled to anchor in the confined and intricate harbour. The people kindly came to assist us in landing, and we found them all well and living in peace.

April 20.—I held a meeting with the principal native Christians to arrange the proceedings of our May meeting, and to select the different speakers for the occasion. Visited the sick and aged in the afternoon, to converse with them on eternal things.

April 22.—In the forenoon met in the chapel, where there was a very full attendance, to read the report. Maopi's son, Taunma, was chosen president of the meeting. Tamore commenced with reading a portion of the Scriptures and prayer. The report announced that 655 bamboos of oil had been collected for the spread of the Gospel. The speakers, twenty-eight in number, were very earnest and energetic. The substance of their speeches consisted of expressions of gratitude to God for the blessings of the Gospel and deliverance

from the miseries of heathenism, and the utterance of a desire that the peaceful reign of Jesus might ever continue among them, and spread through the wide world. They exhorted one another to contribute their mite without grudging. The young president conducted the meeting with much life and energy, and the proceedings terminated with prayer.

Religious and social meetings.

In the evening met the candidates for communion, thirteen in number, and addressed them from Rom. xii. 1, and afterwards carefully examined them as to their knowledge of divine things, and experience of the power of truth upon the heart. It was gratifying to see so many of the young as appeared upon this occasion, in earnest for the kingdom of God.

April 23.—Early in the forenoon, the school-children assembled in the chapel, about 120 in number—70 girls, and 50 boys. An address was delivered to them from Ps. xxxiv. 11. Several repeated chapters from memory. Their improvement generally in reading and writing was very commendable. After prayer, the children walked in

procession through the settlement, with their flags: all were neatly dressed in European costume. The entire of the inhabitants of the little island afterwards sat down to a plentiful feast. Many animated and excellent speeches were made on the occasion, and perfect harmony and good feeling prevailed. These annual festivals in commemoration of the introduction of Christianity are anticipated with great pleasure by all classes. The feast closed about four in the afternoon, with prayer and praise.

In the evening met the communicants preparatory to the reception of the sacrament. Thirteen were received to church fellowship, chiefly young persons who had been trained up in the schools. It was gratifying to see so many drawn to the Saviour, and willing to consecrate themselves to his praise.

Attention to religion, and zeal in the cause of Christ.

May 12.—Again in Huahine. Attended the early prayer-meeting this morning for the spread of the Gospel, which was well attended. At the forenoon service, the chapel was greatly crowded. Fareraau, one of the deacons, read the Scriptures, and prayed, and I addressed the people from

Isa. xlii. 8. All the people were remarkable neat and clean, and presented an interesting appearance. The mission-family and the Chiefs sat down to a plentiful entertainment in Mahine's house.

May 13.—The chapel this morning was well filled. Arihi was as usual chosen president of the meeting, and conducted himself with much life and energy in his situation. The meeting commenced with prayer by Haperaa, a hymn was sung, Hani read the report of the subscriptions of the children, and Pai reported the contributions of the ten districts. There were forty-four speakers, many of whom delivered their sentiments with great energy and feeling. They dwelt chiefly on the gratitude which was due to God for the temporal blessings of the Gospel, and particularly for the great salvation it reveals. They expressed their wonder at the progress of the Gospel, during the past year, through the group of islands around us, and declared it as their determination never to forsake a cause which has the only true God for its author and finisher; deeply lamenting at the same time, that some had withdrawn their support from it. The meeting closed towards evening with prayer and singing.

SOUTH AFRICA.

CONVERSION OF AN ENGLISHMAN IN A HEATHEN LAND.

AMONG the pleasing fruits of a collateral nature, constantly resulting from the blessing of God on the labours of our devoted Missionaries, in various parts of the world, the following is mentioned in a recent letter of the Rev. Henry Calderwood, transmitted from Cape Town, where he had for a limited period officiated in the absence of Dr. Philip:—

I HAVE had the very pleasing duty of baptizing a soldier, who but lately was much opposed to the truth. He left England a devotee of folly and sin, though not in a state of ignorance. The prayers of pious parents and relations followed him, and the Lord heard them. He has attended Union Chapel for the last four months. That grace, which he despised in his native land, has found him out here, and subdued his heart. He is an intelligent young man,

and now exhibits a very pleasing state of mind. He, and another soldier, also decidedly pious, but formerly the very reverse, are to be received into church-fellowship at the next church meeting. These are some of the fruits of Missions, which England receives back again as part-payment for her Missionary exertions. Many of our fellow-countrymen will bless God to all eternity, that Missionaries had gone forth before them into foreign climes.

ACCOUNT OF A VISIT TO STATIONS IN THE NORTH.

(From Rev. James Read, Kat River, July 5, 1842.)

MY tour with Dr. Philip has been to me one of the most important and most delightful I have ever had. It has not been my lot to visit a barren wilderness, as it was when I accompanied my late friend, Mr. Camp-

bell, in 1813; and again, in 1816, when I commenced the Lattakoo Mission. Excepting the small spot called Klaar-water, now Oriqua Town, all was then, in a spiritual sense, a waste howling wilderness. We

heard the war song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of those formerly solitary places made glad, and deserts rejoicing and blossoming as the rose.

We have seen wonders of the results of the Gospel among the Basutos, Batclappees, Barolonges, and Griquas. Nothing could surpass the pleasure we experienced in visiting the French stations, where churches have been established among the Basutos; and the people, old and young, display the greatest eagerness to be able to read the Scriptures. If any thing could exceed those in interest, it was the schools and general state of things at and around Griqua Town, and the great success of the native teachers. Their number, intelligence, general character, zeal and activity, all far surpassed our most sanguine expectations. Scarcely any thing that can be said will afford an adequate idea of the state of the Mission at Griqua Town, through the indefatigable labours of the brethren Wright and Hughes.

My visit to the Kuruman, the former scene of my labours, and the meeting I had with my old friend and brother, Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are

now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?"

But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the Chief, and very many others with whom I had been most familiar, but whom I left in 1819, in a state of the greatest darkness and indifference to the Gospel; yet on whose mind, according to their own declaration, impressions were then made which never wore away. My feelings were not to be described when I found three of Matebee's sons-in-law, and many other young chiefs and others, who were formerly in my school, now not only members of the church of Christ, but native teachers and preachers, using all their talents and influence to support and spread the Gospel.

EVIDENCES OF DIVINE FAVOUR AT LATTAKOO.

(From Rev. William Ross, Lattakoo, Jan. 20, 1812.)

I HAVE translated into Sichuana, a part of the "Flower Gathered, or History of Henry Packman Smith," and read it to the young people on the station: they received it with very great interest, as being the first tract particularly directed to the young. The remaining part I intend as soon as possible to translate and publish. From the young generation much may be expected. Let us pray that the Holy Spirit may sanctify all their instructions, and mould them according to the will of God, for his own honour and glory, and future service.

Two month ago, when all my brethren had gone to the interior and out-stations, I began to preach in Sichuana; and ever since I have occasionally repeated the attempt. Oh! that the spirit of holiness may be abundantly bestowed upon me, that my closed lips may soon be fully opened to tell the heathen concerning a crucified Saviour, and that my weak endeavours to praise him may be abundantly increased. I see daily more cause of being humble, patient, and persevering, always abounding in the ways and work of the Lord, foras-

much as I know my labour shall not be in vain in the Lord.

It had been a cause of grief, but of grief leading to fervent prayer, I believe both with the Missionaries and people, that there seemed to be a falling-off of spiritual religion among them, which was succeeded by a formal observance of Christian duties; but I am happy to state, there are now some visible manifestations of a refreshing season from the presence of the Lord. At a late period we were cheered by the public profession of Christianity on the part of the Chief Matebee, and a few others, and on the first Sabbath of this month about thirty persons were baptized, fourteen of whom were also admitted to the ordinance of the Lord's Supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked, that among other things he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for sin, that he dared not look up; and frequently he seemed to be altogether over-

powered. He is now very circumspect, and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. On the Friday after the ordinance, the day for inquirers meeting as candidates for membership, no less than ten again appeared. Our prayers have been answered, our hopes more than realised, and for the present, the kingdom of Christ seems prospering. Although our dear brethren have frequently met with great opposition, and have been refused a hearing in several places around, and even in the interior have not met with all the success that was at first anticipated, the work of the Lord is evidently among us.

On our arrival here, the New Testament was received with exceeding great joy, and even those who do not profess Christianity

are now seen among the readers on the Sabbath, making use of this invaluable treasure. Ever since we came, I have regularly met and read with them, and it is a pleasure to me to state the marked proficiency and improvement hundreds have made, both at the station and the outposts. Many who, not long since, were lisping the letters and small syllables, are now excellent readers of the word of God. Almost all desire to obtain this valuable acquisition; and it is both pleasant and profitable to witness such meetings commencing and concluding, as they do, with earnest invocations for the divine blessing. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing I have ever seen even in my native land. May that Word, which is calculated to make wise unto salvation, be eminently blessed to the salvation of all who know and peruse it!

VISIT TO HEATHEN TRIBES NORTH OF LATTAKOO.

(From Mr. R. Hamilton, Kuruman, Jan. 20, 1812.)

God is still blessing his word here and at the out-stations. On the first sabbath of this year fourteen were received into the church—eight belonging to the station, and six to the station at Amhana; and five who had been separated from the church were again received, as wandering sheep returning to the fold. A number more on the station have since come forward, professing a desire to forsake sin and seek the salvation of their souls. They are brought together every week to receive farther instruction.

Lately we have had a better attendance at all our meetings than formerly. I hope that God is about to bring in great numbers, both here and at Amhana, to believe and be saved. Morisanyane, the native teacher at Culong, was here lately, and informed us that at his station ten were waiting to be baptized, and that in his school there are 120 children.

In September last I went on a preaching tour, and I now send a few extracts from my journal.

After visiting the town of Matebee, who is now a Christian, I came in a few hours to a village, whose chief had removed away from the praying people at Umbahala. Having unyoked the oxen, I went to the chief, and told him that I had come to preach the gospel to him and his people. He said that I should not, for he hated that word; it made wives leave their husbands, children their parents, and subjects their chiefs. Matebee, he said was dead, and

all who believe must put away their young wives; and besides, all the sickness in the land came from that word.

I conversed with him a long time respecting God, the soul, and eternity, but to no purpose, as he said that there was no God, that man had no soul, and that the dead would never rise. I asked him to let me preach once, as it would be a long time before I should come again. He said if he granted this, another would come and ask the same thing; and the consequence would be, that he should drive all the people away.

Passed on to the town of Matlabane, containing upwards of three thousand people, where I was told by the chief that his people would not come to hear me preach, and they were determined not to hear. As there were a number of persons present, I said I should speak a few words to them; but as soon as I began, a scene took place the like of which I have never seen in Africa in the darkest days. The men started up and ran to a distance, the women clapping their hands, mothers dragging away their children as if I had been a lion, and others blowing on reeds. Of course I could not proceed. A dance then began near the wagon, and was kept up to a late hour. This truly is rejecting the gospel, which these people have heard since the mission first began; but the grace of God can yet call them out of darkness. The chief asked me if it was true that Matebee was baptized? I told him it was

true. On 'his he hung down his head, and spoke as if Matebee had been dead. Three of our church members live in this town; but, as might be supposed, are much persecuted.

Passed next day farther on for the town of Makalla, chief of the Marutse; spent

Saturday and the Sabbath among these people, and was well received by the chiefs. Preached to about two hundred each day, but how few in a town of five thousand inhabitants! I next preached at Touns, and the two out-stations, and then returned home.

FORMATION OF AN AUXILIARY AT COLESBERG.

(From Rev. T. Atkinson, Colesberg, July 13, 1842.)

THE people under my care are advancing in knowledge, and some afford evidence of being the subjects of renewing grace. The visit of Dr. Philip and his fellow-travellers, Mr. Read, sen., of Kat River, and Captain Fenning, a pious officer from India, has, I trust, been productive of good. They arrived here on the 27th of May, and left us on the first of June. On Sabbath-day, the 29th, we had unusually large congregations, and many could not find room within the doors. Mr. Read preached in the morning and evening, and Dr. Philip in the afternoon.

On the following Tuesday evening, we had a crowded Missionary meeting, the first ever held in Colesberg. The objects of the meeting were, to give the people an opportunity of hearing of the progress of the work of God at the various stations in this

country; to inform them of the state of the Society's funds; and to ascertain what they were willing to do towards assisting the Society, and providing a chapel for themselves. It was a very encouraging meeting; the interesting addresses of Dr. Philip, and our other friends, were listened to with great attention; and many expressed their readiness to do all they could towards the erection of the new chapel. Such was the interest, that afterwards, when the question was put, That an Auxiliary Missionary Society should now be formed, they all rose, both men and women, and held up their hands. I was extremely pleased with the good feeling they manifested; and I trust that Dr. Philip's visit will long be remembered with feelings of pleasure and of gratitude to God.

THE MALAGASY AT MAURITIUS.

(From Mrs. Johns, dated Port Louis, April 16, 1842.)

WITH regard to our prospects here, I have visited some of the Malagasy, and find them all friendly and evidently pleased to see me; and when I talk to them, or invite them to hear the preaching, they freely assent, although they do not yet appear to feel any strong desire for spiritual blessings. Rafaravavy visits them in their houses, frequently reads and talks to them, and prays with them: with this they declare themselves pleased, yet she is discouraged, because, when closely pressed, they seem to shrink from the subject.

We had the ordinance in Malagasy last Sabbath for the first time. There were present about twenty communicants, besides the refugees and ourselves. We all felt it a very interesting meeting. James commenced with reading and prayer, and a few introductory words; Mr. Johns then gave an address, and after that the ordinance was celebrated. All present appeared deeply interested. Many of the Malagasy attend the services in the chapel. Mr. Le Brun, who regularly officiates, also preaches

every Tuesday evening in the Malagasy school-room, chiefly to the Creole children of Malagasy parents. We intend this week to commence a prayer-meeting in the houses of the Malagasy.

April 20.—Rafaravavy continues to visit the Malagasy, to read and pray with them, but she is very anxious to go to Madagascar with Mr. Johns. She pleads, and argues, and weeps, and we scarce know what to do with her. We certainly are much pleased to see the zeal and faith which she manifests.

The other day, she earnestly entreated Mr. Johns to take her with him the next voyage. He said to her, "I rejoice to see your desire to go, but I could not take you, and leave you by yourself unprotected and exposed to suffering: I will do all I can to find your husband, brother, or nephew. It is said they have all revolted, and are somewhere between Ambongo and St. Augustine, and, if I can find where they are, you shall go to them." "Oh," she said, weeping, "do not keep me back on that ac-

count; do not hinder me from going because I am a woman; let me be a messenger, to tell Madagascar about the Son of God. There are many teachers here, and if there is but one person on the coast of Madagascar, crying, 'Come over and help us,' let me go." I think the illness of Mr. Johns, and his wish to go again, have strongly impressed her mind. She told me yesterday, that to see his love to Madagascar made her very reluctant to remain at Port Louis; and she adduces many passages of Scripture as arguments to gain our consent.

April 22.—Last night we had a meeting in a Malagasy house, and it would have delighted our friends in England to see us. We proceeded towards Grand River, and turning up a rough wild path, immediately under the rock on which stands the signal-post, we saw the house: the women ran to welcome us, and brought chairs for us to sit out of doors. It was a beautiful evening, the air mild and pure, and a de-

lightful view of the port was presented to our view. The people leave off work at four o'clock, then have dinner, and clean themselves for the evening. About six o'clock they collected, and we then went into the house. There was a sort of covering on the floor, formed of nice clean mats, from Madagascar; a table covered with a very white cloth, and two bottles for candlesticks. The house was divided into two parts, each part was full, and many more were obliged to stay outside. Besides Mr. Le Brun, Mr. Johns, and the refugees, more than forty Malagasy, and their grown-up children, were present. Mr. Le Brun addressed them affectionately, giving a short outline of the creation, fall of man, redemption by Christ, &c. A prayer was then offered, and we sang a hymn in French. Then Mr. Johns addressed them in Malagasy, and we closed by singing a Malagasy hymn. I never saw a more attentive congregation, and never felt more delighted.

DEATH OF MRS. MUNDY, AT CHINSURAH.

SELDOM have we been called to discharge a more painful duty than that of recording the death of this truly excellent and devoted woman, whose removal from the scene of her most useful and benevolent exertions cannot but be regarded, by every friend of missions, as a peculiarly trying and solemn dispensation. In briefly referring to the christian character, public labours, and last hours of the departed, we shall adopt a portion of the very interesting account which has been furnished by her sorrowing husband; to whom we embrace the present opportunity of publicly offering that expression of our heartfelt sympathy and condolence, which, we are assured, will be very largely responded to by our friends throughout the country.

"On her arrival in India," observes our brother, Mr. Mundy, "in November, 1832, she applied with great diligence to the acquisition of the native language, and established a small native female school in the vicinity of her residence at Chinsurah. This, however, afforded her but little hope of usefulness; and her attention was soon directed to the Portuguese population around, many of whom she saw were perishing for lack of knowledge. She began her school amongst them with only four children, and many months rolled away before she could number sixteen; but by the blessing of God on her diligence, unwearied efforts, and fervent prayers, she has been enabled during the last three years to look

upon seventy smiling faces, surrounding her in her own and her infant school. That she was ardently attached to the schools, those who know her best will bear ample testimony. Her whole soul was in her work: she loved the children, and was beloved by them; and for their welfare she was willing to live and ready to die.

"Her labours were in general of a far more self-denying character than even her most intimate friends apprehend. Her constitution was naturally weak, and she suffered and worked under such a variety of bodily infirmities as would have restrained the ardour of many persons. Although she was frequently indisposed to a considerable extent, yet she had never any serious attack until that fatal one which has now, in the providence of God, released her from all her sufferings on earth, and introduced her to the plenitude of divine bliss. Her sickness first made its appearance in the month of April last, and terminated all her sufferings and sorrows on the 7th July. Her end was emphatically peace. She knew well that death was approaching, and frequently mentioned it to me and other friends—yet very delicately, as she saw it was a painful topic to others, though not to herself. As she lived, so she died, full of the confidence of christian faith and hope."

Our missionary brethren, the Members of the Calcutta District Committee, expressed their sentiments and feelings on the occasion in a resolution, which we deem it due

to the memory of this honoured saint of God, to suit him —

“Resolved,—That this Committee have heard with unfeigned regret of the demise of their much esteemed friend and fellow labourer, Mrs Mundy, of Chirsurah. The removal of missionary labourers, so eminently useful as Mrs Mundy, is always a matter of deep sorrow to those in the field, especially in such a climate as India, and amongst such a people as the Hindoos, where there is so much to depress and try the faith of all, but

especially of those who, like our departed friend, were engaged in the work of female education. When, therefore, one like Mrs Mundy, who has devoted her time, talents, and property, to promote the cause of Christ in this land, is removed, the Committee would record their heartfelt sorrow, and pray the Lord Jesus Christ, the Head of the Church, to raise up many who will follow in her footsteps, as she followed Christ in devotedness, zeal, and love to souls.”

DEATH OF MRS HENDERSON IN DEMERARA.

WHILE, in the East, our faith is severely exercised in witnessing the removal by death of one after another from their spheres of christian service, the hand of God is seen, still adding to the trials of a similar nature, with which we have been visited in connexion with our Missions in the West. The deeply-egirted event we now take occasion to announce, and which, we feel persuaded, will in common with the Directors, be rewarded with sincere sorrow by every friend of the Society, has been intimated in a letter dated in August last, from the Rev. Charles Rattay —

“I now write to communicate the afflictive intelligence of the bereavement of our

brother Henderson, whose beloved wife and devoted helper in the work of the Lord, was called to her eternal rest on the morning of the 13th instant, leaving her bereaved husband and two dear children to our sympathy and prayers. Our brother has been mercifully and graciously supported both in body and mind throughout the whole period of the trying affliction. He was much comforted by the manner in which our departed sister was sustained under her sufferings, and the evidence she afforded of her faith in Christ is she looked forward, with patient and cheerful resignation, to the end of her affliction. Such continued to the last to be the happy and peaceful state of her mind.”

ACCIDENT TO THE REV C. D. WATT.

WE deeply lament to state that our esteemed Missionary brother, the Rev Charles Davidson Watt, lately arrived from Demerara, has suffered a most serious accident while travelling in Wales on behalf of the Society. In the early part of last month, he was on his way from Bridge End to Cowbridge and had nearly concluded his journey, when the vehicle, in consequence of a wheel falling off, upset, and Mr Watt, being thrown with great violence on the ground, received a compound fracture of the right leg, and a simple fracture of the left thigh, together with some severe contusions on the head and body. The deplorable occurrence immediately became known to friends in the neighbourhood, and every attention, that professional skill and christian kindness could suggest, was bestowed upon our friend. At first his sufferings were excruciating, and fears were entertained that the frightful injuries which he exhibited would prove mortal, but, on the following day, (October 6th) there was less ground for such apprehension, and, we are thankful to say, the accounts since received hold out a strong hope of his early recovery. Our brother, we are assured, is bearing his trial with exemplary fortitude and serenity, and, in the extremity of anguish, has given convincing evidence of the power of the Gospel to sustain the mind under every emergency. Mrs Watt was in Scotland when the accident occurred, but proceeded to Cowbridge a few days after. While commending our afflicted friends to the commiserating sympathies and fervent prayers of the churches, we cannot fail to express our grateful sense of the abundant and unwearied kindness with which Mr. Watt has been treated in the place of his involuntary sojourn.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To Z., for a parcel of goods for the Bechuana Mission; to "Anonymous," for a box of work, &c., for female education in China; to Mr. and Mrs. Ibotson Walker, for 40 yards of fustian and various articles of clothing, for Mr. Moffat; to X. Y. Z., for 21 vols. of books, for Mr. Vogelgeezing; to the Misses Jinkings, Maidstone, and friends, for a box of clothing for the Bechuana Mission; to Miss Bumpstead, for a quantity of Reports, &c.; to the Young Ladies' Working Society, Mevagissey, Cornwall, for a box of articles for Rev. J. W. Gordon, Vizagapatam; to Mrs. Smithers, Camberwell, for a parcel of clothing for Mr. Moffat; to Mr. S. Theobalds, Puirleigh, for Evang. Mag.; to Mrs. Casterton, Dalston, for a parcel of clothing, &c., for the South Seas; to C., Brompton, for a quantity of clothing, needles, "Jay's Prayers," &c.; to Mrs. McNeil, and a few friends in Elgin, for a box of clothing for Rev. J. Munro, South Africa; to Mrs. Kidd, Scarborough, for a parcel of scissors, needles, &c., for the schools under the care of Mr. Moffat;

to M. C. and friends, Brixton-hill, for a box of articles for the orphan asylum at Vizagapatam; to the friends at Barbican Chapel, for 225 garments for the orphan children in Mr. Gill's school, Rarotonga; also, to Master and Miss Saddington, for slates and pencils for ditto; to Miss Evans, and the scholars connected with the Sunday-school, Bideford, for a parcel of goods for Mrs. Moffat; to Mrs. Morris, Colchester, for a parcel of clothing for ditto; to Mrs. Crichton, for a truss of wearing apparel for ditto; to T. C. W., for a parcel of drapery for the Mission in Caffreland; to Rev. J. N. Goulty and friends, Brighton, for two cases of wearing apparel and other useful articles for Mr. Moffat; to Miss Edkins, Campden, for a small bale of useful articles for ditto; to Mrs. Webb, for a parcel of useful articles for ditto; to R. Maynard, Esq., for a parcel of muslin dresses; to the girls' school, Great George-street Chapel, Liverpool, for a parcel of clothing, &c., for Mr. Moffat; to Mrs. Mulbray, for a box of clothing and useful articles; to Mrs. Burder, for a small parcel for Cape Town; to Mr. E. Kendall, for Evan. Mag.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1842, inclusive—continued.

IRELAND.		£	s.	d.	£	s.	d.
Hibernian Aux. Soc. for the Widow and Family of the late Rev. John Williams—		J. C. Larminie, Esq.	1	0	0	York-street Chapel Association, including	
J. M. Bale, Esq.	1	4	0	Viscount Lorton.....	10	0	0
C. Banks, Esq.	1	0	0	G. H. Maunsell, Esq.	1	0	0
J. Besonet, Esq.	1	0	0	Rev. R. H. Nixon.....	2	0	0
R. Binney, Esq.	3	0	0	Bishop of Ossory (dec.)	10	0	0
Mrs. Robt. Chapman	0	0	0	Rev. J. Radcliffe, and a few friends, Derry	1	0	0
Rev. W. Cleaveland	0	0	0	Mrs. Rawson	1	0	0
M. Collins, Esq. M.D.	0	0	0	S. L.	1	0	0
B. Darley, Esq. M.D.	1	0	0	Rev. W. Stokes	1	0	0
J. D'Olier, Esq. L.L.D.	1	0	0	Rev. Dr. Singer	1	0	0
(dec.)	1	0	0	Mr. Sergeant Warren	5	0	0
Mrs. L. Eddowes, Shrewsbury	0	10	0	Mrs. Williams, Shrewsbury	0	10	0
M. Franks, Esq.	1	0	0	Wexford and Ardcolme Church Missionary Society, per Miss Lynter	3	15	0
Mrs. Franks	1	0	0				
Mrs. Jessop	2	0	0				

From the 1st to the 30th September, 1842, inclusive.

Lady Shaw	5	0	0	Cheshire.			
Miss Huddcastle	21	0	0	Altrincham	29	10	0
A thank offering, &c.	0	2	6	Cumbria			
Legacy under the will of the late Mrs. E. B. Barrett, less duty	90	0	0	Pemith	38	19	0
Albany Chapel, Regent's Park, Sunday-school	3	7	4	Devonshire.			
Holywell Mount Juvenile Auxiliary	4	0	0	Dawlish	2	0	0
Paddington, per Rev J. Statten, two Sunday-school Girls for orphans at Rarotonga and Vizagapatam	1	0	0	Plymouth, S. Perry, Esq. for Native School mistress, Jane Derry	5	0	0
Union street, Southwark, Ladies' Branch on acco.	20	10	0	Durham.			
Mr. J. Hoppe, for the Chapel at Prospect, Jamaica	2	0	0	South Aux Soc. per J. C. Hopkins, Esq.	1	10	4
Bedfordshire.				Barnard Castle	2	0	0
Bedford, Howard Chapel	15	0	0	Bishop Auckland	21	6	5
For N. Tea. John Howard	10	0	0	Darlington			
25l.				For Nat. Children in India, Margaret Cumming, Agnes Hopkins, and Janes Reid Macadam	9	0	0
Berkshire.				Staindrop	3	5	8
Cookham, W. B. for Native Boy	5	0	0	Storkton	4	12	0
Buckinghamshire.				For Nat. Tea. W. Merrefield	10	0	0
Wycombe Ladies, for Sea School	10	0	0	Less exps. 17s. 6d.	50	17	5
				Durham, Mrs. Ornsby and friends	2	15	0
				Ladies' Working Socie			

for Female Education in India	6	15	0
9l 10s.			
Gloucestershire.			
Aux. Soc. on account	60	0	0
Legacy of Miss Bennett, late of Kingswood, near Wootton	10	0	0
70l.			
Gloucester, on account	30	0	0
Huntingdonshire.			
Kimbolton	8	7	6
Kent.			
Sandwich	5	10	0
Lancashire.			
East Aux. Soc. on acco.	99	5	0
West Aux. Soc. ditto	200	0	0
Darwen, Rev. S. T. Porter	169	13	2
Middlesex.			
Mill Hill	18	7	
Monmouthshire.			
Newport, Hope Chapel Sunday-school	2	8	0
Northumberland.			
Hexham, 1840, 1841, and 1842	14	0	0
Morpeth	13	13	2

	£	s.	d.		£	s.	d.		£	s.	d.
Mrs. Nicholson				Ditto, for School at				For the support of Da-			
181 13s. 2d.	5	0	0	Kudjial	5	0	0	vid, the Malagash			
<i>Oxfordshire.</i>				For Ebenezer School,				Teacher	15	0	0
Henley-on-Thames, on				in Africa	10	0	0	Missionary Basket, for			
account	30	0	0	Legacy under the will				education among the			
Whitney	16	13	0	of the late Mr. T.				Sichuana	5	0	0
<i>Rutlandshire.</i>				Smith, lev. duty	360	0	0	For Nat. Girl, M. J.			
Ketton	3	10	5	Carr's Lane	458	4	4	Ward	2	0	0
<i>Somersetshire.</i>				For N. Tea. Rowland				Mr. W. Rowntree, for			
Bristol Aux. Soc. per R.				Hill	10	0	0	Nat. Schools	1	0	0
Ash, Esq.	753	3	9	Miss Jesson, for Wid.				731. 4d.			
Second donation, from a				and Orphan Fund	1	1	0	Rillington	6	15	0
Friend, per Rev. T.				King-street	39	2	0				
Jackson	30	0	0	Livery-street	35	7	4				
Bath, a friend to Missions,				Legge-street	3	7	4	<i>WALKS.</i>			
per Rev. John Owen,				For N. Tea. J. B.				Wrexham Aux. Society—			
the produce of jewels				Sibree	10	0	0	Public Meeting	15	7	0
sold in India, including				Lozell's	23	3	6	Tea Party	3	15	0
interest	663	0	0	Collection at Town				Pen-y-bry branch	8	13	6
Frome, Zion Chapel	32	12	6	Hall	74	14	6	Chester-street do.	7	0	0
Sabbath services	9	15	8	Rev. Dr. Hoby	2	2	0	Less exps. 2l. 12s.	2	8	6
Public Meeting	18	8	10	Rev. T. Morgan	1	1	0				
Maiden Bradley	1	5	7	A propitiatory offer-				<i>SCOTLAND.</i>			
Horningham	1	5	6	ing for bad times	0	10	0	Forfarshire, S. F. F. first			
Chapmanslade	4	10	0	Solihull	5	0	0	fruits of increase	10	0	0
Trudox Hill	4	5	6	1,429l. 10s. 8d.				Tarves and Craigdam, for			
Less exps. 2l. 12s.	79	11	7	Wolverhampton	67	7	11	N Tea James Craigdam,			
<i>Staffordshire.</i>				For N. Tea. John Bar-				half-year	6	0	0
Leek, on account	20	0	0	ler, and John Roaf.	20	0	0	Sheuchan, Susan	1	3	6
<i>Sussex.</i>				87l. 7s. 11d.				Peebles, for a Nat. Assis-			
Angmering, Rev. J. Us-				Birmingham, the volun-				tant in Caffaria	11	0	0
borne, Rector	1	1	0	tary principle	1	1	0	Thurso, a Lady, per Rev.			
<i>Warwickshire.</i>				<i>Westmoreland.</i>				G. Robertson	1	1	0
Aux. Soc per W. Beaumont, Esq. —				Ambleside	12	8	4	Glasgow, per Mr. G. Brown			
Birmingham, Ebenezer				<i>Wiltshire.</i>				Helenburgh, per Mrs			
Chapel	280	3	8	Salisbury, Rev S. Sleigh,				Finlay, for two orphan			
Girls' Sabbath school				on account	6	0	0	girls at Salem	6	0	0
for Native school-				Ditto, for children at				St Andrews, Mrs. Briggs,			
mistresses, Sarah				Benares	7	0	0	for native boy at Ber-			
Mansfield, and Re-				13l.				hampois	3	0	0
becca Dickinson, .	20	0	0	<i>Yorkshire</i>				Montrose, J.	0	8	0
For N Tea C Glover,				York, Ladies' Missionary				Woodside Parochial As-			
F. East, J. Hardy,				Basket, per Mrs Par-				sociation	1	1	0
J. Dickenson, J. A.				sons, for Mr. Jones's				Rothemay, a Friend to			
Salt, J. W. Peacey,				School at Chapilton,				Mission, for the station			
and J. Hill	70	0	0	Jamaica	10	0	0	at Peckham, Jamaica .	1	0	0
Mrs Glover and Miss				Pickering	16	8	0	<i>GUEENSBURY.</i>			
Mansfield, for Fem.				Guisborough	17	0	0	Per Rev. J. S. Hunt, on			
Liduckson	20	13	0	For Nat Boy, Jackson				account	70	0	0
				Lamby	3	0	0	<i>JEKELY.</i>			
				20l.				Granville, Rev P. Mes-			
				Scarborough	56	0	4	servy, proceeds of a tea			
								souret	3	15	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-vi-rect, Finsbury, London; by G. Yale, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



Rev. Mearns Hall P.
Missionary to Barbapote

THE,
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR DECEMBER, 1842.

MEMOIR

OF

THE LATE REV. WILLIAM HOWELL,

PASTOR OF THE INDEPENDENT CHURCH, KNARESBOROUGH, YORKSHIRE.

"Your fathers, where are they? and the prophets, do they live for ever?" A voice from the tomb of a Wilks, a Bogue, a Hill, and a Burder, answers, No. Of the ministers that entered on their labours, during the latter part of the last century, few remain to this present; and of those that have survived their brethren, increasing age and infirmities plainly show that they will not be suffered to contigue much longer in office, "by reason of death" And in the interim, it is solemnly affecting to their spirits, to meet with so small a remnant of their contemporaries on public occasions, and never to read the names of others of them in religious periodicals of the day, as having recently taken a part in the special services of the church. To those who have joined "the long cloud of witnesses," must now be added the venerated name of the Rev. William Howell,—the father of all the Congregational pastors in the north of England, whose spirit has just passed to the skies, where it will shine as a star for ever and ever.

So many years have rolled away
VOL. XX.

since he came into our world, that very little information about him can be obtained from those that knew him in early life. The late Mr. Hanbury, of Heckmondwike, was born in the same town, and was his companion in boyish days. Like many others, who were afterwards eminent ministers, he had a narrow escape from death when very young; for, while he and young Hanbury were amusing themselves by getting birds' nests in a lofty barn, Mr. Howell fell from a beam, and was taken up apparently dead, but mercifully recovered from the concussion.

It is not known at Knaresborough what was the business or profession of his father; but it is understood that he was an individual of some condition, being reported to be well versed in the science of astronomy. He resided at Kidderminster, where were born to him two sons and four daughters, of which family the subject of this memoir was his fifth child, born on the 10th day of October, 1753. Childhood and youth were not altogether unprofitable, as he was early impressed with the value and importance of personal

religion, the following extracts from his diary will evince:—

"From a state of comparative infancy, I remember I was impressed with serious thoughts of God and my soul, and at the age of twelve or thirteen, I was sensible of the danger of sin. Dread of death perplexed me, and the fear of hell almost terrified me. I even then esteemed the righteous, and wished I was like them. At this period, I was often engaged in devotion, using a form of prayer, unseen by any but God, and I believe unknown to any of the family. I well recollect that at this time I received an elegant copy of the Common Prayer Book, from my godfathers, at a distance; and such was my gratification on the reception of the present, that I looked upon it in no other light than as a direct answer to prayer, from a consideration of the excellency of that manual of devotion; an imagination which seemed to me supported from that scripture, Psalm xxxiv. 9, 10. However, my subsequent carriage evinced that this goodness was as the morning cloud and early dew which passes away; for, in two or three years, I was capable of entertaining every lie and vanity. I coveted every thing which I saw in the hands of others, and would have deceived any body, or gone through any thing to procure the objects of my vain desires. But at length it pleased the Lord to visit me again with his grace; a sense of my manifold sins struck me, and brought me often to my knees, though I knew then of no other way of making reconciliation for iniquity, but by praying, complaining, and reformation. At sixteen, the Lord drew me with the cords of love, and I felt the power of his grace, abhorred every sin, and longed for none but himself. He taught me to contemplate his love in the most melting strains; and the full and strong conviction of his bleeding on the cross for my transgressions, attended me for several days, humbled in the dust, and inclined my soul to the things of his will, even to a transport; and such were my views of him, and felicity through his dying, pardoning love, that I could think of nothing else; I wished that he would take me away while I was safe, and even secretly desired an opportunity to die for him at the stake, believing that my faith could triumph in the flames of martyrdom."

He was, however, drawn aside by the allurements of evil communications, and continued for three years doing as others about him; but continuing, through an apprehension of danger, to seek the Lord. In these circumstances of mental conflict he penned several reasons which induced him to conclude that he was not a Christian indeed and in truth. He then subjoins,

"I changed my acquaintances, and felt much better for the conversation and society of my new

companions. My sweetest seasons now were walks in the fields in the evenings, or very early on the Sabbath mornings. At these times, even when frost and snow were on the ground, and before the sun was risen, my heart has been overwhelmed with joy, and transported with heavenly delight. Then began I to know the pleasures of communion with Christ, and feel a comparative heaven on earth. I often thought of Nathaniel under the fig-tree, and have found more enlargement and delight in prayer, beneath a spreading oak or elm, than I ever felt either before or since. The Lord Jesus had captivated my heart, and it might have been thought that nothing would have separated me any more from himself. But the heart is deceitful, and the world has charms which so fascinate its passions, that I was again partially seduced from following God, to seek happiness in the enjoyment of worldly good. But, blessed be God, I had drunk too freely at the stream of his precious love to continue long at a distance from such exquisite pleasures. The fields were yet my favourite *oratory*; and, by a gentle, silent river, and moonlight landscape, my soul has been sweetly wiaht up in the visions of God, and relieved of sorrows almost insupportable. Oh, how inexpressibly sweet did I feel the privilege, and with what pleasure could I then have expended the strength of body and mind, in speaking publicly to poor sinners all the words of this life; my infirmities seemed to have left me; my iniquities to be all forgiven; and every power to be consecrated to Christ alone. I felt happy to resolve all my hopes and comforts into the boundless riches of Divine grace to me a hell-deserving sinner, by birth and practice, for I could see no other cause to which I could attribute them. He loved me when dead in trespasses and sins; he gave his own life to redeem mine, forfeited to his justice through sin, and to assure me of that love, had sent his Spirit into my heart to quicken me, to teach me, to sanctify me, and to save me, that I might praise him in heaven for ever as the fountain of all my bliss, and the centre of all my wishes and desires. To him be glory for ever. Amen."

He now became a member of the Independent church, at Kidderminster, under the pastoral care of the Rev. B. Fawcett, A.M. It is probable that it was through the opinion of this minister, that he was introduced to the academy at Shrewsbury, then kept by the Rev. Robert Gentleman. Believing that saving grace is an essential prerequisite in the ministerial character, he drew up reasons why he considered himself a child of God. He remained under academical instruction for about five years, during which he acquired a competent knowledge of the three lan-

guages inscribed on the cross. He used to speak of the soul-refreshing seasons, which he enjoyed while a student, in occasionally hearing the richly evangelical sermons of the late Rev. Richard de Courcy, vicar of St. Alkmund. The juvenile divine is noticed with respect by the Rev. Job Orton, who thus alludes to him in a letter to the Rev. Mr. Hayes,—“Mr. H., a young man from this town, who has been some time with Mr. Gentleman, has begun to preach. Mr. — and — speak of him in high terms as a very serious, sensible, modest preacher.” Again, “Another of Mr. Gentleman’s pupils has preached here, on Christmas-day, with great modesty and seriousness. I was much pleased with his sermons, and have given some books to encourage him.” It was under one of his sermons at Kidderminster, while he was in a course of education, that one of his sisters was converted, as the first fruits of his ministry.

At this time, the lady of John Thornton, Esq., (whose praise was in all the churches,) was in the habit of visiting Harrogate as a watering place, and while sojourning there, coming to Knaresborough, to worship in the Dissenting chapel. The Rev. James Cunningham was the minister of that place, and of the small chapel at Ellingthorpe, near Borough Bridge, whose age and infirmities rendered him scarcely adequate to the discharge of his sacred functions. It is not improbable, that it might be some suggestion of Mrs. Thornton’s that induced him to resign his post at Knaresborough, or to have an assistant, in consequence of which an application was made to Mr. Gentleman for a student, who sent Mr. Howell, in July, 1778. An old disciple at Bilton had been praying twenty years for a more lively ministry, and now rejoiced, like the men of Bethshemesh, “who lifted up their eyes and saw the ark, and rejoiced to see it.” It may be worthy of a passing remark that, while Mrs. Thornton was the means of bringing Mr. Howell to

Knaresborough, her excellent husband, though an Episcopalian, was the instrument of introducing the Rev. S. Bottomley, to Scarborough, a few years before; and that both these ministers continued in the pastorate at their respective places, highly esteemed by their people, between fifty and sixty years.

The chapel at Knaresborough had such a barn-like appearance, that Mrs. Thornton undertook, with the assistance of friends, to erect the present edifice, on the site of the old meeting-house, and engaged Mr. Howell to supply the place for three years on trial. The interest was any thing but encouraging, and the state of feeling in the town toward the gospel most unpromising; but some received the word with readiness of heart, and gave themselves to the Lord and one another. His ordination was conducted by Mr. Cockin, then of Thornton; Mr. Bottomley, of Scarborough; Mr. Bromfield, of Whitby; and Mr. Northead, of Bridlington. The first communion consisted of only eight members.

A few years afterwards, he extended his labours to Spofforth, Dirley, and Kirkhammerton. In the last mentioned place, he preached in the house of Mr. William Lawson, who had been brought to the knowledge of the truth by the preaching of a soldier, introduced to the village by Joseph Aram, son of the celebrated Eugene Aram. Here Mr. James Jackson, of Providence-green, was brought to the knowledge of salvation, under Mr. Howell’s preaching; and afterwards, receiving some preparatory instruction from Mr. Howell, he was called to the pastoral charge of the Independent church at Green Hammerton, which was principally gathered by his instrumentality, where and at Green Ouseborn, he still officiates.

In 1781, Mr. Howell was married to Miss Andrews, of Knaresborough, by whom he had five children. He was bereaved of this lady in 1790; and the same fever which took away from him the desire of his eyes, re-

duced him to the bed of languishing. In aggravation of these personal and domestic trials, the good man endured most severe mental anguish, through the depression of his spirits, and "the fearful looking for of judgment and fiery indignation:" it was truly affecting to his visitors to hear him question whether he was a child of God, and declare his persuasion, that, after he had preached the gospel to others, "he himself should be a castaway." In this state of despondency, he received most consolatory epistles from the Rev. John Newton, of London, well calculated to heal his wounded spirit, and to restore unto him the joys of salvation. The Lord rebuked the accuser, and renewed the health of his servant, to labour many years in his vineyard, with deep humility of mind, and circumspection of conduct.

Burning with apostolic zeal for the salvation of the heathen, he felt disposed to resign his office as a pastor, and made an offer of himself to the London Missionary Society in the year 1789, and was accepted and appointed by the Directors, superintendent of the second mission, to the South Sea Islands. He took a solemn leave of his sorrowing people in November, and embarked in a few weeks, accompanied by his second son, and twenty-nine missionaries, on board the *Duff*. It is well known to most of our readers, versed in missionary history, that the vessel was captured by a French privateer. This calamitous event occurred off Cape Frio, on the coast of Brazil, on the night of the 19th of February, 1799. He published a narrative of the voyage in 1809, from which we take the following extract, that graphically depicts the circumstances of the mission family, in consequence of the seizure of the *Duff* :—

"The Buonaparte had been in sight all that day; but the improbability of an enemy's ship cruising in these seas naturally struck us, and the conclusion that a French privateer must unavoidably fall into the hands of the Portuguese in the situation which the strange sail now occupied, must have been cherished by us, had we even been disposed to imagine that she

was an enemy. The whole party, therefore, with one or two exceptions, were inclined to pay little or no serious regard to her; and the conjecture that she was the ship bound to Norfolk Island, with Governor King, (of which circumstance we had heard something before we left England,) or a Portuguese armed vessel guarding her own coast, was, I think, the prevalent opinion among us.

"About four P.M., a slight breeze having sprung up, we made the best use which we could of it, impatiently desirous to get into Rio, for refreshments, &c., as soon as possible. But what was our surprise, when, after having passed the day in such confidence, the privateer gave us a shot about ten o'clock, to bring us to. The moon had shone brightly, but a light squall coming on, the heavens were obscured with a black dense cloud, whence issued a torrent of rain. At this instant, a second shot was fired, the direction of which was so near as to be heard in the air, and seen on the water. When near enough to speak distinctly, the haughty tone of her English trumpet, not only rendered us more suspicious of capture, but made some of us literally tremble.

"With a little ceremony as feeling, the French insisted upon our sending our boat to the Buonaparte, and would scarcely allow sufficient time to get it ready. The interval was not long before surprise was changed into consternation; for, these formidable barbarians, after several manoeuvres to keep us in the dark, made us understand that we were their prize. Grief now became universal; but, as might be expected, rose to overwhelming distress among the married brethren. The order to quit the *Duff* was executed with such dispatch by the officers that had come on board armed with cutlasses, that no opportunity was afforded for any of us to carry away the smallest article of apparel, beside what we had on at the time.

"Some of the sailors had taken possession of the cabin, and were enriching themselves with the spoils; while we were driven down into the boat like sheep for the slaughter, without any consideration whether the number hoarded together could be accommodated. Upon our entering the ship, never did such a scene of confusion present itself to our eye. At length, we were conducted by a sentry below deck, the place where the common sailors slept, and in which we could hardly stand upright or sit down."

Mr. Howell had only one shirt, and being compelled to wash it himself, the article was stolen by one of the crew, while it was hanging out to dry, so that he was left entirely without linen, till he was supplied by the humanity of the French officers. The officers and seamen belonging to the *Duff* being left more at large than usual, the thought of rising on the French and seizing the vessel, and

running her into Rio, occurred to the minds of Capt. Robson and others; but as the measure could not have been executed without taking the life of some of them, a scheme so uncongenial with the spirit of Christian missions, was happily abandoned. The privateer continued to cruise for a few weeks longer, and then put into Monte Video. But the Spaniards refusing to have any thing to do with the prisoners, the missionaries and crew obtained unexpected liberty, and were also hospitably treated by these foreigners. An agreement having been afterwards made between Capt. Robson and a Portuguese merchant for the purchase of a vessel which had been captured by the French, the missionaries sailed for Rio, intending either to return home or to proceed to the islands, as circumstances might dictate. When near the spot where they had fallen into the hands of the French, they were taken up by the Brazil fleet, on its voyage to Portugal; the ship which they had obtained being deemed to have been purchased of the French, contrary to the laws of war. Every arrangement in view was, by this unexpected event, completely superseded; and it was now no longer a question where they should go, but where they must go. After a voyage of several weeks, in which some of the missionaries and their families experienced not a few inconveniences and mortifications, the party reached Lisbon, and thence proceeded in the packet to Falmouth. Mr. Howell arrived at Knarborough in November, in health and safety, to the great joy of his affectionate people, who had "made prayer to God without ceasing for him," Acts xii. 5.

The first text which he took, on resuming his pastoral charge, was Isa. lxiii. 10, "Ye are my witnesses, saith the Lord," which led him to bear a public testimony to the faithfulness, care, and goodness of Jehovah, under whose wings he had reposed, in his hazardous voyages, in the cause of Christ.

It has been mentioned that Mr. Howell preached to a small congrega-

tion at Ellingthorpe. A remarkable conversion occurred here, a little before he left England, which deserves to be put on record, as an encouragement to "patient continuance in well-doing," to ministers who are tried in a similar way. After having preached in the chapel, every alternate Sabbath morning, for seventeen years, with little apparent success, he began to feel some dispute in his mind, whether it was his duty to leave his people at Knarborough, to attend this congregation any longer. One Lord's-day morning, this doubt made a stronger impression on his spirit than usual, and during his ride thither, he could scarcely call his thoughts to any other subject. With some dejection of soul, mingled with much prayer, he came at length to the resolution of proposing his scruples to his church, at Knarborough, and of abiding by their decision. It pleased God, however, to supersede such an appeal by a gracious interposition of his hand, and to show the path of duty in a very unexpected manner; for, that very morning, a woman, who, like several others, had heard him for several years without saving benefit, was so affected under the word, as to cry out, during the last prayer, with the anguish of a deeply convinced sinner. The congregation, as might be expected, were in a state of agitation and commotion; a solemn awe seemed to sit on every countenance, of which, after having prayed with the woman, he tried to avail himself, impressing on the astonished audience, the importance of those truths which they had heard so long with so little effect, and noticing at the same time, the grief and discouragement which he had long felt on that account, and the deliberation with which he had been exercised that morning. This female soon afterwards joined the church, and continued in the faith to the end of life.

About this time, Mr. Howell and Mr. Jackson commenced preaching at the adjoining market town of Borough Bridge, and in the toll-booth of Thirsk. In both places, chapels were erected

in 1808, in which churches have been formed and ministers settled ever since.

After Mr. Howell had remained a widower for several years, and most of his children had been settled in the world, he married Miss Mary Morley, of Knaresborough. She proved a prudent, economical, and pious help-meet, but died after she had been the mother of five children. Mr. Samuel Howell, the eldest son by this marriage, is an eminent artist in London; and Mr. Jabez Howell an assistant tutor in the extensive boarding-school for young gentlemen, kept by the Rev. B. B. Haigh, at Grimstone Lodge, near Tadcaster.

It will be easily conceived that the maintenance and education of nine children required management to "provide things honest in the sight of all men." His salary was small, though the people contributed as much to his comfort as their circumstances would allow. The suspension of the exhibition from Lady Hewley's Charities, has kept more than 200*l.* out of his pocket, during the long period the cause has been in Chancery. Out of these scanty resources, it is reported that he devoted a tenth part of his income to the benefit of the poor and the propagation of the gospel; and yet, after all, he owed no man anything through life, and died in possession of a small sum of money, which he equitably divided among his children that had the greatest claims upon him. Had it not been for voluntary benefactions presented to him, in connexion with many a fervent prayer to the God of providence, he could never have enjoyed the sweet pleasure of ministering to the necessities of the poor, or met his domestic expenses, frugal in the extreme as were all his habits. Some of the wealthy visitors at Harrogate, especially several from Scotland, cheerfully gave of their abundance to supply the deficiency of his regular income. An Hon. Baronet, too, in the vicinity, who knew how to appreciate intellectual and moral worth, at times generously contributed to his comfort, as well as patronised

his son in improving his native genius in portrait painting. At the same time, Mr. Howell would never sacrifice principle for any worldly advantage whatever. On one occasion, he felt it his duty to admonish a gentleman of his congregation for practices incompatible with communion at the Lord's-table, in consequence of which he withdrew his subscription and left the chapel, but leaving his minister the richer testimony of a good conscience, "that, in simplicity and godly sincerity, he had his conversation in the world."

Considering the low state of piety at Knaresborough when Mr. Howell came to the town, he was a successful preacher of the gospel. The congregation increased on his return from his missionary expedition, and the chapel was enlarged about twenty-five years ago, to meet the convenience of his increasing audience. The church once numbered about one hundred members.

Mr. Howell was a man of retired habits, through the whole of his long life, so that he was seldom seen at ministerial associations, and could rarely be induced to preach in a strange pulpit. Partly through constitutional diffidence, and the levity which he had seen and lamented among ministers in the circles of hospitality, he preferred his own house and study, as most favourable to mental improvement and personal piety. He was always the same in the parlour as in the pulpit, never counteracting the sacred fervour raised in the latter, by irrelevant conversation in the former. Who ever saw the pastor of the Independent congregation at Knaresborough, "the rattle and harlequin of the company," or the noisy advocate of party politics? No; his speech was always with grace, seasoned with the salt of gospel truth, that it might impart edification to the hearers.

His mind was richly stored with theological knowledge, in harmony with the general views of the Holy Scriptures, which have been entertained by the Rev. Thomas Scott and the Rev. Dr. Williams, whose system of divinity, he verily believed, would bear the test

of ages yet to come. Indeed, it is reported that such was his proficiency in the knowledge of the Scriptures, and his moderation in ecclesiastic regimen, that he was once thought of as eligible to the presidential chair in Lady Huntingdon's College at Cheshunt. His Study Bible discovers how diligently he meditated on the sacred volume, for there is scarcely a verse, from Genesis to Revelation, on which he has not made some remark. He would talk on the things which accompany salvation, with surprising spirit and accuracy, long after he had become an Octogenarian, and continued his biblical exercises to within a few weeks of his death.

He was a moderate Nonconformist, and could enjoy, occasionally, the evangelical liturgy of the Established Church, as was the practice of the Rev. Matthew Henry, who is said to have frequently attended the devotional services of the cathedral of Chester. At one period of his life, he had serious thoughts of Conformity, with a view to missionary labour in the East Indies, on the recommendation of the late Henry Thornton, Esq., and had proceeded so far in his purpose as to come to London for episcopal ordination. The writer has seen a copy of a letter to Dr. Porteus, thanking that prelate for his offer to admit him a presbyter of the Church of England, but stating that the claims of the congregation which he had left at Knaresborough were such, that he believed that God had called him to return, for the purpose of resuming the oversight of them in the Lord, of which retrograde movement he appears never to have repented. This catholic temper met with a reciprocal feeling on the part of pious Episcopalians, among whom must be named the Rev. A. Cheap, vicar of Knaresborough, who loved him with a pure heart fervently. His dying bed was generally surrounded with Churchmen and Dissenters, anticipating the general assembly and church of the first-born,

"Where joy like morning dew distils,
And all the air is love."

His last wife was Miss Sutcliffe, a pious member of his own church. The union proved the greatest earthly blessing to him; for his declining years were rendered very comfortable by her affectionate and assiduous attention to his health and respectability. He resigned his office as pastor of the church, in 1835, and was succeeded by the Rev. Joseph Glendenning, who died four years afterwards, when the Rev. J. Robertson was appointed minister. Nothing but Christian love and friendship ever existed between these brethren and their venerable predecessor.

The days of the years of his spiritual life, were three score years and ten; and now the time was come when that which had commenced in grace should be perfected in glory. He may be said to have died in perfect peace; for not a doubt, or fear, or fiery dart of the enemy, disturbed his breast in the valley of the shadow of death. When there were was but a step betwixt him and death, there was not a cloud betwixt him and paradise. He died on Monday, June 20, 1842, in his eighty-ninth year: so free from agitation were his last moments, that his attendants did not perceive when he expired. He was interred in a vault in the chapel, near the pulpit. The Rev. Thomas Scales, of Leeds, prayed and read 1 Cor. xv. 20. The Rev. William Eccles, of Hopton, delivered a funeral oration, and the Rev. James Jackson, of Green Hammerton, spoke a few words at the grave, and concluded the solemn services by prayer. The chapel was crowded. His funeral sermon was preached to a still more crowded audience, by Mr. Jackson, July 10, from Luke xxiv. 50.

The mind of Mr. Howell appeared to all that had the pleasure of being intimately acquainted with him, to be deeply imbued with the principles of Christianity, a circumstance which accounts for his being such an ardent lover of the writings of Brainerd and Leighton: he inhaled a celestial atmosphere on Mount Zion, in communion with the blessed God, and could not breathe as a new creature

in the element of terrene associations. If conversation ever became earthly, he would take the Bible, and read a select portion, and then feed the flame of devotional piety, by a few pertinent and enlivening remarks, drawn from the word of God. The writer of this memoir counts fellowship with Mr. Howell as not the least of the privileges of his professional life; for he can affirm of him what he can testify of few ministers beside, and which he fears none can say of intercourse with himself, that he has never been with him for more than forty years, but he has been the better for it. His biographer has sometimes been reminded, while observing the spirituality of this man of God, of the Christian eulogy of Dr. Burnet, concerning Archbishop Leighton, "That he had never seen that prelate in a frame of mind, in which he himself could not wish to die."

If he belonged to any church, it was the church of all saints; and he lived, laboured, and died, in the spirit of the Evangelical Magazine, which he read from its commencement in 1793, with peculiar pleasure. Happy would it be for the Christian church in these kingdoms, if all her ministers contended as earnestly for the vitals of Christianity, and were as forbearing in circumstantialities, "endeavouring to keep the unity of the spirit in the bond of peace, and righteousness of life." J.

P.S. We understand the auto-biography of this excellent minister is in the hands of the Rev. John Robinson, of Chapel-street, Soho; and we have no doubt, when published, it will be a rich addition to this class of instructive books.

AN APPEAL TO THE PUBLIC.

ON BEHALF OF

THE EVANGELICAL MAGAZINE.

FORTY-NINE years have now fled since the first number of the Evangelical Magazine issued from the press. Its commencement, in 1793, was a distinct era in the history of the periodical literature of Great Britain. Catholic in its plan, and the pledged organ of no ecclesiastical body, it became, at once, a centre of union among good men of various Christian communities; and exerted a most salutary influence in the revival of evangelical religion, both in and out of the Establishment. Humble as were its pretensions, it obtained, by the Divine blessing, a measure of patronage unprecedented in the history of any religious periodical, the Wesleyan Magazine alone excepted. By the same kind Providence, which smiled upon the efforts of its original Founders, it continues to the present hour to maintain its relative position among the religious magazines of the age, though they have been multiplied

beyond all former precedent. During the last few years, its circulation has increased some thousands; so that the trustees might be well satisfied with its success, were not the profits arising from its sale devoted to the relief of the widows of pious ministers and clergymen.

But as the necessities of this interesting and deserving class of sufferers, are great beyond what is generally known, the trustees are truly anxious to augment the resources at their command, for the mitigation of sorrows not the less affecting because but little published to the world. Their hope of realizing this object is dependent on three sources:—first, and chiefly, the increased circulation of the work; secondly, the reception, from benevolent individuals, of donations to be added to the Magazine Fund; and, thirdly, the generous bequests of those who feel for the destitute widows and

families of men of God, who never enjoyed the opportunity of providing for those whom they have left behind them in the wilderness. To each of these sources the trustees think it reasonable to look. The work has increased in circulation, and one handsome legacy has been left by a devoted friend of the Magazine. But what is the sum of *twelve hundred pounds*, when divided annually among so large a class as the destitute widows of pious ministers! A *hundred and fifty* of these excellent individuals are now sharing in the benefits of the half-yearly distribution of the Magazine Fund; but their numbers might be indefinitely increased, if the trustees had the means of responding to their urgent call.

Grateful for the past measure of success which has attended the work, the trustees are not fully satisfied that as much has yet been done to extend its circulation as might reasonably be expected, when the nature of the publication, and the object to which its profits are devoted, are calmly considered. They would, with all humility and earnestness, plead with their brethren in the ministry and others, the claims of the widow and fatherless. Why should not an annual appeal be made on behalf of the work, in all those churches whose pastors feel that their widows would be eligible, in case of necessity, to a share of the bounty distributed by the trustees? In cases, where the pastor is raised above the prospect of leaving his family in dependent circumstances, the trustees would venture, with much deference, to hint that the efforts to augment a fund for the widows of their poorer brethren, should be the more zealous and determined.

As recent appeals from the pulpit, on behalf of the work have been found to be very successful, the trustees would respectfully solicit a repetition of them, by all their ministerial friends both in town and country, that they may be enabled to meet those urgent

calls of distress which it is so painful to refuse. Should this suggestion be acted upon, it is earnestly requested that all new subscribers be encouraged to commence taking in the work on the 1st of January, 1843.

To the pious members of the Church of England, both lay and clerical, the trustees beg, in these agitating times, to offer their fraternal salutations, and to remind them of the claim which this publication has upon their support. Within the last five years, a considerable number of clergymen's widows have been admitted by them to a share of the fund; and it is their steady determination to proceed, in future, on the same catholic and comprehensive plan.

In conclusion, the trustees would remind their Christian friends at large, of the memorable era in the history of our churches, when the Evangelical Magazine took its rise; of the holy and venerable men, now numbered with the spirits of the just, who introduced it to the confidence and support of evangelical Christians of every name; of the powerful influence which it has exerted in the formation and progress of all our great religious institutions; of its unwearied devotion to the sacred cause of the propagation of Christianity at home and abroad; of its close and unbroken connexion with the noble enterprises of the London Missionary Society, from its very commencement; of its unshaken adherence to the grand and peculiar doctrines of Christ's gospel; of the spirit of love which it has breathed to the whole household of faith; and of the marked improvements in size, appearance, and internal arrangement, which have been made in it since it came into the hands of the present publishers, rendering it, by far, the cheapest monthly periodical now in circulation in the British empire.

(Signed.) H. F. BURDER, *Treasurer.*

JOHN MORISON, *Editor.*

Nov. 9, 1842.

THOUGHTS ON PURITY,

SUBMITTED TO THE YOUNG, AT THE PRESENT SEASON OF THE YEAR.

THE lapse of days and months has again brought the period when it is usual to address the young, through the medium of the pages of the Evangelical Magazine; and it is the writer's sincere and earnest desire, that the following address, illustrative of a subject of deep and vital interest to all the members of the fallen family of Adam, may, through the Divine blessing, be rendered effectual in leading the young especially, diligently and earnestly to seek that holiness, "without which no one can see God."

This dying and sinful world is full of snares and temptations, and such is the depraved state of the unenewed heart, that we are all more ready to yield to the force of evil custom and example, than to regard the authoritative counsels of divine truth, which inculcate a course of conduct well pleasing in the sight of God; a course of conduct which will bear the strict and impartial scrutiny of the last judgment; then, "every man's work will be made manifest," "for it will be revealed and tried as by fire."

All God's dealings towards the children of men are worthy of himself, and are intended to accomplish some great and valuable end.

Because of his perfect knowledge of the moral ignorance that broods over the depraved mind, he has given his Word for instruction; because of our moral helplessness and hopelessness on account of sin, he has given his Son to die for our salvation; and, because of our moral disinclination to regard the counsels of Heaven, or to seek the needed mercy which is revealed in the gospel, he has promised his Spirit to convince men of guilt, to lead them to Christ that they may be healed and saved, and to glorify Christ by the application of the blessings of the gospel to the heart.

Such is the wondrous and condescending manner in which it has pleased

God "to show himself mindful of the children of men;" and to hold out encouragement to those who, by dishonouring his character and government, have exposed themselves to righteous and everlasting ruin, to return to him from whom they have revolted; to sue for mercy at his hands; and to plead for grace, that they may henceforward glorify him by ready subjection to his holy will on earth, and, ultimately, by ascribing their complete and eternal salvation to the blood of the Lamb.

That all persons need divine counsel is evident from the fact that God has given it in his Word, but the young especially need it, because of their inexperience and constant exposure to temptation.

From a deep sense of the evils of youthful degeneracy, and a sincere desire that the rising generation might be more honourable and holy than their fathers, David deliberately inculcated conscientious attention to the Word of God, as an effectual safeguard from moral delinquency and defilement.

The need of moral cleansing must be obvious to every individual who reads his Bible and consults the workings of his own heart.

Moral pollution is a necessary consequence of the fall, and its universal prevalence has been felt and deplored by all good men, of every grade in society, and in all ages of the world. Holy parents have acknowledged and lamented its early development in the dispositions and conduct of their children; holy masters have deplored it in the perverseness of the spirit and conduct of youthful servants; holy ministers of the gospel have grieved on account of it, because of the diverse and wayward course of many of their juvenile hearers; and holy Christians sorrow because of it, when they see lovely and amiable in-

dividuals, in the very morning of life, doing violence to all the restraints of conscience, perverting the sacredness and authority of divine truth, living practically heedless of the way and means of salvation, and evincing an utter recklessness of the decisions of judgment and the awards of eternity.

Impressed with a deep sense of his early defilement, David pleaded, "that the sins of youth" might not be remembered; Job continually presented to God burnt offerings on behalf of his children, because he knew that they were not free from defilement; Paul admonishes, "Flee youthful lusts;" withdraw from men of corrupt minds, as destitute of the truth; and he charges that "young women be discreet," and that "young men be sober-minded," that the word of God be not blasphemed.

All these statements and admonitions imply the existence of evils that need to be remedied, and of defilement from which the conscience and heart must be cleansed, in order to salvation.

This humiliating fact will appear obvious, if we look at men as the subjects of original depravity.

When Adam had sinned, he begat a son in his own likeness, and ever since that period, every individual has entered the world under the debasing and defiling influence of sin, for "all are conceived in sin, and shapen in iniquity;" "all go astray from the womb speaking lies;" "death has reigned from the beginning over all those who have not sinned, after the similitude of Adam's transgression;" "death has passed upon all men, because all have sinned." The truth of these statements is corroborated by the judgments of Heaven, which followed the disobedience of our great progenitors; and the awful visitations which, since that period, have most righteously been inflicted on the ungodly.

The same humiliating fact is farther substantiated by the testimony of good men, in all ages of the world. With one undeviating voice, they all affirm

that the affections of the soul are unholy; that the judgment is perverse; and that as our physical and mental powers are strengthened and expanded, they more fully demonstrate that the heart, as the spring of thought and action, is corrupt; that, "that which is born of the flesh is flesh;" and "that all the imaginations of the carnal heart are only evil continually."

The need of moral cleansing will appear still more evident, if we look at the children of men as chargeable with actual guilt.

The seeds of original corruption spring and thrive in the human heart, and if they are not subdued by the grace of our Lord, they grow and strengthen with the progression of years. "Every man," says the apostle James, "is tempted when he is drawn away of his own lusts, and enticed;" we also read of "deceitful lusts," and of "hurtful lusts," which "pierce men through with many sorrows, and threaten to drown them in perdition."

As all are exposed to these evils, it is especially important that the young should vigilantly strive against every kind of vice in the morning of life; and that at this particular season of the year, you should devoutly pray that you may not be drawn into the vortex of evil, or entangled in the fastnesses of sin. Pray that you may be kept from going into the way of temptation; or, if unavoidably placed on forbidden ground, that you may not be overcome of temptation. Pray that the hardness of your hearts may be subdued; that the darkness of your minds may be enlightened; that the perverseness of your spirit may be corrected; that the impurity of your nature may be cleansed; and that you "may be renewed in knowledge after the image of Christ."

The need of moral cleansing is also indicated by man's natural insensibility to his moral condition and prospects. It is a lamentable indication of human depravity, when persons concede the fact of their guiltiness, though they continue to live as if they were

guiltless ; thus they practically demonstrate that they love the darkness of moral ignorance more than the light of truth. They "will not come to the light, lest their deeds should be re-proved ;" yea, the very light that is in them is darkness, and becomes a fence by which they ward off every appeal which is addressed to the conscience.

This class of persons may not openly oppose religion ; they may not be entirely indifferent about it ; they may neither refuse to read the word, nor neglect to attend the house of God, yet, in a moral sense, they may be as ignorant as the heathen, and insensible as a stone ; they may be free from overt acts of moral aberration, yet the mind, as the seat of principle, may be altogether debased and defiled by sin.

This class of persons may refuse to recognise God, either in his works or in his word, and they may flatter themselves that they shall pass unobserved by God ; but the Bible affirms, "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves ;" "the darkness and the light are both alike to God ;" "Woe to them that seek deep to hide their counsel from the Lord ; and their works in the dark, and say, Who seeth us ? and, Who knoweth us ?" and again, we read, "That when the Lord shall come, he will bring to light the hidden things of darkness, and make manifest the secret counsels of the heart ;" and, that then "the wicked will not be able to stand." O reader ! pray, devoutly and earnestly, that in early life you may be brought to feel the need of the cleansing efficacy of Divine grace ; and that you may experience and manifest the purifying influence of the blood of Christ ; for you must be cleansed or you cannot be saved, for God requireth truth in the inward parts, and has solemnly declared, "that there shall in no wise enter into heaven any thing that defileth."

The next subject for consideration is the means to be adopted, in order

that the moral cleansing of the soul may be effected.

For the accomplishment of this important purpose, great caution is constantly requisite.

Care and watchfulness are necessary to the proper regulation of our conduct as members of civil society, as subjects of the moral government of God, and as candidates for immortality. Caution must appear obviously and vastly important, when we bear in mind that we enter upon life and grow up under the influence of a depraved and wicked heart, with a strong tendency towards pride, selfishness, and unbelief, and with more than an ordinary indifference towards God's word, and ordinances, and requirements.

Such is the influence of natural principles, that we pervert the right rule of judgment ; for the perishable body is tenderly nurtured, whilst the soul, which is invested with an immortality of being, is neglected ; carnal pleasures are eagerly pursued, whilst spiritual joys are unsought and undesired ; and the death, which is the "wages of sin," is chosen, rather than the life which is the effect of the reign of grace in the heart.

Youthful reader ! It is immensely important that you should be exceedingly careful in the selection of your companions, of your recreations, of your pursuits, and of your books.

Many a hopeful youth has been ruined by taking for his friends and associates, the ungodly, the sinner, and the scornful. By this means, he has been induced, first, to the sin of neglect ; then to the crime of unbelief ; and then he has been left to bring some soul blot on his moral reputation. The counsel of a holy father has been disregarded ; the house of God has been forsaken ; the sabbath has been profaned ; the restraints of early example and instruction have been cast off ; and, in some instances, the vortex of infidelity has become a demer, but miserable refuge, from the awful smittings of an accusing and condemning conscience.

Be careful, then, that you select for your companions, such as professedly and practically fear God ; let your recreations be such as, in the most strict and proper sense, are innocent in their character ; let them be those upon which you can implore the observation and blessing of God, — those upon which you will be able to reflect without remorse on a dying bed ; let your pursuits be upright and honourable ; and let your reading be for improvement and profit, rather than for excitement and gratification.

Novel reading is, of all others, the most pernicious and hazardous ; it is the strongest and most effectual species of moral poison. It dissipates the mind, and excites hopes which are never realized ; it promises, by its highly wrought pictures, what can never be experienced, and gives a false view of human character and intercourse ; it often excites impure passions in the human soul, bears the creature buoyant on its swelling current, and entirely unfits him for the sober and every-day duties of life ; it has cast its pestilential influence abroad extensively, and is still deceiving, that it may add thousands more to the vast multitudes it has already ruined.

If, dear young friends, you have any dread of the torments of the lost, or any solicitude to realize the happiness of the blessed, shun all association with books and men which will diminish your reverence for religion, — which will divert your minds from the doctrines of the gospel, — or which will unfit you to meet the Lord at his coming.

In order to the moral cleansing of the soul, it is important that we should take heed to our way according to God's word.

To God's word, in opposition to that which is merely human, however excellent in its character ; to God's word, in opposition to all that is true and important, which is not stamped with Divine authority ; to God's word, which is infinitely perfect and which

contains all the revealed counsel of his will ; to God's word, which reveals the only method of salvation, and which testifies of Jesus Christ, whose righteousness justified the ungodly, and whose blood cleanses the defiled from pollution.

To be a doer, or to take heed to our way, according to God's word, may denote the habit or course of a man's life, that it is his business to read its records, to obey its dictates, and to attend upon its dispensation, with sincere desire to profit by its instructions.

Such as feel it to be their interest and duty to act thus, will also devoutly pray for heavenly illumination and help, that they may know the mind of the Spirit in the sacred word, and that thereby their conduct may be regulated, and their faith confirmed. Paul reasoned out of the Scriptures, when he preached Jesus and the resurrection ; the Bereans evinced a holy and practical veneration for the Scriptures ; and our blessed Lord has expressly and authoritatively charged us to "search the Scriptures."

To take heed to our way, according to God's word, is the sure safeguard in the day of evil ; it is the practical development of Christian principle ; it is to relinquish all hope of salvation, except through the merits and mercy of the Divine Redeemer ; it is to look to the Bible as the only spring of consolation and support in the season of affliction and at the hour of death ; and as the decisive rule by which our state must be determined at the bar of God. "The word," said Christ, "that I have spoken, it shall judge you at the last day."

As this paper will doubtless be read by young persons of various classes, it is important to bear in mind, that to live and die with a state of mind opposed to the word of God, is the certain presage of inevitable and everlasting ruin.

Every individual possesses an immortal soul, to be trained for bliss or

woe, and when we reflect on its capacities, its endowments, and its destination, the loss or the saving of it, are considerations infinitely more momentous than the extinction or perpetuation of the universe. Such was the estimate of the Redeemer of the world, "What," said he, "shall it profit a man, if he gain the whole world and lose his own soul?"

Remember, dear reader, that you are prosecuting a course of conduct for which you must personally, impartially, and fully give an account at the judgment seat of Christ, you are forming a character which will bear the impress of eternity, you are fitting yourselves, by the course which you are pursuing, for heaven or for hell.

G. N.

POETRY.

LINES ON THE DEATH OF THE LATE REV N. M. HARRY,

Of Broad street

"He holdeth the stars in his right hand"—REV. H. L.

ANOTHER star has disappear'd,
Of earth's illustrious train,
To join the goodly company
That with our Jesus reign

In his accustomed orbit here,
He moved with truth and grace,
Single in heart, with steady aim,
He ran the appointed race.

Unlike the meteor's fitful glare,
Ending in swift decay,
The brightness grew more luminous
As he pursued his way

We miss his gentle radiancy,
The kindly beaming eye,
The mild persuasive eloquence,
And sympathetic sigh.

When the eye saw him, then it bless'd
The heart so wont to feel—
The ear gave witness to his deeds
Of holy, active zeal

He sunk to rest when evening mists,
With darkness, veil'd the scene,
And rose to bless a fairer clime
With his unsetting beam

Faith, rend the dark funeral pall,
Pierce the thick gloom afar,
Lo! angels sing his welcome there,
And hail the risen star.

Unsullied, unobscured he 'll shine,
When centuries have fled,
Clothed in the spotless righteousness
Of our exalted Head

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIR of the LIFE of the late Rev.
PETER ROE, A.M. *By the Rev SAMUEL*
MADDEN, A.M. 8vo pp 263.

Seeley and Co

THE subject of this memoir appears to have been distinguished, even when at school, by great assiduity as well as excellent abilities. He pursued his studies at Trinity College, Dublin, with ardour and persever-

ance, and was a leading member of a literary society among the students. When he first entered on the ministry, as curate at Kilkenny, in Ireland, his mind was only beginning to receive the light of Divine truth. For some time, his views were obscured by Arminian tendencies, but, by degrees, his sentiments became more accordant with the doctrinal articles of the Church of England and with the Word of God. He became

exceedingly earnest and zealous in his efforts to be instrumental in saving the souls of his hearers; and devoted himself to the private, as well as the public duties of his office, with extraordinary energy and labour. At the close of a paper, containing a sketch of his weekly arrangements, he put down the following questions, with a view to interrogate himself:—

“Whom did you *intend* to visit?

“Whom *did* you visit?

“What prevented you?

“What letters are unanswered?

“Are you careful to lend books?

“Are you careful to distribute tracts?”

At this early period of his ministry, his self-denial was remarkable. His income was only sixty pounds per annum, yet he devoted a large portion of it to the poor, and to the distribution of religious tracts and books. He always breakfasted on bread and milk; and if he dined at home, his dinner was bread and cheese. He never had a dinner dressed for himself.

His ministry became increasingly useful, powerful, and attractive. When he occasionally visited Dublin or other places, he was followed by crowds of attentive and impressed hearers.

Mr. Roe took an active part in the support and advocacy of the Bible Society, the Tract Society, the Hibernian Society, and the Church Missionary Society; and his Christian love induced him to cultivate acquaintance with the devoted servants and ministers of Christ of various denominations. On his journeys he frequently attended the preaching of Dissenting ministers, and in his private writings he expresses the pleasure and edification with which he heard Mr. Jay, and other distinguished preachers. For these instances of Christian liberality, however, his biographer seems to think it necessary to attempt some explanation or apology; and we regret, on his own account, some of his remarks on this subject. “Such intercourse,” he says, “has oftentimes led to any thing (rather) than good results.” We regret also the harshness and illiberality betrayed in the following passage: “In Kilkenny, as elsewhere, a few of those who had received their first serious impressions of religion through the ministry of the Church, forsook her communion, and ranked themselves under the standard of schism and Dissent. It was seen that something must be done to stay the plague which threatened to destroy the congregation of the Lord.”

This is not the only instance which has recently come before us, in which the biographer appears greatly to disadvantage, in point of Christian love and candour, when compared with the individual whose memoir he writes. We shall not be thought severe

in this remark when we quote, with deep concern, the following sentence from Mr. Roe's biographer:—

“We would not wish to be understood as attempting to *unchristianise* any men who hold orthodox views of divine truth; but we must confess that we have a strong suspicion, that those who have dissented from what we believe to be the primitive and apostolic form, have *unchurched* themselves.”

Had Mr. Roe leen of this opinion, he would not have written in his private journal the following record:—

“During my stay in Bath, I constantly heard Mr. Jay, and always with pleasure. He allows every passage of Scripture its full meaning, and keeps clear of system. His preaching is both doctrinal and practical, and has such variety that it cannot but be interesting.”

For more than forty years, Mr. Roe occupied the pulpit at Kilkenny, in the spirit of a holy and laborious and devoted servant of Christ; and he was honoured with no ordinary extent of success in the conversion of souls to God. His end was peace.

“What an anchor for the soul,” he said, “is the belief of that precious truth, that ‘Jesus Christ came into the world to save sinners.’ I have known it long, and often told it to others, but now I feel more than ever the comfort it affords. I will tell you what I am: a poor, broken-hearted sinner, resting upon the rock Christ—that is my hope.”

This is a valuable book, but there is too much of it. It would have been more read, had there been half the number of pages.

A PASTOR'S MEMORIAL to his former Flock; consisting of Sermons and Addresses; the Relics of a by-gone Ministry.
By JOHN MACDONALD, A.M. pp. 281.

Cotes.

It is truly delightful and refreshing to have our thoughts recalled from the turmoil of secular and ecclesiastical strife, so prevalent in our days, to the unchanging, all-important question of personal religion and the relative duties arising therefrom. There is great danger, amid the bustle and activity of this generation, to the interests of spiritual religion, arising from the number and extent of public engagements. Men of active benevolence and untiring energy are daily and hourly invited, by the pressing and urgent claims of a sinful degenerate world, labouring under the felt pressure of sin, in its ever varying forms binding the souls of men in spiritual bondage and producing bodily disease, sorrow, and death, to engage in some objects, for the ameliora-

tion of our race, for the spiritual or temporal good of mankind. Others are found engaged in ceaseless strivings about rites and ceremonies relating to the form or framework of the ecclesiastical body, or some minute, unimportant, or very inferior ordinance, which, in their estimation, seems to possess more value or importance than the glorious gospel of the blessed God.

"There is a time for every thing," says the wise man. It is needful to be diligent in defending the truth, and it is blessed to disperse it abroad; but we are well persuaded, that there is danger to our own spiritual health, yea, that many are greatly the losers by unceasing activity about externals, or apostolic zeal about non-essentials. There is but one point about which we cannot be too anxious, and but one subject on which we cannot bestow too much attention—the salvation of our own souls.

We have been led to these remarks by the perusal of the excellent volume now before us—the production of a highly esteemed brother in the ministry, lately the pastor of a congregation in the metropolis, and now a missionary to the heathen in Calcutta.

The volume consists of nine sermons; eleven "substance of discourses, or extended notes;" statement of reasons for accepting a call to go to India, as a missionary; and a farewell address. And so very excellent and spiritual is the whole, that we scarcely know which to point our readers to as a specimen. The work must be highly valued by his former flock; but there is much, very much, to interest all who love scriptural simplicity and gospel truth. The introduction, which Mr. Macdonald calls a Presentation, and which is dated from Calcutta, May 14, 1841, shows the fulness of his heart and the tenderness of pastoral and affectionate solicitude, after a separation of several years, and, while it breathes the true missionary spirit, reverts to scenes of former days, and records some experience of pastoral sympathy very touching. We extract the following. It is a just tribute to the memory of a true Christian, and will show the spirit which animated our excellent friend, when he resided among us:—

"In my heart's little 'place of tombs,' there are memorials of the dead which I often visit and love to look upon. Amongst these, there is one which I cannot help transferring to these pages; there is one name of the dead which I must here record—John Somervell. He received me at the beginning; he parted with me at the end of my ministry among you. He was my first counsellor in London; my alone elder for several years. He was a man of God, wise, faithful, humble, and upright; he understood the truth, and he loved it well.

I was glad when he was a hearer of the word; for then I knew that faith united earth and heaven, and prayer was transacting between the pulpit and the throne. Long tossed on the billows of secular life, deeply tried in spiritual conflict, he thirsted vehemently for the gospel of the love of God in Christ Jesus his Lord; and having a feeble body, which had long dwelt by the borders of eternity, he knew death, and was familiar with the glory that shall follow. The love of Christ and the bliss of heaven were our frequent themes when we met; and I can well remember some sabbath afternoons we spent together, in which I felt nearer to the gates of heaven than I have ever otherwise known. He has now ~~perished~~ ^{passed} there, and is at rest. Blessed is he! for he 'hungered and thirsted after righteousness,' and now he is for ever 'filled.' The Lord grant you many like your first elder."

The sermons are good. The style is sententious. They contain many excellent hints, and much practical reflection, which a young minister might study with advantage. We want more of the kind of preaching here exhibited,—the gospel scheme of salvation simply stated and earnestly urged on our attention, continually and faithfully. We know of no sermons which we could recommend with greater confidence than the few contained in this volume. But we are anxious to draw the attention of our readers to the very remarkable document, entitled, "Statement of reasons for accepting a call to go to India as a missionary," submitted to the Scottish Presbytery in London on 24th January, 1837. It is a production of a peculiar kind; but it contains a statement of general principles, which it were well that all pastors understood, felt, and acted upon. We do not mean that all are called to go to the heathen; but we do believe that there is not a sufficiently clear perception or practical application of the great truth, that, whether as pastors or people, we are entirely at the Lord's disposal, and ought to be consecrated to his service. We commend the paper to the considerate regards of our brethren.

As a contribution to the missionary cause, we highly esteem the volume, several of the sermons, as well as the "Statement," having been composed with special reference to this subject.

And, lastly, as a volume breathing throughout the most ardent piety and love for souls, combined with great Christian wisdom and fidelity, we cordially commend it to the perusal of all.

The following are the subjects of the sermons:—Walking with God; the commendation of Divine love; the excellent knowledge of Christ; the fulness of God; the neglect of God's work; future disclosures;

future disclosures; the gospel minister's crown; the pastor's benediction; the saint's avowal in communion; hints to a minister; hints to a congregation; the church's invocation of her Lord; the glorious gospel; the great invitation; the surrender of self; being left in the world; almost a Christian; death in sin; the beatitude of righteousness; reflections and expostulations on the past.

THE DEATH OF CHRIST THE REDEMPTION OF HIS PEOPLE; OR, THE ATONEMENT REGULATED BY THE DIVINE PURPOSE. By ANDREW MARSHALL, D.D., LL.D. 12mo.

Marshall and Co.

The nature and design of this work will be seen by the following extract from the conclusion:—

"It is with less satisfaction than some may believe, that I find myself putting the finishing hand to this little work. The anxiety with which it was undertaken has not abated as it proceeded, and is, if possible, augmented rather than diminished, now that it is coming to a close. If an excuse may be offered for appearing before the public with any thing so hastily got up, especially on so important a subject, I may, perhaps, be permitted to seek one in the fact, that I have not acted altogether from my own impulse. To a certain extent, I have yielded, perhaps, unwisely yielded, to the wishes of others.

"Towards the close of last year, a strong desire was felt, in various quarters, that, previous to the next meeting of the United Secession Synod, something should be written on the subject of the atonement, in vindication of the principles held by that Synod and by the Church of Scotland. Although these principles are stated without ambiguity in our authorized standards, to which every minister and elder in the body at his ordination, and most church members at their admission, have given an explicit, and, it may be presumed, an honest assent; yet, since opposite opinions, verging towards Pelagianism, have been set afloat in different places, and are understood to have spread widely, especially among preachers and junior ministers, it was conceived that a brief exposition of the doctrine received among us, on the point chiefly controverted,—the extent of the atonement,—might be of essential service in various ways, partly, perhaps, by helping to settle the minds of some waverers, but chiefly by contributing to an object exceedingly to be desired—the removal of mutual suspicions, and the restoration of mutual confidence in all parts of the church. Different proposals, I believe, were made, different individuals were thought of who might undertake the task.

VOL. XX.

One trusted to another, great reluctance was felt on all sides, much time was spent in deliberating, till at length the resolution to proceed was taken, almost at the eleventh hour, and the consequence is, the performance has been far too hurriedly executed, two-thirds of it or more having been written as it was passing through the press. This is a statement, I am well aware, in which the public can take little interest, but I trust I shall be forgiven for making it, as it is due to myself."—pp. 201, 202.

The work bears strong marks of this haste, for which we think no real apology is made. This is a theme which should be well handled or not touched. To us the commencement appears ominous; for it is an appeal to the Westminster Confession, and any other authority than that of Scripture is here inadmissible. To the men of the Secession, the Bible and the Westminster Confession may appear concurrent witnesses to the same truth; but when a book comes abroad into the world, another judgment will be formed.

There is too much dash and flourish in the book, too much of the *Io triumphe*, to produce a good effect; for this spirit often vitiates the author's argument, and makes him appear to less advantage than his cause would afford. For he aims at the defence of the truth against Pelagianism, which seems to have infected the younger portion, both lay and clerical, of the Scotch Secession. But he should have taken advice from the Poet: "nonum prematur in annum;" for want of which he has not hit the nail on the head.

Like many other controversialists, he succeeds better in exposing his opponents' weak points, than in clearing up the difficulties of his own system. At page 40 of the work, there are striking exemplifications of this. If a man were to say, "I am the good husband and father, and would lay down my life for my wife and children;" would any one say, "Does this prove that he would not lay down his life for any one else?"

For want of the right clue, the reconciling principle, Dr. Marshall seems to contradict, in the latter part of his book, what he had before asserted. The design of this work is good, though not accomplished; for the extent of the atonement is yet to be developed.

THE LIFE AND DEFENCE of the venerable and calumniated EDMUND BONNER, Bishop of London; with the best mode of again changing the religion of this nation. By a TRACTARIAN, British Critic. Dedicated to the Bishop of London.

Seeley and Co.

As this book has been sent to us to be introduced to our readers, our business, as

3 A

reviewers, is to assist them in reading; and, therefore, we must say to them, "Turn it upside down, or you will not understand it." Should they demur, and plead that it would be hard to read an octavo volume, of nearly 400 pages, in that inverted position, we reply, "It is not our fault, if a long joke is not a good joke."

That they need not be alarmed lest the Tractarians should be already emboldened, by their successes, to defend bloody Bonner, we can at least assure the public; but who has attempted to cast this slur upon Orford, we cannot tell, though there are certain indications scattered through the book, of which we may say, *valeant quantum, valere possunt*. See Mr. Townsend's Sermon at Birmingham, introduction, p. 12; see Newman's Arians, and Reply to Mr. Townsend's unjust attack on my beloved friend, British Critic, p. 48; and other still more significant references, p. 179, &c. The Durham imprint.

As the dedication of an irony to the Bishop of London may be supposed to be ironical, and as it came out before the late metropolitan Charge, we must conclude that the author of this volume has, like Joseph, another name, which signifies "a revealer of secrets;" or that, being himself of the apostolical succession, he is endued with the spirit of prophecy.

Our business, however, is with the book, which we, as scholars, read, like Hebrew, backwards; though we have advised the simple laity, who know nothing but English, to read it upside down. In the true stain of the whole work, Froude is *lauded* (forgive the pun) for calling Bishop Jewell "an irreverend Dissenter;" to which the Dissenter would reply, "We wish you could prove us all such Jewells." Nor would they dissent from Froude's dictum, "as we go on we must recede more and more from the principles, if such there be, of the English Reformation;" for when a man goes on in a course of corruption, he must recede farther from reformation; and the Dissenters have always said there was a want of principle in our Reformation, for it was the work of arbitrary monarchs, rather than obedient disciples of Christ. Dr. Pusey's sermon at St. Mary's, Oxford, is quoted as, calling the Revolution, "the sin of 1688," "the effects of which," says our author, "though it brought the Hanover family to the throne, must be removed, at all hazards."—Introduction, p. xi. Remember how we read this book.

The "British Critic" is then introduced as saying, "The union of the whole church under one visible head, is the most perfect state. The Bishop of Rome ought to be that visible head, because Rome is our elder sister, our mother, to whom we owe it, that

we are what we are—born to Christ." To this, a Dissenter would say, "Speak truth, and, however you may be abused for it, the time will come when it will be known to be truth, your enemies themselves being judges." That "Protestantism is only the religion of corrupt human nature, essentially unchristian," is quoted among the bold strokes of the Tractarians, though Whateley, on Popery, endeavours to prove that Romanism is the religion of corrupt human nature; and how could simple clerks contradict an archbishop? The bloody St. Bonner is confessed to have been known to curse and swear: but this is no argument against apostolical succession; for the prince of the apostles, in whose chair the Pope sits, did the same.

"The doctrines of the priesthood and of the eucharist may be proved from Scripture, provided it is interpreted by tradition." And who can deny it? For you may prove any thing from Scripture, provided it be interpreted by any thing. When the comment browbeats the text, what signifies the poor text?

The manner in which Bonner complied with the Reformation, which he hated, as long as the wife-killing Harry lived; and the courage the Bishop showed when the delicate child Edward gave promise of the succession of Popish Mary, are amusingly exhibited. But the scenes of blood which followed are too sickening for irony. Of this, however, let the reader and our country be warned, that the persecutions which the Puseyites are carrying on, wherever they have power, give good evidence that superstition would again shed blood. For some have that sincere infatuation, which makes them think that in killing us they do God service; and others are steeped in what this book charges Bonner with, reckless atheism, which seizes the titles and honours of the church, as the only heaven. "Kill them all," cried the monkish inquisitor, who led the slaughter at Beziers.

A curious list of items is given, in which the Tractarians agree with Bonner, and adopt the bloody Queen Mary's mode of changing the religion of the nation, p. 187. It is very melancholy to reflect how many of these methods are now in active operation. For this is a valuable book of warning, full of instructive facts, which tear the mask from the Jesuits in the Church of England, of whose secret reconciliation to Rome, shrewd hints are given. A volume of irony becomes, however, not droll, but sickening, when the subject is too serious for laughter; but, as the shadows of night thicken around us, we are warned, even by a shooting star, to cry, "Watchman, what of the night?" And if he reply, "The night cometh," we add, "and also the

morning." For now we see the dying struggles of the beast, whose deadly wound was healed, but "who goeth into perdition."

THE REV. C. STOVEL'S REMARKS ON A LATE REVIEW, WITH NOTES.

To the Editor of the *Evangelical Magazine*.

[Mr. Stovel seems to be much disappointed at the decisive tone which we assumed in reviewing his letter to Dr. Fletcher; but he must remember how grave was the nature of the affront offered to our whole denomination. We do not affect to treat any writer smoothly who ventures to insinuate that our system has a lingering sympathy with Puseyism, which our souls abhor.

We request our readers to consult the Notes at the close of Mr. Stovel's critique;—the letters in the *text* will show on what parts of it we have ventured to animadvert. If Mr. Stovel had kept good faith with us, and only sought explanation where matters of fact were concerned, we should have allowed his letter to pass without remark. As he has thought fit to pursue another course, and to enter afresh on an offensive controversy, but one of two courses was open to us,—either to reject his paper altogether, or to subject it to fair criticism: we have resolved on the latter course, as likely to be most acceptable to Mr. Stovel himself.]

DEAR SIR,—You were kind enough to promise in a former number, that if, when your review of my Letter on Baptismal Regeneration was finished, I felt aggrieved by anything it contained, an opportunity should be afforded of correcting its mistakes as far as they relate to matters of fact. As you seem to have finished now, (though it would have been only justice on your part to admit a satisfactory answer, yet,) submitting to the terms of your intimation, I shall trespass no further on the argument than may seem to be necessary in setting myself right with your readers "as to matters of fact,"^a which are either stated or assumed.

The first case I wish to notice is in page 481. You there say of your churches, that they "are as far removed in doctrine and practice from Romish and Puseyite heresy, as the staunchest members of the anti-pædobaptist denomination." This implies^b that I intended to institute a comparison between them; which is not true. No good end could ever be attained by such means. If you can prove that our churches are implicated in this great national evil, by all means do it, that we may both repent together: for mutual participation in error will never transform it into truth.

Secondly, most of your feeling results from

an idea that I was "insinuating"^c something. No supposition can be more unfounded. What I wished every one to feel, I stated; and I desire that my words may be taken in their most obvious meaning. My questions were put to you and to your brethren for the purpose of obtaining information. All else in the pamphlet was merely intended to make those questions clear. I appeal to every candid and competent reader of my Letter (for such only can decide): and if from any impartial judgment, it be found to contain anything discourteous to Dr. Fletcher, or to any one, my apology shall be made as public as my fault.

Thirdly, I confess that some apprehension existed in my own mind,^d lest you should feel the questions perplexing and difficult: but it never entered my thoughts that you, or any in your denomination, would suffer under these trials so severely. If I could have foreseen this, my concern for the credit of religion would have supplied a powerful motive to delay, at least for the present, the performance of this duty; although, in my view, it was paramount to all considerations of my own personal comfort.

Fourthly, you say, "If Mr. Stovel had used a little inquiry respecting Pædobaptist views," &c. My questions, Sir, were not put to you without some considerable inquiry^e into the views entertained and expressed by writers of your own denomination: but, from all that I can learn, the answers to my questions have not yet been given; ^f certainly it is not clear to me that they have; nor to thousands besides me. The sentence in which you say that I am self-condemned is misquoted. My words are, "and as far as it goes, for your censure of the deleterious heresy of Baptismal Regeneration, as it is now taught in places of high authority, I beg to offer you my sincere acknowledgment." The modifying clause, which you left out,^g is necessary to make the sentence express my meaning. I do thank Dr. Fletcher for it, "^{as far as it goes,}" but it does not go far enough; and from all that I can find in the authors you refer to, I cannot learn ^h how it is possible to reconcile with your practice the Scriptures that I named, without assuming the Baptismal Regeneration which you repudiate. By this means your positions drive the people to a point where you dare not stand yourself: and the Oxford Tractarians are everywhere amongst them urging the young and uninstructed by every possible means, and with all-absorbing zeal, into the extreme of danger. The question lies not between you and me, but between you and them.ⁱ After reading your review, I looked over their argument again, especially that part of it which is contained in the Tract No. 67, from page 109 to page 133, and I still feel that, from any-

thing you have said, on your principle, it is absolutely unanswerable. Before you can with safety say to your congregations, "as many of you as have been baptized into Christ have put on Christ," there must be some baptismal reception of the Saviour to which the affirmation may apply: or, at least, if there be any other way of reconciling the passage, it has not at present been shown. &

The only assistance that I can derive from your review is in the following words. "They" (the class of Pædobaptists named) "do not make baptism unite the infant to the visible church, in the sense of creating a relationship not existing before, but in the sense of recognising a relationship arising out of its interest in the new covenant," which is further explained on the same page thus:—"A child that is born of Christian parents, is baptized, to recognise both the fact and the interest he thence derives in the new covenant: he is not brought into a state of relationship to that covenant by baptism; but he is baptized, because he is already in a state of relationship to it, to recognise and render the fact more obvious." But by this explanation the apostolic words are not reconciled to your practice. No place is found for the phrase, "have put on Christ;" you cannot with truth say to your people, on this account, "as many of you as have been baptized into Christ, have put on Christ." To describe the case as it stands with you, and as you yourself explain it, the sentence should be, "Some of you who were baptized into Christ have put on Christ; and others of you who were baptized into Christ were born in Christ, or were partakers of his covenant by birth, which is the same thing." In assuming this hereditary claim to the covenant of grace, many of your brethren agree with you; and this makes your position reach the object of my solicitude on another side. In publishing my inquiries, it was not my object to open the question respecting the validity of infant baptism itself; but I have long felt, and I wished to make you feel, that your method of enforcing it is injurious to the great doctrine and work of salvation by grace through faith alone. Hoping to clear this difficulty away both for myself and others, I put the matter into your own hands, by presenting my inquiries. This appeared to me the most candid course that could be adopted; for I was unwilling to impute anything which appeared to me so wrong, unless it was clearly avowed at the present day by your own body. On reading the first part of your review, however, and seeing the advantage you there took of my candour, I thought it right to adopt the more positive form of statement which you prescribe; producing, in support of my allegations, those witnesses

which deserve the greatest confidence. Receive, therefore, the inclosed tract, which is drawn up in a method that you cannot disapprove, and is still most affectionately presented to the churches of your denomination. I hope that my true object and feelings will thereby become more obvious to all parties. It is quite pertinent to the present state of the case between us; for, instead of fairly meeting the argument of the Oxford Tractarians, you have now declared that you escape from the Baptismal Regeneration for which they plead, by asserting an hereditary claim to the covenant of grace. In this second tract, which was written and published to meet your requirement, before the second part of your review appeared, this your "hereditary claim to the covenant of grace is considered and rejected;" because, by using this means of denominational defence, you impede the great work of promoting salvation by grace, through faith alone. Whether I am right or wrong, this is, at least, not a question to be trifled with. Some of the authorities quoted in support of this allegation have been already referred to by yourself; and others are adduced with them, which I think you will respect. They all speak in their own words; but I fear that none of them will be able to reconcile their statements with sacred Scripture. Should you, Sir, be able to accomplish this, I shall be most happy to see it. No object can be more important, or more directly involve the religious character of your whole denomination; you will give to it, therefore, I hope, your most serious and prayerful consideration. In this Letter I am not at liberty to advance arguments, and will by no means say that the object cannot be accomplished; but I assure you that, if you can justify this "hereditary claim to the covenant of grace," and reconcile to the words of Holy Scripture the ceremony it is intended to support, I will, with great pleasure, avow my conversion in this case to your views, and with as much publicity as I now intreat you, for the Redeemer's sake, to reconsider the position you have taken, and which I believe in my heart to be most mischievous and unscriptural.

I purposely refrain from entering into the argument of your review, because your promise did not secure to me that privilege: but I confide in your sense of justice for the insertion of this statement relating to the facts of the case; since, whoever has the advantage in the argument, personal character ought to be respected. Perhaps it is hardly worth mentioning, that your printer has put *opera*, for *opera*, in a quotation from me, (p. 483 :) but though it is well to be accurate, if possible, do not entertain the idea that I write for literary reputation. If this were my object, I should select a differ-

ent theme, and discuss it in some more suitable place. I am concerned, dear Sir, for the truth only, and the object for which it was given to us of God. I shall, therefore, never answer the personalities contained in your review: much less shall I be thereby deterred from discharging what appears to be my duty. I shall continue, therefore, to love you for the Lord's sake, and to watch for opportunities of showing by every means in my power, that I am not only in Christian faithfulness, but also in Christian affection,

Yours sincerely,

C. STOVEL.

3, Stebon-terrace, Philpot-street,
East London, 17th Oct. 1842.

a Our readers will judge for themselves as to whether or no Mr. S. has confined his remarks to *matters of fact*. We think it to be pretty clear that he has attempted a reply to some of the main points in our review; with what success it is not for us to say.

b The words now quoted by Mr. S. are sufficient to show that his interpretation of the reviewer's meaning is incorrect. The reviewer simply asserts as *matter of fact*, that Evangelical Pædobaptists are as far removed from Romish and Puseyite heresy, as anti-pædobaptists, and that Mr. S. therefore needed rebuke, when he attempted to charge them with Romish and Puseyite heresy. And even supposing the passage *did* imply what Mr. S. imagines it to imply, we see nothing in it particularly worthy of notice as affecting the matter in dispute.

c We must confess that we had something more than an *idea* respecting Mr. S.'s "insinuating" something. We entertained a strong conviction that the general object of the letter was to insinuate an *idea* into the public mind, that Evangelical Pædobaptists were allied with the Puseyites in countenancing the doctrine of baptismal regeneration. True, he "stated" what he wished every one to feel; but that very statement, and the *method* in which it was made, were nothing more than an insinuation. His words were taken "in their most obvious meaning," so far as the reviewer could judge of their meaning. Nothing was farther from his intention than to comment upon any other meaning than that which the printed words of the letter were adapted to convey. Neither do Mr. S.'s additional remarks respecting his meaning alter our view of it. We have already said enough upon the mode which Mr. S. chose to adopt in explaining his views respecting Pædobaptismal errors. Let him abstain *in future* from asking for information in such a way, as to cast unjust imputations upon those who differ from him on subordinate matters of religious dispute.

d We are inclined to ask *who* "implies" what is "not true" now? Mr. S. tries his hand at a little sarcasm, and insinuates an untruth in order to give it effect. The only *perplexity* occasioned by Mr. S.'s questions arose from the attempt to reconcile his apparent candour, as exhibited in a few isolated expressions here and there, with the manifest disingenuousness of his general method of procedure. The great difficulty was in treating him as a sincere writer; and our *severest trial* was in being compelled to "rebuke sharply" one occupying an honourable and public position in another Christian denomination. A concern for his own credit, as well as for the "credit of religion," might have furnished him with "motives to delay:" had he seriously reflected beforehand upon the uncharitable position he was about to assume, and the very poor foundation in fact and reason by which it is sustained.

e We will not contradict the statement that Mr. S. had made "considerable inquiry" into the views of Pædobaptists, before he wrote his letter. We might have supposed that he had *not*, from the very incorrect explanation which he gave of them, as we endeavoured to show: and admitting his having made such "considerable inquiry," how could he pretend to ask for *information*? Mr. S. has passed *this* over in silence, and as his present letter is written for the express purpose of correcting our misstatements of matters of *fact*, we presume that he pleads guilty to the charge which we brought against him.

f Undoubtedly, answers were given to Mr. S.'s questions in the review to which he objects: whether satisfactorily or not, our readers will decide. Mr. S. must have made a very wide canvass, if as the result of his personal knowledge he can say, that they are not satisfactory to "thousands besides" himself. At any rate, an assertion like this, argues a consciousness of defeat rather than triumph; and we have nothing more to add respecting it.

g As to our misquotation here, we will plead guilty, if Mr. S. desires it. We are sure, however, that our quotation is correct *as far as it goes*. If Mr. S. had been behind us, we might have put in the saving, talismanic words. But, seriously, we did not imagine that Mr. S. was so much given to "lying upon the catch" as John Bunyan has it. What difference can the omitted words make in the argument for the sake of which we quoted them? We asserted that Mr. S. thanked Dr. Fletcher for repudiating the baptismal heresy, and that this was an acknowledgment which ought to have prevented him from attempting to implicate Dr. Fletcher and others in it. We did not feel ourselves under any obligation to quote more than was necessary to show that Mr. S. had

thus thanked Dr. F. Of course, we left it to our readers to imagine that a baptist would thank a pædobaptist for any such repudiation, only *so far as it went*. We give Mr. S. the full benefit of our omission.

h What may satisfy Mr. S. we do not presume to imagine. In our review we endeavoured to show that our practice was quite consistent with the Scriptures which he has quoted; and that, too, without assuming the doctrine of baptismal regeneration. We are not accountable for his "*not learning*."

i It is very clever on the part of Mr. S., to make it appear that the question is between us and the Puseyites. We are not, however, at this stage of the discussion, willing to admit so much. Mr. S. must *prove*, not insinuate this, before we can fairly be summoned to the contest he desires. The Scriptures quoted, and the Scriptures omitted by him suffice to show that he had a view to the question at issue between pædobaptists and anti-pædobaptists, rather than between Evangelical pædobaptists and Puseyites. We distinctly state in page 484, that "we are dealing with Mr. S. rather than the Oxford Tractarians."

j We conceive that Mr. S. approaches more nearly to the Puseyites and Romanists than we do in using such terms as these. We do not understand what is meant by a "baptismal reception" of the Saviour, except as explained by those who hold the doctrine of baptismal regeneration. We are happy to know that no evangelical pædobaptist so explains the passage in question, as to lead any to suppose that baptism is the way in which Christ is received.

k Mr. S. had done well, and appeared more candid than he most ostentatiously professes to be, if he had *replied* to our interpretation of the passage in question, instead of indulging in such a bootless statement as this. We quoted the Scripture passage to which Mr. S. refers, and gave our comment upon it as including the views of two classes of pædobaptists, according to both of which it was fairly capable of explanation, without implicating either in the baptismal heresy. To all this Mr. S. replies that our method of "reconciling the passage has been shown!" It would have been more candid in him, if desirous of arguing the question, (and if not, why attempt to do so?) to have noticed the comments given, instead of indulging in loose assertion. True, he afterwards refers to one line of comment, but in such a way as to lead his readers to suppose that only one had been given. We here repeat what was stated in the review, that "whichever of the two pædobaptist views we happen to hold," Mr. S. can be, (may we not say, has been?) satisfactorily replied to.

l The "only" assistance Mr. S. can obtain as to our views respecting this passage (which seems with him to be *the* baptist passage) is to be found in that part of our review which corrects his misstatement of pædobaptist views, *not* that part which attempts a comment upon the very passage in question! This is somewhat strange. It appears at least as if Mr. S. were not so fond of "truth" as he professes to be. In page 485, we give a full explanation of our views respecting this passage: to this Mr. S. makes no reference; why, we need not say, but instead, makes a quotation from another part of our review in which we correct his misinterpretation of our views; and so comments upon it as to lead his readers to suppose, that in that part alone we had commented upon the Scripture in question. What we do state respecting this passage is as follows:—"If the apostle had said generally and absolutely, and with reference to the outward rite of baptism, 'As many as have been baptized into Christ, have put on Christ,' he had said what was untrue; unless the phrase 'put on Christ,' meant something less than 'put on the Christian character and profession;' since Simon Magus, and many others, though baptized, had not done so. He had, also, by such statements, excluded all infants from the rite; since infants cannot, in any but a very vague sense, put on Christ. The apostle, however, has not made any such general statement. He addresses professing Christians only, and says to them, 'As many of you,' &c.; language which every pædobaptist minister may apply to the members of the church under his pastoral care. It matters not when they may have been baptized; if they have both been baptized and put on Christ, the apostolic statement may be adopted; he may say to his believing flock, 'Ye are all the children of God, by *faith* in Christ Jesus. For as many of *you* as have been baptized into Christ, have put on Christ; ye are all *one* in Christ Jesus.' Or, in other words, 'your baptism (no matter when) was in the name of Christ, teaching you that were under an obligation to put on the Christian character and profession, and ye have done this. As members of this church ye have made such profession; ye are, therefore, all one in Christ Jesus,'" p. 485.

m Did we not most distinctly state in our review that the passage in question was to be found in an epistle addressed to the churches of Galatia, and therefore to *professing* Christians? Did we not state also that this had been overlooked by Mr. S., and accounted for his misquotation and misinterpretation of the passage? and yet, without one word for the purpose of rebutting our charge of misquotation, he chooses to reiterate his statement. Who can imagine a pastor saying to

his flock, of you who were baptized into Christ, have put on Christ." The very word "some," would imply that he doubted whether *all* the members of the church under his pastoral care had professed Christ; that is, whether they were parts of his charge or not! We beg of Mr. S. to read our review again. He has written too much in haste.

n Mr. S. knows that "partakers" is a vague phrase. He also knows that we said nothing more than that infants were "related" to the covenant of grace by birth, even when we were explaining the views of one party only who hold paedobaptist views. Mr. S.'s views of the covenant of grace seem to be peculiar. He apparently holds (*i. e.* his argument seems to imply) that none are related to it, but such as have personally experienced its spiritual blessings. We ask, how can he offer salvation to the heathen, unless they are in some way embraced by its provisions and invitations? How can he ask sinners to repent and believe in Christ, if such sinners are not regarded by the covenant of grace? Still, all this is beside the question; we did not plead that infants were hereditary *partakers* of the covenant of grace, but hereditarily *related* to it in such a way, as that they were not excluded from its provision.

o In reply to this, we quote the following passage from Mr. S.'s letter to the editor of the Baptist Magazine, page 593:—"I did not insinuate that the paedobaptists and their practice were implicated in the heresy of Puseyism: I affirmed it. I gave up my authorities and the ground on which they rest their charge. My question is thus worded, 'Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves and the ceremony you perform on infants, from your implication in the evils which flow from this pernicious heresy?' The implication is assumed, the persons who charge them with it are named, the ground of their charge is pointed out, and my request, founded upon that charge, is, 'earnestly but very affectionately' pressed; yet all these obvious matters are lost sight of, while he is fumbling after insinuations."

p We thank Mr. S. for his tract, but cannot see that it is pertinent to the present discussion, otherwise than as clearing part of the ground for it. According to his own showing, the object of the tract is to "disprove" *"hereditary claims to the covenant of grace."* The present discussion respects our imputed participation in the errors of *"baptismal regeneration."* Suppose we admit that, in this tract, Mr. S. has proved his point. What then? Has he proved that we believe in, or pretend to practise, baptismal regeneration? By no means. But

this is the very point at issue. We have read the tract with considerable pleasure, and think some of the passages which he has quoted from paedobaptist authors highly objectionable. We might quote passages from anti-paedobaptist authors as objectionable. Mr. S. will not, we are sure, hold himself responsible for the truth of all that is published on his side of the controversy; neither do we for all that is published on ours. We may add, that Mr. S. has set out *now* on the right track—attempting to prove, instead of insinuating his allegations. When his course of tracts is complete, (for he announces a series,) we may give a general review of the whole.

q Our readers will bear this in mind, and perhaps be so good as to read over Mr. S.'s letter, once more, for the purpose of noticing how many facts we have mis-stated. They will also remember that amongst the number of our mis-statements, Mr. S. does not include the charge we brought against him, of misinterpreting our views, and mis-quoting Scripture.

r We should regret very much, if what Mr. S. calls the "personalities" of our review, have really offended him. We certainly did not seek to give offence, and ask his pardon if it has been given. We never thought of exceeding a little harmless pleasantry. When we said that Mr. S. was "a very ferret in all matters of religious difference," we only used a figure expressive of our opinion as to his busy activity in litigated questions. In his letter to the editor of the Baptist Magazine, he charges our review with containing "vulgaries." Can he point out one? Is "ferret" a vulgar word? Then what does he think of "fumbling" as applied to us in the last letter referred to? But, in truth, we suspect that Mr. S. feels the force of our argument more than the bitterness of our personalities, or the raciness of our vulgarities. *Hinc illa lachrymæ!* We now take our leave of Mr. S. with the best feelings, and shall always be glad to read what he may deem it his duty to write, reserving to ourselves the liberty of approving only when we can do so conscientiously, and of rebuking whenever we feel ourselves imperatively called upon to do it, yet always, we can assure him, in brotherly love. But we emphatically declare, that we can never admit the *common justice* of anti-paedobaptists attempting to implicate their paedobaptist brethren in the detestable error of baptismal regeneration, by unfair inferences in the teeth of their known and avowed sentiments. Such attempts must recoil with infinite discredit on those who make them.

OBITUARY.

THE REV. WILLIAM POWELL.

The late Rev. William Powell was born in Yorkshire, March 26, 1802. His first religious impressions were produced, by the blessing of God, on the efforts of his kind and Christian parents. On this subject he writes as follows, in the manuscript prepared for his ordination service:—"It was my distinguished privilege to be brought up by affectionate and pious parents with unremitting tenderness; and, as may be truly said, 'in the nurture and admonition of the Lord.' Through the blessing of God upon their kind instructions, my mind became the subject of those impressions which early ripened into a determination to know nothing among men save Jesus Christ and him crucified. To this decision I did not, however, come, upon the first risings of conviction. By leaving home for school, and mixing with the giddy and thoughtless of my own age, the impressions made upon my mind began to decline; indeed, if any serious thoughts ever presented themselves, I made every effort to have them removed, and, in a great measure, succeeded. Five or six years I remained hardening myself against God, sinning against light and knowledge, when it pleased the Lord to lay his afflictive hand upon me. Upon that affliction I never look without experiencing feelings of gratitude and love to God; for, not till then was I properly brought to see the exceeding sinfulness of sin, the desperate wickedness of my heart, and the absolute necessity of being born again of the Holy Spirit. The death of an elder brother, from whom I had received many affectionate entreaties not to rest satisfied without an interest in Christ, happening at the time of my illness, gave an additional stimulus to my supplications for the promised blessing. With a heart broken for sin, I fled to the Lord Jesus Christ, as the great atoning sacrifice, and through faith in him beheld God as my reconciled Father. In him all my trust was placed; and, by the continued blessing of his grace, I have been preserved to this day, and through the same grace I hope to be found holy and acceptable even unto eternal life."

Very soon after he had given himself to the Lord, he felt anxious to enter the ministry; being grieved that the Saviour should be so little known, and so little loved. At the recommendation of the Rev. Messrs. Jay, Honeywell, and Allen, he gained admission into Hoxton College. After passing through the course of study pursued at that institution, he entered upon his stated labours

as the pastor of the Congregational church, Tisbury, Wilts. Here he continued to labour with acceptance and success, for a period of 13 years, when, in consequence of ill-health, he resigned his charge; notwithstanding, he still felt attached to his people, and they reciprocated his attachment. His affliction was protracted, and of a very painful nature, but that gospel which he had preached to others, was now his support. He never repined at any of the Lord's dealings with him, and seemed unsubmitive only, when viewing himself laid aside from his much-loved work, and as being altogether useless. The disease which terminated his earthly course, was such as to prevent his making any statement concerning his faith and hope; but his surviving relatives, and the congregation generally, judging from the uniform testimony of his life, have not the shadow of a doubt of his eternal felicity. He died April the 6th, 1842. His remains were interred in the burial-ground attached to the new chapel, and although this occurred on a week-day, so great was the respect entertained for him, that more than five hundred persons attended the funeral. The Rev. T. Evans, of Shaftesbury, and the Rev. W. Trevor, of Wilton, engaged in the devotional services: and the Rev. T. Giles, Mr. Powell's successor, delivered the address at the grave, and also improved his death, on the following Sabbath evening, from 1 Tim. i. 15, a text selected by Mr. Powell many years before.

THE REV. ROBERT BLAKE,

Formerly of England, and lately of America.

The following brief notice was appended to a sermon on the event of his decease, delivered at Lower Chapel, Ower Darwen, Lancashire, May 29, 1842, by S. Nichols.

"The memory of the just is blessed." The righteous shall be had, and ought to be had, in everlasting remembrance. And, therefore, though nearly twenty-three years have gone by since the Rev. Robert Blake resigned the pastorate of the church of Christ, assembling within these walls, it would be neither honourable to yourselves, nor to him, nor to your common Lord and Master, were the event of his decease suffered to pass without some special and public notice; distant as was the land in which that event transpired. But the lapse of time must unavoidably render that notice more general, and the fact of your present pastor not having any personal knowledge of

his worthy predecessor, must as unavoidably render it more imperfect than otherwise it might have been.

It seems that, about the year 1793, your departed friend entered on the stated duties of the Christian ministry: Pocklington, Pickering, Bridlington, and Shelley, (all in the county of York,) were the places which successively enjoyed the benefit of his earliest ministrations; although short must have been the period during which he remained at each of those stations. Ossett (in the same county) was the next sphere of his labours, where he continued, it is presumed, for at least six years, and whence he removed to this place. Over the people worshipping here, he was settled on the 21st of February, 1814.

From what I have endeavoured to glean in conversing with my hearers, during the past week, I apprehend that the following brief sketch of his ministerial character will be considered in the main, if not altogether, accurate and faithful:—

In his public ministrations, Mr. Blake was clear-minded and evangelical. From his lips the trumpet gave no uncertain sound. He ever appeared anxious to lay the sinner where the sinner ought to be laid, low in the dust of humiliation; and to magnify and exalt the Saviour in all the riches of his grace, and in all the glory of his godhead. His illustrations of evangelical truth were very plain and very striking; and if occasionally he descended, in the estimation of some of his hearers, too low in his descriptions and in his appeals, it only served to render those descriptions and those appeals more true and vivid, while any displeasure it awakened would be, if not only, yet chiefly, with those whose consciences were stung to the very quick by such plain and faithful dealing.

In the discharge of his ministerial duties, he was zealous and labourious. Blessed by the Giver of every good gift, with both a lively soul and a healthful body, those labours from which some must have shrunk, were welcomed by him; and that expenditure of strength, which would have exhausted many a feeble man, occasioned him no injury.

In his intercourse with his people, Mr. Blake manifested much cheerfulness and kindness. Some, who knew him most intimately, might be led sometimes to think that his disposition was not naturally of the most amiable cast; but this very supposition would only lead them more devoutly to admire and more thankfully to adore the power of divine grace in its constant suppression. Yet, in perfect harmony and consistency with his general kindness and amiableness, when conscious that he was obeying the dictates of duty and of conscience,

and of God, he was always firm and fearless, "setting his face like a flint," and fearing God too much, and too reverentially, to dread any being beside. Neither in the pulpit, nor out of it, was he known to cherish "the fear of man which bringeth a snare;" nor would he go one step out of what appeared to him to be the way of duty, either to win the smile, or to avoid the frown of a fellow-mortal—of a fellow-sinner.

Towards those of his bearers who were in deep affliction, he is said, by those who make the statement from personal knowledge, to have been unwearied in his kind and sympathising attentions. And, doubtless, when perceiving the success of his endeavours to console and sustain the afflicted, he must have often cherished the grateful feelings, though he might not on such occasions have adopted the very language of the Apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

And while Mr. Blake was tender in his deportment towards the sons and daughters of sorrow, he was also very faithful in his private admonitions to those who formed his charge. Of this fact I have been assured by persons who received such admonitions from his lips; some of whom have had deeply to regret that they followed not his affectionate and salutary warnings.

Such is the outline of Mr. Blake's ministerial character, so far as I have been enabled to sketch it, from the information and the testimony of others.

The first person whom he proposed for admission to the church of Christ, convened in this sanctuary, is now an esteemed office-bearer in the midst of us. Nor should it be forgotten, that, during his ministry here, God was pleased to confer upon him the honour, which has not been bestowed on either of his successors, of inducing the church to call forth to the exercise of the ministry one, who, to this day, sustains that character with honour and usefulness—the Rev. Robert Aspinall of Colne.

In the year 1819, Mr. Blake considered himself in duty, hot to his flock, but to his family, called to remove to another part of the world. Preaching in the adjoining burying-ground to a multitude that could not gain access within this house of God, he took a solemn leave of his flock. After he had ended his discourse, an affectionate epistle from them was read to him, expressive of their gratitude for the benefits they had received through his instrumentality, and of their regret in the anticipa-

tion of his departure; which epistle affected him deeply. Thus, with mutual respect and affection, and in a manner equally honourable to both parties, did pastor and people separate, to meet no more on earth.

In confirmation of the character I have laid before you, of one of your former pastors, I will give you an extract from a letter I received the other day, from our friend, the Rev. J. Winder:—

"I received your letter," says he, "conveying an account of the death of my esteemed friend Blake. There was little worthy of notice beyond a warm, sincere, and affectionate friendship between us. His appearance, somewhat below the middle stature, and inclining rather to stoutness, together with his open, easy, and unaffected deportment, engaged at once your attention, which a lengthened acquaintance served but to rivet and improve. Whether in the domestic and social circle, or in his public ministry, it would not be unlawful to borrow the character of Nathaniel, 'An Israelite indeed, in whom there is no guile.' As he was respected and beloved by his flock, the only assignable reason for his leaving them, was the consideration of his large and growing family. This I have reason to know from himself, as I enjoyed a large share of his confidence."

Thus writes our venerable friend at Edgworth; and, with this extract, I close the history of Mr. Blake's labours here.

Some time after his removal to America, he settled over a congregation at Piermont, Grafton county, New Hampshire State. It was rather remarkable, that he was set apart over that church, not only in the same year, but also in the same month, in which his immediate successor, and my immediate predecessor, Mr. Littler, was ordained over this people, namely, in July, 1823. «Sixteen years, therefore, must have been the duration of his pastorate at Piermont, as he did not leave that place till 1839. During the earlier part of his ministry there, the church assembling here sent to him a letter, which assured him of their continued solicitude for his personal, domestic, and ministerial comfort. His reply, full of affection, touched on various subjects which, at that time, must have been very interesting. One remark of a general character, I will quote, because it refers to what, it is to be feared, many overlook, who, in these unsettled times, wish to go far off from their native land. "In certain cases," says he, "I still consider emigration a prudent measure, but, in other cases, it is better to bear the ills you have, than to flee to others which you know not of." The same epistle abounds with many excellent admonitions, which are most of them couched in the language of scripture, while it also records his still lag-

ging affection to this his former church. "Often," says he, "often I look across the ocean, and wish for a plausible errand to Darwen. Should opportunity occur to pay you a visit, most gladly should I embrace it; and the thing is not impossible." But now it is impossible by reason of death. One other extract from that letter shall suffice: and oh, let the remembrance that it was written seventeen years ago, give it yet more serious emphasis, and yet deeper impression on the consciences of any whom it may suit too well, if there be such here present: "Are there," says he, "are there any who did run well, but whom the enemy hath turned out of the way? Let the voice of friendship, from the distance of three thousand three hundred miles across the mighty ocean, reach your ears:—'O (Israel,) return unto the Lord, for thou hast fallen by thine iniquity! Take with you words, and say unto him, Take away all iniquity, and receive us graciously.' He, who is of purer eyes than to behold iniquity, will soon be heard to say, 'I will heal all their backslidings; I will love them freely, for mine anger is turned away from them.' How near is dying man to eternity, and "what shall it profit a man, if he gain the whole world, and lose his own soul?"

But I must hasten to the close of his history. In some part of the year 1839, Mr. Blake removed to another church, in another county, and in another state. He took the charge of a small interest in Woodburn, in the county of Macouri, in the state of Illinois. Here, in less than three years, he was honoured of God to raise the number of the church from thirteen to eighty members. In the very midst of usefulness so distinguished and delightful, he was visited with a disease of the heart, which, in the short space of five days, terminated his life and his labours below. Full of years and of honours, in the very midst of activity and of success, (aged seventy-one years), he departed on the 21st day of March, to that world where he shall ever live without dying, where he shall labour without weariness, where he shall rejoice, and always rejoice, and only rejoice; sorrow and sighing having for ever fled away, and his disembodied spirit having obtained joy and gladness, worshipping before his throne and triumphing in his love, of whom he often said, when surrounded by his fellow mortals on earth, "Behold the Lamb of God."

Wherefore, we lament not his departure, rather do we perceive every reason for joy and praise; while we adore the riches of the lovingkindness of his God towards him, we glorify God in him. We magnify the grace of our Lord Jesus Christ, in sustaining him amidst the difficulties and the discouragements of the ministerial office for the length-

ened period of fifty years; in crowning his latter days with such signal and eminent success; in permitting him not to survive his usefulness; in thus delightfully and triumphantly enabling him "to finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God."

But he has left, in a foreign land, a mourning widow and nine children. These deserve our sympathy, these claim our supplications.

O Thou who art better than ten husbands to the widow that trusteth in thee, sustain her wounded spirit! O Thou who art wiser and kinder to the fatherless than the kindest and the wisest earthly father could ever be, say unto all these fatherless children, "I

will be to you a father, and ye shall be my sons and my daughters, saith the Lord God Almighty!" Be merciful unto them, O God, be merciful unto them. O thou who wast the God of their father, the God and Saviour whom he loved, and served, and preached, condescend to be theirs also. Give them favour, we beseech thee, in the eyes and hearts of strangers. Make their way plain before their face. Lead them by a right way to a city of everlasting habitation. Be pleased to sanctify unto them all through which they have yet to pass. And,

"When, soon or late, they reach the coast,
O'er life's rough ocean driven;
May they be found, no wand'rer lost,
A family in heaven!"

Amen and amen.

Home Chronicle.

REMARKS ON THE BISHOP OF LONDON'S LATE CHARGE.

Our readers will expect from us some account of a document which has occasioned more wonderment than is ordinarily felt on occasion of the nativity of a bishop's charge. From the stir that Puseyism is making in the see of London, as well as in all other places, it was naturally expected that Dr. Blomfield would say something respecting it to his clergy at his fourth visitation. As is common with English prelates in our day, he congratulates his reverend brethren "upon the Church's increased and increasing energy, and usefulness, and power;"—a somewhat doubtful course, at a time when the most thoughtful members and ministers of the Establishment are trembling at the progress which formidable error is making within its borders. When such signs are abroad in the land, it might be well, perhaps, for the bishops to speak in a rather more subdued tone respecting their Church's prosperity, lest, as in the case of Laodicea of old, they should be declaring her to be "rich and increased with goods," while "the faithful and true Witness" is pronouncing a very different verdict. One thing is certain, if Puseyism should triumph in the Establishment, its usefulness will be at an end, and its power and energy will become a portentous evil.

How far the Bishop of London's charge is fitted to stay the plague, is, with us, a matter of doubt. That he is opposed to the "extreme opinions" of certain of the Tractarian divines, we readily admit; but that the ground taken by him is such as to give him any serious advantage over them, may be fairly questioned by his lordship's

best friends. He warns his clergy against all "overstrained pretensions," "as likely to lead men to question their authority," "to withhold from them the respect to which they are justly entitled, and to consider priesthood and priestcraft as convertible terms;" but it is not until, first of all, he has asserted, "that in this country the clergy of the National Church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things: that they alone are duly commissioned to preach the Word of God, and to minister his holy sacraments." This, we must confess, is a somewhat singular introduction to a warning against "extreme pretensions;" and we more than suspect, that such views of the English Episcopate lie at the basis of some of the worst errors of Tractarianism. The doctrine of exclusive orders, or of orders shared only with Rome, draws after it a train of priestly notions, which requires only the magic touch of a Tractarian to convert it into full-blown Puseyism of the most revolting and pernicious character.

The doctrine of the succession, however, has not yet fully developed itself in the Bishop of London; for he rejects the entire notions of the Tractarians, in reference to an existing priesthood, sacrifice, and altar, as mere logomachy, and maintains that these terms, as applied, in the Christian church, to any but Christ himself, are to be understood as relating only to what is spiritual and figurative. "The sacrifice," he observes, "is a spiritual sacrifice, and the altar is figuratively an altar. We slay no victim, we offer no victim slain; but we commemorate the one great final sacrifice,

properly so called, in the manner appointed by our Lord."

The bishop complains bitterly of that party in his Church, who would attempt "to give to the Articles of Religion a greater latitude of sense than the words upon the face of them will bear, and, especially, all endeavours to make them look towards the errors of the Church of Rome, when they are unquestionably, as to the points of difference between the two churches, neither more nor less than a solemn and emphatic protest against those errors." And again: "The endeavour to give a Tridentine colouring to the Articles of Religion agreed upon by the Council of London, in 1562, and to extenuate the essential differences between the two churches, is a ground of no unreasonable alarm to those whose bounden duty it is to banish and drive away all erroneous and strange doctrines, and, therefore, to guard against the insinuation into our Church of any one of those false opinions which she has once solemnly repudiated. It is one of the methods by which Rome has before sought to beguile the people of this country of their common sense."

We are glad to find, moreover, that Dr. Blomfield goes very far, in some parts of his charge, towards the admission of the right of private judgment, as it has been held by orthodox Christians. "The creeds," says he, "have, indeed, *a priori*, a claim to our attention, as having been delivered to us by the Church; but they are entitled to our assent no further than as they are contained in Holy Scripture, or may be proved thereby. This is the ground upon which our own Church requires us to receive and believe the creeds, 'that they may be proved by most certain warrant of Holy Scripture.' I set a very high value upon those ancient formularies of catholic belief; but I am firmly persuaded that, if no such formularies had ever been drawn out, all the essential doctrines of Christianity would have been discernible in the Bible. The implement, with which the secrets of God are to be dug out of the mine of his written Word, is not tradition; but plain, and rightly-informed understanding, guided by an honest and good heart, and aided by the Holy Spirit."

We are grieved to find that Bishop Blomfield is with the Tractarians on the subject of baptismal regeneration and justification; though we confess that he finds but too ample support for his erroneous notions in the formularies of his own Church. "A question," he says, "may properly be raised as to the sense in which the term regeneration was used in the early church, and by our own Reformers; but that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English

Church; and I do not understand how any clergyman, who uses the office of baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith, can deny, that, in some sense or other, baptism is, indeed, *the laver of regeneration*." Any of his lordship's clergy, then, who deny baptismal regeneration, may know what is his opinion of them; unless they think fit to take shelter under the ambiguity of the term regeneration.

The bishop's views, on the subject of justification, are, beyond expression, confused and unsatisfactory, and will, inevitably, be pleaded by the Tractarians as a defence of all that they have urged on the mysterious efficacy of the sacraments. "We are justified, that is, pardoned, and treated as innocent," he observes, "by God himself, of his free mercy, on account of the merits of Jesus Christ; and *through* faith we apply that pardon to ourselves;" so far good; but what follows? "And lest we should fall into the error of supposing that justification, (that is, the being accounted and dealt with as innocent, or acquitted in the sight of God,) purchased for all by the blood of Christ, is applied to himself by each individual believer, *by a simple internal act of faith*, without the intervention of the sacraments ordained by Christ, and generally necessary to salvation, the Church prays in her baptismal office, that the person baptized 'may receive remission of his sins by spiritual regeneration;' that the water of baptism may be 'sanctified, to the mystical washing away of sin,' and, in the case of an infant, thanks God that he has regenerated it, when baptized, and 'received it for his own child by adoption.'" According, then, to Dr. Blomfield,—and, if he interpret rightly, the Church of England likewise,—the sinner cannot be justified by faith in the Redeemer's merits, without the intervention of the sacraments. To us this doctrine savours much of Rome, and appears to be at the very antipodes of that of Paul in the third chapter of the Epistle to the Romans. Bishop Blomfield as much encumbers the doctrine of justification by the intervention of sacraments, as the Galatians did the same doctrine by their intervention of Jewish ceremonies; and the one may be just as fatally injurious as the other. If he soundly interprets the Church of England, she has great need of doctrinal reformation. "I cannot," says he, "deny it to be the plain doctrine of our Church, that baptism is instrumentally connected with justification, as the sacrament of the Lord's-supper undoubtedly is with sanctification, and the renewal of our mystical union with Christ: nor do I see that the assertion of this instrumental connexion, in

any way derogates from the necessity or efficacy of faith in the process of justification." It is very strange, indeed, that Dr. Blomfield does not see the difference between the intervention of two instruments in the sinner's justification, instead of one; between being justified by faith only, and by faith and baptism conjoined. Because the sacraments may be, in some sense, necessary to salvation, it does not surely follow that they are joint-instruments with faith in the sinner's justification. We suppose that a holy and devout life is, in some sense, necessary to salvation; but who that understands any thing of the scriptural doctrine of justification, would say that we are justified by faith through the intervention of a holy and devout life?

We regard the following view of Church of England principles as most unsatisfactory, and would fain persuade ourselves that the bishop's interpretation of the doctrine of his Church will be found to be inaccurate. "The doctrine of our Church, as to the Christian life, has always appeared to me to be this: justification begins in baptism, when the children of wrath are regenerated by water and the Holy Ghost, and are made children of God. Remission of sins is expressly declared to be *then* given; and remission of sins implies justification, in the proper sense of the term. Grace is also then given; and by virtue of that grace, the person receiving it, and thenceforth using and improving it, continues to believe in the atonement made by Jesus Christ, and to seek for and realise the in-dwelling of the Holy Spirit, and to be renewed day by day in the inner man. As long as he does this, he continues in a state of justification; his sins, which cleave even to the regenerate, are forgiven, as they are repented of and forsaken; and the work of sanctification goes on."

We do not fully comprehend what the bishop means, when he says that "justification *begins* in baptism;" if he intends to say that the state of justification dates from the period of baptism, there is no ambiguity in his theory, however inaccurate it may be; but if his real meaning is, that though justification "*begins* in baptism," it is not then complete, it will involve the monstrous error of *progressive* justification. But, be this as it may, upon the bishop's theory of justification beginning in baptism, it will be easy to show, that *practically* the office of faith in justification, upon which so much stress is laid in scripture, is entirely supplanted; most ample provision is made, indeed, by it, for "the intervention of the sacraments;" but where, we ask, is the niche for faith? With few exceptions, the members of the Church of England are baptized in infancy, and, of course, are justified then

too; it follows, as a consequence, that they are justified without faith, though not without baptism. If the faith of the parent be pleaded, we must respectfully request of Dr. Blomfield to point us to a single hint in the New Testament of justification being conveyed to any one upon the faith of another.

As we read the above exposition of Church of England doctrine, we could not help thinking what a happy condition the clergy are in, if it be really correct. Their entire flocks, except when some unbaptized individual strays into church, are justified and regenerated persons. They have all received "remission of sins," "and remission of sins implies justification in the proper sense of the term;" "grace is also given them," by virtue of which, and in the right use of it, they "continue to believe in the atonement made by Jesus Christ, and to seek for and realise the in-dwelling of the Holy Spirit, and to be renewed day by day in the inner man." Thrice happy men who minister to such flocks! The earnestness of the apostles, when they said, "We pray you, in Christ's stead, be ye reconciled to God," may be dispensed with, for the reconciliation has already taken place; and the solemn and searching appeal of our Lord, "Ye *must* be born again," may be laid aside, for all were regenerated when baptized; they all had grace then given them, and all that ministers of the Church of England have to do is to see to its proper development. Let no one say that this is banter and ridicule; if the Bishop of London's principles be correct, these are their inevitable conclusions. Yet, as a matter of fact, when a Churchman becomes a devout Christian, does he ever trace his renovation of feeling and character, to baptism? Is it not, as an ordinary thing, to the preaching of the word, and the Divine blessing upon it, that he is compelled to attribute the change which has been wrought in him? Is there the slightest evidence, in the state of society in this country, for attributing to baptism those wonderful results of justifying and renewing grace for which the Bishop of London contends? Never was a solemn and oft-repeated position so ill sustained. Even in the families of pious members of the Church of England, where we might suppose that the baptism of infants would be attended with the happiest influences, is there such a thing occurring as a child saved by baptism? We believe the whole doctrine to be a delusion, and one eminently fitted to lull the consciences of parents about the spiritual destinies of their offspring?

The second part of his lordship's charge is devoted to the services of the Church; and commences with a warm eulogium upon the Puseyites, for their zeal in reviving cer-

tain forms and ceremonies which had fallen into partial neglect. "Now," observes his lordship, "it is impossible to deny that a great degree of laxity has crept over us in this matter; and we are much indebted to those learned and pious men, who have forcibly recalled our attention to a branch of duty too long imperfectly performed. In some instances, indeed, they have gone beyond the line of duty and of prudence, in recommending, or practising, ceremonies and forms not authorized by their own Church; and in ascribing to others an importance which does not properly belong to them; but there can be no doubt of their having mainly contributed to the progress, which has been made during the last few years, towards a full and exact observance of the Church's rubrical injunctions, as well as to a better understanding of the foundations and proportions of her polity, and the nature and value of her discipline." Such is the eulogistic tone in which Bishop Blomfield speaks of a class of men, who have embodied in their writings almost every tenet peculiar to Popery; who are Romanists in feeling; and who seize on every opportunity of traducing the Reformation, and vilifying the martyrs of the English Church. They have already thanked his lordship, in all directions, for the broad shield he has spread over them; and though he has thrown out some hints about their undue love of tradition, their doctrine of reserve, their introduction of ceremonies foreign to the rubric, and their laudation of Rome; we cannot but apprehend that the tendency of his lordship's remarks, in connexion with some of his doctrinal views, will be to increase rather than to diminish their influence; more especially as his lordship tells his clergy, that he has less sympathy with those of them, who, from conscientious scruples, make any omissions in the Church service, than with those who, from love of form, are guilty of introducing "unauthorized additions." "I confess," says his lordship, "that I view the former fault with less complacency than the latter."

Our deliberate opinion is, that the bishop's charge will materially promote the interests of the Tractarians. On all the points in which he demurs to their doctrines and ritual propensities, they will continue to maintain their ground, with a show of argument more than equal to that of his lordship; while the compliment paid to them for the great benefits they have conferred on the Established Church, will be more than a compensation for all his lordship's paternal chidings.

To the real friends of the Reformation, the signs of the times are truly portentous, and we regret to say that the charge before us is in no way fitted to yield hope as to

the future. But "the Lord reigneth," and if a period of judgment and fiery trial awaits the firm antagonists of Rome, we doubt not that a second and more glorious Reformation will be the result.

THE DISSENTERS' REGISTERS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—To obviate, as far as possible, the practical inconvenience which has been felt by many persons, since the removal of the Dissenting Registers from their respective localities, I was authorized by the Registrar General to attach a circular of information to the list of books in his custody, explaining under what circumstances they were collected, and how they are now accessible to the public, a copy of which list was sent to every minister who had deposited a register, or whose address was known. It is to be feared that this important document is, in many instances, mislaid, at the residence of the minister; but it is most desirable that it should be placed in the vestry of every chapel, and that notice should be given that it might be there consulted, in order to diffuse the information of the valuable boon conferred by legalisation; and this is the more necessary, on account of a considerable number of registers having been returned by the commissioners, as inadmissible, of which many parties are ignorant, and naturally evince great surprise and disappointment to find that the books are not deposited, in which their births or baptisms have been recorded.

I am, dear Sir,

Yours very faithfully,

JOHN SHOVELLER, LL.D.,

Late one of the Commissioners for the authentication of non-parochial registers.

33, Finsbury-place, Oct. 15, 1842.

NOTICE TO WIDOWS.

All Widows' Letters must be forwarded to the Editor, at the Publishers', on or before the 25th of the present month, as great inconvenience is often experienced by the Trustees by the late arrival of widows' applications.

PROVINCIAL.

INDEPENDENT CHAPEL, FINCHLEY.

The Rev. John Watson has resigned his pastoral charge at this place, where he has laboured with great acceptance for the last four years, in order to undertake the tutorship of Newport Pagnell College.

In connexion with this event, a meeting of the congregation was held, on the 28th September, in the school room attached to the chapel, for the purpose of expressing to their esteemed pastor their deep sense of the loss they were about to sustain in his removal from them, and their gratitude for his faithful ministrations and for his Christian example.

At the same time, they presented to him an elegant barometer and time-piece, together with a sum of money designed for the extension of his library.

Mr. W. is followed to his new sphere of duty by the affectionate wishes and earnest prayers of his late charge.

RECOGNITION.

On Tuesday evening, September 20th, 1842, a public recognition took place of the church of Christ assembling in the Independent chapel, Every-street, Manchester, and of the Rev. Giles Hoyle, as its pastor, when the Rev. Dr. Clunie introduced the service with reading the Scriptures and with prayer; the Rev. James Griffin delivered a luminous introductory discourse, describing the nature of a Christian church; the Rev. Dr. Halley proposed certain questions respecting the doctrine and discipline of the church, and the minister's reasons for accepting the invitation of the church to become its pastor; after which a most appropriate and scriptural prayer was presented to Almighty God, by him, for the blessing of the great Head of the church to rest upon both church and minister; the Rev. Richard Fletcher then addressed, with beauty and simplicity, the church and minister upon the varied duties which devolved upon them; and the Rev. James Gwyther concluded with prayer. The Rev. Jonathan Wood and the Rev. Mr. Hague gave out the hymns.

It was truly an interesting and profitable service, and it is fervently hoped that its influence will long be felt. Each one seemed to return, saying, "It has been good to be there."

REMOVALS.

The Rev. Owen Clarke having been invited to take the pastoral charge of the church meeting in Elim Chapel, Fetter-lane, London, entered on his public labours on Lord's-day, the 11th of September; and although the church and congregation have been reduced to the lowest state, it is highly gratifying to state that their prospects are now of the most encouraging description.

The Rev. J. S. Underwood, of Hatfield, Herts, having accepted the unanimous in-

vitation of the church and congregation at Milverton, Somerset, entered on his stated pastoral labours on the third Sabbath in August last.

CHAPELS.

Brixham, Devon.

On Tuesday, the 27th of September, 1842, the foundation-stone of a chapel for the Independent denomination, was laid in this town in the presence of a vast concourse of spectators.

The interesting solemnity was commenced by the Rev. Thomas Lewis, agent of the Home Missionary Society, (for whose accommodation and his increasing congregation, the building is to be erected,) giving out the 72nd Psalm, "Great God, whose universal away," &c.; the Rev. Thomas Stenner, of Dartmouth, followed, by offering up an appropriate prayer for the Divine benediction to rest upon the undertaking; the stone was then laid by R. Peek, Esq., of Hazlewood-house, in this county, who afterwards delivered a neat and excellent address. The Rev. Thomas Gough, of Paignton, gave out the 118th Psalm, "Behold the sure foundation-stone," &c.; the Rev. John Orange, of Torquay, delivered, according to previous announcement, an oration in his usual style of eloquence; the Rev. John George, of Dittisham, Home Missionary, gave out the 72nd Psalm, "Jesus shall reign where'er the sun," &c.; and the service was concluded with prayer by the Rev. P. Ainslie, the Baptist minister of Brixham.

Many of the friends then retired to the Bolton Hotel, where tea was provided, and nearly one hundred persons partook of that refreshing beverage.

The remaining portion of the evening was happily spent in listening to addresses delivered by the Rev. Messrs. Lewis, Gough, Ainslie, (Baptist,) Bursey, (Wesleyan,) R. Peek, Esq., and Mr. T. Lickeman. "Behold, how good and how pleasant it is for brethren to dwell together in unity." "O Lord, be pleased now to send prosperity. Amen."

Wigston Magna, Leicestershire.

The Independent chapel, Wigston Magna, Leicestershire, having been rebuilt and enlarged, was opened for public worship on Tuesday, April 19th, when two sermons were preached by the Rev. J. Leifchild, D.D.

On the following sabbath, sermons were preached by the Rev. J. Gilbert, of Nottingham, and the Rev. J. P. Mursell, of Leicester.

The total amount of collections was 125*l*.

EBENEZER CHAPEL, PLUMSTEAD COMMON, NEAR WOOLWICH.

The above chapel was opened for Divine worship on Thursday, September 22, when two very impressive sermons were delivered on the occasion.

The morning service was commenced by the Rev. John Bickerdike, of Kentish Town, who offered up a truly fervent and energetic prayer; after which the Rev. J. K. Foster, of Sittingbourne, late President and Theological Tutor of Cheshunt College, preached from Luke x. 1, to a crowded auditory; and the Rev. W. Woodland, of Woolwich, concluded.

In the evening, the Rev. Charles Lee, of Reading, preached from Psalm cxxvi. 6, when the chapel and vestry were crowded to excess, and many went away not being able to gain admittance. The Revs. J. Wood, successor to the late Dr. Andrews, of Walworth; H. Rees, of Broadway, Worcestershire; and C. Box, of Woolwich, took part in the services. Many ministers of other denominations were present.

The chapel is in the gothic style, with two very handsomely painted windows behind the pulpit; with gallery and vestry. It will comfortably accommodate three hundred persons, and cannot fail to prove an extensive blessing to a large and increasing population. It is built solely at the expense of Thomas Bickerdike, Esq., of Burrage-house, with whom the interest originated, and by whom it has been hitherto supported.

The opening services will long be remembered with gratitude and delight. We can only pray that the great Head of the Church may abundantly bless this most interesting scene of labour.

INDEPENDENT CHAPEL, PORTSMOUTH.

It had long been considered desirable to establish an efficient Congregational interest in Portsmouth, but various difficulties stood in the way, which, for some time, appeared insurmountable. About two years and a-half ago, the Rev. G. D. Mudie, who, during his pastorate at Fareham, in the neighbourhood, had often his attention turned to the subject, and had, indeed, been urged to attempt something to remedy the deficiency, removed to Portsmouth, and offered himself to the work. After serious consideration, he undertook, in dependence on the Divine blessing, to endeavour to erect a respectable chapel, as the only means of more extensively diffusing the gospel in that place. He commenced preaching in an assembly-room in Oyster-street, in March, 1841, and soon collected a congregation such as encouraged him to proceed with the main object. Assisted by a most liberal donation from a friend in the vicinity, which was nobly

backed to an equal amount by Thos. Wilson, Esq., of Highbury, Mr. Mudie purchased the only available piece of freehold ground in the town, which is most admirably situated, and comprises a building, fifty feet by thirty, of two floors, which are turned into day and Sabbath-schools. Mr. M. obtained altogether about 530*l.* in Portsmouth, and had the promise of help from many towns in the county and through the country.

In June, 1841, the first stone of the new edifice was laid by Wm. Jones, Esq., Mayor of Portsmouth, in the presence of about twenty ministers of the county, and a large assemblage of people. The Rev. Thomas Adkins, of Southampton, gave the address on the occasion; and the Rev. Messrs. Cousins, of Portsea; Guyer, of Ryde; and Room (Baptist) of Portsea, engaged in the devotional exercises.

On the 31th August, 1842, the chapel was opened for worship, when many hundreds attended from all the towns around, feeling a deep interest in the promotion of this interesting cause. The Rev. Dr. Reed, of London, preached an admirable sermon in the morning, to a crowded auditory, and was very ably followed by the Rev. Thomas Adkins in the evening, when hundreds were not able to gain admittance. The Rev. J. A. James, of Birmingham (who happened to be in the neighbourhood) delivered, also, a most appropriate and useful discourse, on the evening following. The Rev. Messrs. Scamp, of Havant, Guyer of Ryde, Cousins of Portsea, Room (Baptist) of Portsea, Varty of Fareham, and Jones of Buckland, engaged in prayer. The hymns were given out by the Rev. Messrs. Wallace, Mann, Malden, Lilly, and Jones, and Morris and Neave (Baptists). About 200 friends dined together in the large school-room on the ground floor, the Rev. Thomas Guyer in the chair, when interesting addresses were delivered by the Rev. J. A. James, the Rev. Thomas Adkins, the Rev. C. Room, and the Rev. Thomas Cousins. On the Sabbath after, Mr. Mudie commenced his stated labours in the new chapel, with every prospect of securing a numerous congregation. The attendance has continued steady ever since the opening, and though fluctuations may be anticipated in a new cause, the chapel has been nearly full every Sabbath evening. There is a Sabbath-school, also, collected, and, with a considerable number of the Pembroke-street Sabbath-schoolers belonging to the Rev. T. Cousins's congregation, in the town, (the school having been closed at the opening of the new chapel,) there are about one hundred children already entered. A day-school for boys, and another for girls, are also in the course of being formed.

The whole outlay for land, school-rooms, and chapel will amount to 2,900*l.*, towards

which Mr. Mudie has received more than 1,200*l.*, so that much yet remains to be done. When the great importance of this effort, however, is considered, it is humbly hoped that the case will meet with the Christian sympathy and liberal support of all who are friendly to the extension of the gospel in our large and populous towns. To erect a chapel in Portsmouth was not only much needed on account of the stated population of that town, and its suburb of Southsea, containing together above twenty thousand souls, (comparatively few of whom attended the Dissenting chapels of Portsea,) but also on account of the many strangers from all parts of the empire continually residing there, exposed to the peculiar temptations too openly abounding in the great naval depôts of Britain. There are generally not less than two or three thousand soldiers and seamen, the great proportion of whom are young men, exposed hourly to the greatest danger from the scenes of vice they may witness, and with little to serve as a check to their being carried away in the stream of pollution. Habits have been formed which they have carried to distant climes, precipitating hundreds into an early grave; or they have returned invalided or discharged to deluge the towns and hamlets of our country with immorality and crime. All these were thought to be motives sufficient to incur so great a responsibility as the promoters of this object have done. They had the humble confidence that it would be looked on as a national as well as a denominational effort, which would cheerfully be sustained by many who may have local necessities pressing on their means. Mr. Mudie hopes that the friends of religion and social order in every part of the land will kindly respond to the claim, made upon them for help, in the name of Him who died for sinners; and he will be most happy to receive their contributions, that this great work may be perfected, and glory redound to Him to whom is all the praise.

The case is cordially recommended by the following ministers of the county, viz.:—The Rev. Messrs. Thos. Adkins, Thos. Cousins, Thomas S. Guyer, Thomas Mann, Wm. Scamp, A. Jones, S. Wills, W. Thorn, W. Slater, T. Wallace, J. Slatton, J. Crabb, G. Silly, W. Malden, and S. Curwen, and W. Legg of Reading. Also by the neighbouring Baptist ministers:—the Rev. Messrs. Room, Neave, Arnot, Morris, Cakebread of Portsea, and Tilly of Gosport. The following London ministers are among the list of subscribers. The Rev. Drs. J. P. Smith and H. Burder; the Rev. Messrs. G. Clayton, Thomas Binney, J. Sherman, J. Yockney, and T. Russell.

Portsmouth, Oct. 14, 1842.

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N.B. Subscriptions will be received by Joshua Wilson, Esq., Congregational Library; the Rev. T. Lewis, Islington; the Rev. T. S. Guyer, Ryde; and the Rev. G. D. Mudie, Portsmouth.

ORDINATIONS.

Rev. J. Harrop.

On Thursday, the 22nd of September, the Rev. J. Harrop, late of the Independent College, Rotherham, was ordained to the pastorate over the Congregational church at Richmond, Yorkshire; on which occasion, the Rev. R. C. Pritchett, of Darlington, commenced by reading the Scripture and prayer; the Rev. John Harrison, of Barnard Castle, delivered the introductory discourse; the Rev. James Jackson, of Green Hammerton, proposed the questions, received Mr. Harrop's confession of faith, and offered up the ordination prayer; and the Rev. W. H. Stowell, Theological Professor of Rotherham College, gave the charge to the minister.

In the evening, the Rev. S. Lewin, of Hartlepool, introduced the service; and the Rev. John Ely, of Leeds, preached to the people; after which the Rev. W. H. Stowell concluded the solemn and interesting engagements of the day with prayer.

At the close of the morning service, a large company of friends dined together in the school room connected with the chapel, after which a vote of thanks was presented to Michael Trousdale, Esq., of Appleton, Wisk, for his distinguished kindness and liberality, in connexion with the erection of the chapel at Richmond. It was stated that a debt of 500*l.* still remained on the chapel premises, and this was remarked upon, as now constituting the chief barrier to the progress of the cause, when Mr. Trousdale, with his accustomed liberality, proposed to give 125*l.*, a fourth of the debt; this subscription, on the following day, he increased to the handsome sum of 150*l.* The friends at Richmond are making strenuous efforts to raise 100*l.* to add to this donation, so that half the debt will be swept away at once. The company was addressed by the newly-ordained pastor, the Revs. J. Jackson, J. Harrison, W. H. Stowell, Mr. Trousdale, and Mr. Pearson, (Wesleyan.)

Rev. Joseph Spencer.

On Tuesday, the 4th of October, the Rev. Joseph Spencer, late of Rotherham College, was solemnly set apart to the pastorate of the church and congregation assembling in

the Independent chapel at Bakewell, Derbyshire.

The Rev. W. H. Stowell, President of Rotherham College, delivered the introductory address, which was distinguished by great research, perspicuity, and force, presenting the historical supports of Congregational principles, and inviting to a careful reflection upon the evidence referred to; the Rev. W. Blandy, of Chesterfield, asked the usual questions; and the pastor-elect, after satisfactory replies, was recognised by the laying on of hands and solemn prayer by the Rev. James Gawthorne, of Derby; with great penetration and much solicitude, the Rev. Thomas Smith, M.A., Classical Tutor of Rotherham College, set forth in the charge from 1 Tim. iv. 12—16, the nature, encouragements, difficulties, and responsibilities of the Christian ministry.

In the afternoon, many sat down to an agreeable repast, provided by the friends of the chapel, assisted by the unsolicited kindness of Mrs. Greaves, on the premises of Joseph Hodgson, Esq., of Holme-hall, who, with his wonted hospitality, kindly fitted up a room for the occasion, and welcomed visitors to tea.

The Rev. R. M. Miller, of Atherstone, (Mr. S.'s late pastor,) preached in the evening from 1 Thess. v. 15, and with much energy and faithfulness enforced the duties of the church and deacons, both to each other and to their minister.

The Revs. C. Wilson, of Sutton-in-Ashfield; J. Sargent, of Tideswell; W. Colville, of Middleton; and W. Brown, of Works-worth, severally conducted the other devotional exercises of the day; and other ministers and students attended the ordination.

The services closed with the desires and hopes of many, that their interest and solemnity might be long remembered with satisfaction and followed by much spiritual good.

Rev. W. F. Sharp.

On Tuesday, the 4th of October, the Rev. William Francis Sharp, of Cheshunt College, was ordained to the co-pastorate of the Independent church, Abingdon, Berks.

The Rev. Eliezer Jones, of Oxford, commenced the service by reading suitable portions of Scripture and with prayer; the Rev. Joseph Sortain, B.A., of Brighton, delivered the introductory discourse on the origin, perpetuity, and design of the rite of ordination; the Rev. William Harris, of Wallingford, asked the usual questions and received the confession of faith; the Rev. William Wilkins, the respected and venerable pastor of the church, offered the ordination prayer; the Rev. John Harris, D.D., President of

Cheshunt College, delivered a faithful and affectionate charge, from Rom. i. 1, "A servant of Jesus Christ;" and the Rev. J. Tyso, of Wallingford, concluded with prayer.

In the evening, the Rev. E. S. Price, B.A., of Abingdon, read the Scriptures and prayed; and the Rev. Spedding Curwen, of Reading, preached to the people, from 1 Peter i. 9, "Ye are a chosen generation," and concluded with prayer.

The Revs. R. Price, of Abingdon; J. Rowland, of Henley; W. Smith, of Faringdon; J. Frost, of Hungerford; J. Howes, of Goring; and G. J. Adeney, of Ealing, took part in the services.

Rev. A. Gazard.

On Tuesday, the 11th of October, the Rev. Andrew Gazard, late of Cheshunt College, was ordained as co-pastor with the Rev. Chas. Thomas, over the Independent church at Carn, Gloucestershire.

The morning service was commenced by the Rev. T. Shakespeare's engaging in reading and prayer; the Rev. B. Parsons, of Ebley, delivered a lucid discourse on the nature of a Christian church; the Rev. D. Thomas, of Wotton, asked the usual questions, which were responded to in a very interesting and satisfactory manner, by Mr. Gazard; and the Rev. J. Eyres, (Baptist,) of Uley, offered up the ordination prayer.

The Rev. J. Lewis, of Wotton, opened the afternoon service by reading and prayer; the Rev. J. Burder, A.M., of Stroud, addressed a very judicious charge to the minister; and the Rev. R. Knill, of Wotton, late of Russia, preached an interesting sermon to the people.

The Revs. E. Z. Shadrach, Z. Z. Hurn-dall, and A. Stone took part in the services. Several other ministers were also present, and the chapel was much crowded.

GENERAL PROTESTANT UNION.

To the Editor of the Evangelical Magazine.

DEAR SIR,—By affording a small space in your columns to the following statement, you may perhaps gratify Mr. James and other lovers of Christian union.

At the last monthly meeting of "the General Union for the Advancement of Religion amongst Ministers and Churches of various Denominations in Newcastle and Gateshead," one of the ministers, (previous notice having been given,) read the paper on Union written by Mr. James, of Birmingham, published lately in your pages. After a long and interesting conversation, a reso-

lution was unanimously adopted, cordially approving of Mr. James's design, and appointing a sub-committee to communicate to the Christian public generally, through the medium of your periodical, the result of our deliberations. It was also agreed to state, that our union is composed of ministers and churches of the following denominations, viz.: Church of Scotland, Congregationalists, Methodist New Connexion, Wesleyan Methodists, Primitive Methodists, Relief Church, United Secession Church, and Baptists; that the ministers meet on the first Monday of every month for prayer and conversation, and during the same week, a united prayer meeting is held in the evening, in the different places of worship successively, the various ministers, in their turn, delivering an address. It was the unanimous opinion of the ministers present at last meeting, that local unions, throughout the country, similar to the one in existence here, would very greatly facilitate the important and interesting object contemplated by the venerated and beloved minister, who, by the paper in your work, which does equal honour to his head and his heart, has drawn forth the sympathies and prayers of all in every place who long for the cordial and visible union of the sincere friends of the Lord Jesus Christ.

I am, dear Sir,

In name of the Union,

Yours very cordially,

DAVID ADAM,
Secretary.

Newcastle, Sept. 29th, 1842.

IRELAND.

Let us pray for poor Ireland!

It has been remarked by a valuable writer* on the Roman Catholic errors, that the great battle between Popery and Protestantism is yet to be fought, and that Ireland is the place where this grand struggle will be carried on and brought to an issue. Romish tradition represents Ireland as of immense importance; averring on the authority of one St. Lacerianus, that whenever the Holy (Roman) Catholic Church falls *there*, she falls *throughout the world*†.

One of the most extraordinary features of the extraordinary times in which we live is, that Ireland is so little thought of, so little pitied by British Christians; seven millions

of the rotaries of the "man of sin," ignorant of the way of salvation, within a few hours' steam conveyance of our own shores, and no one caring for their souls! ‡

Look at the immense wealth of London and its neighbouring villages, &c.; take a circumference of twenty miles, and calculate if you can the millions and millions of property possessed by its opulent and even Christian population, and then cast your eye at the pages of the Irish Evangelical Society's Report for 1842, and examine into the mighty efforts put forth by this most important Institution for seven millions of our fellow-subjects; the sum expended is about one-fifth of the cost of a *déjeuner* given for the entertainment of her Majesty by one of the rich nobles of our land!

How shall we excite an interest in favour of the green sister island? Glance for a moment at her geographical position, look at the map, and there she is, our nearest neighbour, our little sister, with a teeming population, kind, generous, hospitable, and intelligent; there she is, encircled with bogs and harbours, and encompassed with the same ocean as enriches and gives prosperity to our own happy and heaven-protected and highly-favoured land. There she is, poor and dejected, because the true Comforter, God's holy word, is not suffered to cheer and enlighten her drooping spirit!

How shall we stir up our minds and the hearts of our brethren to attempt great things? By the promises of the inspired volume, and those promises pleaded at the throne of grace. Look not at difficulties as if they were insurmountable, but take hold of Omnipotence by the promise of Him who hath said, "for these things I will be inquired of by the house of Israel to do it for them." Banish the desponding thought that any system of error and falsehood is too hard for Divine truth to overturn and annihilate, by the cheering, the infallible declaration and glorious prediction, one which the signs of the times and aspect of the religious world indicate is ere long to be fulfilled,—that the "Stone cut out of the mountain without hands," the divinely appointed religion and kingdom of the Messiah, which the God of heaven will set up, shall undoubtedly fill the whole earth and utterly break in pieces and scatter to the winds of heaven every vestige of idolatry in the sister land and in every land! Den. ii.

How shall we as Christians, who have received much, prove the sincerity of our wishes and prayers for this we may say the noblest object of Christian benevolence, the salvation of Ireland? By devising liberal things. The institution formed for the spread

* M^r Gavin, the author of "The Protestant."

† Mentioned by Middleton in his Evangelical Biography.

‡ 2 Thessalonians ii.

of the gospel, scriptural instruction, &c. cannot go on much longer, without some very effective and extra exertions for its support. To remove its present embarrassments and put it into good working order, 1,000*l.* or more is needed. A friend has kindly promised 50*l.*, if twenty are willing to come forward in this way. Another has promised 25*l.*, another a smaller sum, if the money can be raised. It has also been suggested, an equal amount can be obtained, if twelve

will give 50*l.*, twelve 20*l.*, twelve 10*l.*, and twelve 5*l.*

Dear Christian friends, will you not think of Ireland, pray for Ireland, and come forward to her help? yea, to the help of the Lord against the mighty!

Brethren, we beseech you to do so.

Yours in the gospel,

C. G. T.

General Chronicle.

THE MALAGASY.

Copy of a Letter from Joseph Rasoamaka, (Malagasy,) to a friend at Walthamstow, dated Port Louis, Mauritius, May 18, 1842.

DEAR MADAM,—A few weeks ago, I received your kind letter, and by reading that you are anxious to hear the end of our voyage, I sit down to write a few lines to assure you that we had a very good passage through all our voyage; we had a very fair wind, and the Captain behaved very kindly to us, so did the crew. I do feel very sorry at the thought of the far distance which separates us by land and by sea, and remember your parental kindness with gratitude, and am grieved to think that I shall not be able to see you any more in this world.

A few days ago, Mr. Johns received a letter from our persecuted friends in Madagascar, which they wrote in their persecution, and they beg of him and all Christians in England and here, to rescue them from the hands of their enemies, for there are many people who go abroad to seek them, and I am afraid that they soon will be in the hands of their enemies if they are still in that cave; and in that hole of the ground. Except the hand of the Almighty save them, we have no great hopes of their lives being preserved very long.

I am glad that there is a prince at the little island called Anositaito, who gave a promise to Mr. Johns to receive us to teach his people, and we are ready to go there to teach them the way of salvation in Christ Jesus.

Rafaravavy and I will go with Mr. Johns; and after he will have placed us on the island, where we intend to remain, he will leave us again, and if it please God, we may see him at least once a year; though I must be the man to do the work which the Lord commands his servants to do, for my heart is yearning for my countrymen, and I feel pity for so many souls that live without God, and die without repentance. They are ignorant of the things which belong to their everlasting peace; they have no real happiness here, and no hope of happiness hereafter.

Again I beg of you to pray for us, that our way may be ordered of the Lord, and that he may bless our feeble efforts to advance his glory and the happiness of our countrymen, for without his blessing all our labours will be in vain. We cannot open the hearts of sinners to receive Christ—that is the work of the Holy Spirit, and on that account, I ask you to pray for us, that we may have the great delight to see a great many of the Malagasy receiving salvation through Jesus Christ.

My Christian regards to Miss — and Mr. —, and my wish is that they may be in good health through their lives, and that their souls also may be in health; and thank you all for your kindness in packing up all our things, and leaving nothing to trouble us by your good order.

May God bless you and all your family, is the prayer of your humble servant,

JOSEPH RASOAMAKA.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



RESCUE OF SAMOAN EVANGELISTS FROM ERROMANGA.—Page 611.

ERROMANGA.

THE blood-stained shores of Erromanga have attained, with the friends of Christian Missions, a mournful distinction among the isles of the Pacific. As our readers are aware, on the second Missionary voyage of the *Camden*, in the year 1840, the Chiefs, inhabiting a district of the island opposite to that on which our lamented brother Williams fell, manifested a willingness to receive native Christian Teachers, and promised to afford them protection and support. Under this assurance, two Samoan Evangelists nobly devoted themselves to this arduous and self-denying labour; but the Chiefs, on whom they relied, proved faithless and cruel; while the people generally robbed them of their little property, and daily thirsted for their blood. And although the God in whom they trusted, raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves; yet it was absolutely necessary, on the succeeding visit of the Missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labours to a people more disposed to value and accept them.

The following narrative, from the Journal of Mr. Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, notwithstanding their former trials and dangers, the Teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isle of Pines.

The following awfully interesting communication from our devoted Missionary presents the extreme degradation and ferocious habits of these wretched islanders, while it supplies a fearful comment on the words of inspiration, "The dark places of the earth are full of the habitations of cruelty:"—

"The inhabitants of Erromanga, in many respects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they paint after the same fashion. They have also the same kind of war weapons—clubs, spears, bows and arrows, and slings: and they

fifteen miles distant : an instance of this kind occurred shortly before the Teachers reached Erromanga. A party from Eranan, consisting of ten persons, by some means got ashore on the island, and every one of them were killed and eaten. The Teachers saw the heads of three of them stuck upon poles.' 1

The subjoined extracts from Mr. Murray's Journal describes the means by which the Native Teachers were mercifully rescued from these cruel slavers:—

" April 5.—Made the island of Erromanga early this morning, and, about eight o'clock, arrived off the bay where Teachers were placed by Mr. Heath last voyage. After waiting for upwards of two hours, anxiously expecting the appearance of our Teachers, we lowered our boat, and Capt. Morgan and myself proceeded towards the shore, apprehensive that some evil had occurred, or that they could not obtain a canoe to come to us. This latter proved to be the fact. When we had pulled in quite close to the shore, one of the Teachers, Lasalo, came off in a small canoe, accompanied by Nauari, one of the principal Chiefs. We received the Teacher and the Chief into our boat, and immediately requested that Taniela, the other Teacher, should be brought to us. With this request the natives appeared unwilling to comply, but lingered about, trying every expedient to induce us to go ashore, and place ourselves in their power. This, however, we felt not at all disposed to do. The natives stood in large numbers about the landing-place, all armed, and presenting a formidable appearance.

" Having waited a considerable time, Lalolagi, on his own proposal, went into a canoe that lay alongside the boat, and proceeded to the shore in the hope of meeting Taniela, and of bringing him away. After doing all he could to gain his object, he escaped with difficulty from the hands of the natives, who forcibly prevented the Teacher accompanying him. Affairs now began to wear rather a threatening aspect. What could the people mean by detaining the Teacher? And what could be their motives for so eagerly desiring us to go on shore? While Lalolagi was away, Lasalo had been giving us information not by any means calculated to increase our confidence, or allay our fears. We determined on detaining the Chief, whom we had in the boat, until our Teacher was given up, convinced that in this way alone we could have any hold upon the people. When the Chief perceived our intention, he sprang out of the boat into the sea, with the intention of making his escape. But we soon succeeded in retaking him, without resorting to any harsh measures.

" The confidence of the Chief, however, seemed hardly shaken by this conduct, since we gave him to understand, that our only object in detaining him was to have our Teacher restored to us. He immediately called to the people to bring Taniela, but it was evidently with the utmost reluctance, and not till we had waited for upwards of two hours, that they brought him. And when at length they made their appearance with him in a canoe, we had great difficulty in inducing them to come near us. They kept pulling backward and forward as we advanced or receded, and by the time the Teacher entered our boat, which he effected by leaping out of the canoe, and swimming to us, we were within a very few yards of the shore—a high bold shore, thronged with the most ferocious savages, all prepared with their weapons of war. When Taniela was safe in the boat, we went alongside the canoe, and handed the natives some beads, which we had promised should they bring the Teacher. (Page 609.) We treated the Chief very kindly, making him various little presents, with which he seemed highly pleased. We also wished him to accompany us on board the ship, in order to have a friendly interview, but this he declined; and our only alternative was to return on board with the Teachers.

We found them in most deplorable circumstances, as they had both been in very bad health for the previous five months. They had been completely de-

sented by the people, with the exception of one man, who had ventured, at the risk of his own life, to act as their friend, and to give them food. Poor Taniela was on the very eve of being killed during the time we waited for him, and he thinks the only thing that prevented his destruction was the circumstance of the Chief being in our power. The people really seem to be in a state of extreme degradation and barbarity. We now feel ourselves shut up to the painful necessity of removing the Teachers, and of abandoning, for the present, this large and important island. This I do most deeply regret, but there is no alternative. All on board take the same view of the subject: so we are leaving the island, to proceed toward the west.

"No good impression appears as yet to have been produced among the people of Erromanga, except, perhaps, in one instance which, under such circumstances, is not to be overlooked. When the teachers, whom we have now taken away, were landed on the island, nearly a twelve month ago, two Chiefs, Neivi and Nauari, engaged to protect them, together with a man from Nina, who is married to a woman of Erromanga and lives there. This man pretended to be a Chief, and under this pretence obtained a present; but he was afterwards found by the Teachers not to be a Chief. His name is Laio. The Chiefs paid no attention to the agreement they entered into on the Teachers being landed, neither affording them protection, nor furnishing them with food: they so completely abandoned them, that for weeks, even for months, they came not near them. Shortly after the Teachers landed, the Chiefs took offence because they refused to give up to them every thing they had, and from that period the Chiefs not only ceased to supply them with food, but also prohibited others from supplying them. Under these circumstances, the Teachers were befriended by a party from Nina, consisting of eight persons who were on a visit to their relations at Erromanga. These persons behaved kindly to them, though they paid but little attention to religion.

"About five months previous to our arrival, the party from Nina left for their own island, and nearly at the same time the Teachers were taken ill, and began to suffer great distress, having no one to do any thing for them, except one poor man, who, as already mentioned, at the risk of his own life fed them all along, and but for whom, it appears, they must have perished.

"This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor Teachers lived, lift up the thatch of the roof, and hand the food in to them. We failed in our endeavours to find this man, though we felt peculiarly anxious to see him, in order to have an opportunity of testifying our gratitude for his kindness to the Teachers: we dared not say any thing publicly of his generous conduct, as it might have cost him his life. His name is VOREVORE. I regret that he has paid but little attention to religion, having probably been deterred by fear. I trust, however, he will at some future period be made savingly acquainted with the salvation of Jesus. The part he has acted towards our Teachers is very remarkable, and deserves particular notice. May He, who has declared that He regards the smallest act of kindness done to one of the least of his brethren as done to himself, graciously reward and bless this poor benighted heathen, who appears literally to have done what he could!"

The Teachers know nothing of the mythology of the Erromangans, nor whether they have any thing regular and systematic. From the little I have been able to learn, I apprehend they have not. Probably they are very similar in this respect to the Samoans, and some of the other Polynesian tribes. The name of their chief god is NATOMASI, besides whom they have a great many inferior deities, every family having its own. They pay a kind of homage to their gods, and make them offerings of food, consisting chiefly of cocoa-nuts and bananas,

MANGAIA.

WHEN our devoted and lamented brother, William^s, first bore the tidings of salvation to this island, the hostility manifested by the natives was scarcely less brutal and determined than that of the Erromangans, whose cruel conduct has been described in the preceding pages.* The following extracts from the "Missionary Enterprises" describes the suffering and peril of the native Teachers who then attempted to settle on the island:—

"No sooner had the Teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a Chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties.

"But what completed the catastrophe was their conduct to the poor females, the Teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified with the report of a small cannon, which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud; and their shirts and gowns were hanging in ribbands about them. The husbands, being thrown down by the natives, were prevented from rendering any assistance to their wives, and our valuable Missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head, and commenced twisting it for the purpose of strangling him; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat."

Such were the people of Mangaia; but, in this moral wilderness, "instead of the thorn there has come up the fir-tree, and instead of the briar there has come up the myrtle-tree." Although rejected and mal-treated, the native Teachers renewed their enterprise of mercy, and the Saviour in whom they trusted, not only preserved their precious lives, but graciously rewarded them with large success.

The Rev. W. Gill, of Rarotonga, accompanied by his excellent and devoted wife, visited this interesting spot in the month of June and the following selections from his journal describe the joyous and blessed scenes he was unexpectedly allowed to witness:—

Departure from Rarotonga.

On the 9th of June, Mrs. Gill and myself left our station at Arorangi, amidst the tears and prayers of an affectionate people, and embarked next day for Mangaia, accompanied by the native assistant, Maretu; Rupe, from the seminary, and his wife; Medua-arua-toa, a native deacon, from the church at Mangaia; and Setephano, the young Chief of Arorangi. We had hoped to reach Mangaia within two days after

our embarkation, but our God, by whose hands the wind and the ocean are controlled, had otherwise appointed: contrary winds sprang up, by which we were kept at sea nine days.

Mangaia lies about 120 miles south-east of Rarotonga, and is from twenty-six to thirty miles in circumference. From the extremities, north-east to west, is a bold shore of perpendicular, barren, coral rock, twenty to sixty feet high, thickly indented

* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

by deep huge caverns, of most grotesque appearance, into which the sea beats with awful grandeur in the season of its rage. The other side of the Island is preserved from the inroads of the mighty billows by a coral reef, about half a mile from the shore, which contains no opening large enough to admit a boat.

The roughness of the weather prevented our landing on the day we made the Island; several of our companions, however, ventured on shore, and communicated the intelligence of our arrival. In the course of the afternoon, Nu Mangatini, the Chief of the Island, accompanied by a few native Christians, came in their canoes to welcome us to their land.

Animating welcome at Mangaia.

Early the next morning a canoe came alongside, and having descended into it, in less than a quarter of an hour we were landed on the reef, by the rising surf, which had been calmed almost to the smoothness of a lake. The majority of the church members were then waiting to receive us; and, as the canoe touched the edge of the reef, several rushed forward, and dragged it in haste to the land, and with acclamations of joy bore us, canoe and all, to a house prepared to receive us. The scene was most overpowering. The crowds of people—old and young—the unintelligible shouts of some, and the mute amazement of others, exceeded any thing I ever saw.

After recovering in some degree from the excitement of the morning, our friends from the vessel took leave of us, to proceed on their way to Tahiti; whence they hope to return in three months. Meanwhile we trust we shall be favoured with much of the presence and blessing of our Lord, in labouring to promote the spiritual welfare of these half-civilized, yet kind-hearted and interesting people.

First Sabbath at Mangaia.

June 20,—At Oneroa, the chief settlement, situated on the north-west side of the Island, there are not less than 2,000 inhabitants. At six in the morning, the natives held their early prayer meeting, and from 700 to 800 persons attended. At nine the children were assembled in the school-house, or rather shed, as it has neither sides nor seats, being merely a roof, supported by a number of low posts. More than 1,000 children were present, sitting in rows on the ground, so close together that it was with difficulty I made my way to a rudely constructed pulpit of wood, erected in the centre. Every eye was fixed on me while I gave them a short address, and stated that the object of our visit was, among other things, to devote as much time as

possible to the schools. Every countenance beamed with an expression of joy, too forcible to be misunderstood by the heart of a Missionary, when they were informed that I had brought a sufficient supply of school-books for all the children on the Island, and that at an early period we would meet them, and arrange them into classes.

After singing and prayer, the children walked in order to the chapel, where the adults had been some time assembled. The chapel is 130 feet long by 36 feet wide, the wonder and admiration of all who visit the Island. The numberless rafters of the roof, each neatly covered with native paint, are supported by twelve or fourteen pillars of the finest wood, carved in the most ingenious manner. How affecting the scene from the pulpit! To see this large and skilfully constructed native building, not only full, but overflowing, crowded on all sides by attentive listeners to the words of life, who, but a few years ago, walked with the children of darkness, devoted, like their fathers, to idolatry and sin. While my spirit rejoiced at the scene before me, my heart sunk at the awful responsibility of my situation. The subject of our meditation was 1 Cor. ii. 2.—A Crucified Saviour the glorious theme of the Gospel ministry. In the afternoon the children again assembled to be questioned on the morning sermon. Another public service in the chapel closed the labours of the day.

Gratifying visit to a Christian village inland.

June 25.—This morning left Oneroa, with a party of natives, to visit Tamarua, a station about seven miles distant. Our path lay over barren hills, and through fertile vales, bounded on every side with perpendicular piles of coral rock, from 50 to 100 feet high. As the day advanced we entered a lovely valley of taro and coconut trees, when we espied in the distance a newly finished house of prayer: as we approached, the natives in great numbers ran to meet us, and with smiles and pious congratulations welcomed us to the place. On reaching the settlement, we were led to a native house, which had been neatly prepared for our reception; clean grass had been strewed on the ground, and a bed of rude construction had been put up, hoping that we should remain a few days. Upon learning that this was only a hasty visit, and that we intended returning in the evening, one person pleasantly proposed that they should fetch the *Rope of the Judges*, and make fast our feet; but, upon being informed of our intention to visit them two or three weeks hence, and make a longer

stay, they were pacified, and consented to let us go.

In the course of the forenoon, I proposed to meet the members of the church, who reside at this station, for the purpose of settling them here: hitherto they have been in the habit of assembling with their brethren at Oneroa; but it has long been their desire to have a native Missionary settled over them, and to observe the ordinances at their own place. On entering the chapel, which is very large, and most pleasantly situated on a rising eminence in the valley, the emotions of our hearts were inexpressible. Truly the isles wait for thee, O Lord! We thought of the prophecy; "He shall prolong his days, he shall see his seed, and the pleasure of the Lord shall prosper in his hands."

Fruits of the Gospel.

The members of the church, about seventy in number, were waiting to receive us. Among them were some aged fathers, from the dark caves and dens of this once heathen land, and from the yet darker regions of sin and depravity, the reign of which is now trampled beneath the feet of

Him, whose is the Kingdom, and the Power and the Glory. Others were just in the prime of life, whose countenances expressed the gratitude of their hearts, that they had been delivered from the thralldom of him who held their fathers in bondage. Some were yet young; and their softened manners, earnest attention, and glistening eyes, whose light was half lost in the rising tear, indicative of the affection of their hearts, filled the soul with adoration to that Saviour whose love and grace is all triumphant; and excited the pleasing hope that the good work would continue to advance.

After singing, prayer, and an address, I questioned them as to their desire to be separated from the Church at Oneroa, and settled at their own station; and finding them unanimous, it was arranged that henceforth they should observe the ordinances of the Christian Church, among themselves: four of the most active, pious, and intelligent men were then selected to act as deacons. After distributing a few hymn-books, we commended this infant Church to the gracious presence and blessing of the Saviour, and dispersed.

SOUTH AFRICA.

We are gratified in being able to announce the safe return of the Rev. Dr. Philip to Cape Town, after accomplishing his extensive tour in visiting the numerous stations of the Society in South Africa. Our number for April last contained his cheering report of the state and progress of the Missions within the Colony; and from the copious communications he has transmitted, embracing the varied and animating details of his journey in the desert-regions beyond the Northern Frontier, we have now the satisfaction to present the following extracts.—

A church gathered from barbarous tribes.

Beersheba, Feb. 13.—We arrived at this station on the 5th of the month; having been nineteen days upon the road. God has been very gracious to us, and we have much to be thankful for. The state of things at Beersheba is very interesting. It was delightful to see the people pouring down at sunrise from the mountains to the house of God, like so many streams of water issuing to the valley. The Lord's supper was dispensed in the forenoon, when all the members appeared to be present. The scene was solemn and affecting. I thought on that passage, "They shall come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The church is composed of Basutos, Fingoes, Mantatees, and some Hottentots: the Missionaries are French, and, by our presence, English formed a part of the fellowship. The church-members, 140

in number, occupied the front seats from the commencement of the service. Their dress and appearance, altogether, reminded me very much of a Scotch congregation in one of our country places in Aberdeenshire, their black complexions excepted. I remarked an equal degree of attention: their eyes showed that they understood and enjoyed the service, and their countenances, particularly those of the females, wore an expression of thoughtfulness, that gave them a tinge of melancholy: it seemed to say, they had seen affliction and remembered it.

The service altogether continued three hours, and none appeared to be wearied by it. Mr. Rolland is slow and deliberate in conversation; but, in the pulpit, animated and impressive. I did not feel so much as I should have done, had I understood him; but I could read his sermon in the deep attention and earnest looks of his people.

The heathen coming to Christ.

Bethulia, March 7.—My expectations have not been disappointed in Moshesh, the Chief of the Basutos, while my impressions respecting the French Missionaries and their stations have been exceeded. The Lord is blessing the work of God among the Basutos. Cassalis's watchword is exceedingly appropriate, "Remember Madagascar, and let us work with might, while Providence is working with us." The work has a different character at Eersheba, Morijah, and Thaba Bassu; but the same Spirit is visibly operating in the three stations. I have never preached under any circumstances where so much feeling was manifested, as at Thaba Bassu, and Morijah.

At the former place we were obliged to leave the congregation without being able to conclude the service, and at Morijah, the excitement was scarcely less. The people seemed to weep till they were exhausted, and then retired, every one to be alone. One of the natives said, on the following day, "Do not talk to me of the preacher: it was God who was in the midst of us."

Yesterday we had a very solemn service at this place; but it was not attended with the excitement manifested at Thaba Bassu, and Morijah. The Lord has been in a particular manner with us, on this journey. May we also be privileged to see a movement among the dry bones at Philippolis!

Bushmen asking for the Bread of Life.

Philippolis, March 15.—This day a messenger arrived from a Bushman kraal, after a journey of four days, having been deputed by a number of Bushmen, to solicit a Missionary. The messenger was a very interesting young man; his uncle is Chief, but has devolved all the powers and duties of the chieftainship on his nephew. On asking him whether his uncle approved of the mission he had come upon, he replied that it was urged upon him by his uncle, and every individual in the kraal. He added, that they had a good fountain, inherited from his grandfather: that they had considerable extent of pasture land connected with it; that they did not want the necessaries of life; but that he and his people could not live any longer without the Gospel.

As he was well-dressed, intelligent, and cultivated in his manners, I was led to inquire into the state of his kraal. I found that they had sheep, and oxen, and cultivated the ground. After the manner in which the Bushmen have been proscribed, and hunted down for years back, there was no one here aware of the existence of this kraal, or of any kraal of the kind in the country; had we gone to search for Bushmen, we should not have

expected to find them, except in a state of separation, and in places inaccessible to any, but to such as made a trade of hunting Bushmen for their children. But we were not only told of a kraal of Bushmen under circumstances that surprised us; but our young Chief informed us of many in other places, who had sent individuals to his kraal, to unite with his own people in requesting him to go in search of a Missionary, promising, at the same time, to come and join his people as soon as he should obtain one.

Being asked how he had been able to keep possession of his fountain, and whether amidst the struggle made on all hands to capture Bushmen's children, the people in his kraal had been able to retain theirs, he replied, "We have a hundred guns belonging to our kraal, and though we do not carry on war against others, those around us know that we are always ready to defend our property and our children, and they let us alone." I do not know that ever I received an application for a Missionary, presented in a more apostolic spirit. I have had various applications for Missionaries during this journey, in which I had reason to doubt the motives of the applicants; but when this Bushman Chief stood before me, pleading for himself and his people, I was never more forcibly reminded of the vision of Paul. I saw in this Bushman what Paul saw in the man of Macedonia, the representative of a people knowing what they wanted, and crying to us for help.

Griqua Town, March 28.—We left Philippolis, 15th inst., and reached this place on the 25th. The Chief of Philippolis and his counsellors joined us with seventeen wagons, and though it was a cause of delay, the opportunity thus afforded us of being useful to so many people, was a full compensation. We had religious services every morning and evening, in which the exposition of a passage of Scripture formed a part.

A Christian tribe without country or home.

On the 19th inst., being the Sabbath, we rested at a village where we found a collection of Namaquas, who had wandered from the mouth of the Orange River to this spot. The distance could not be less than 400 miles, and from their having halted at different places on their journey, they had been some years on the road. They were under the ministry of Mr. Kitchingman, when he was in Namaqualand, upwards of twenty years ago; and it was inexpressibly delightful to find, that, although during the whole of this period they had been without a European teacher, the good they had received from our valued brother remained

with them. Like the patriarchs of old, at every place where they pitched their tents, they had erected an altar to God. They complained of their privations; but I was delighted to find that their desire after more abundant means of improvement had placed them in a far more favourable state than some whom I have found possessing the means they coveted, but destitute of their desire.

There is one family of the name of Jaavel, consisting of three brothers, in whom I felt much interested; and the eldest of the three, Piet Jaavel, is regarded as a father to this little community, and to the best of his abilities supplies for them the place of a Christian pastor. Possessing no book-learning, he has been taught experimentally and savingly, his state by nature, his need of the Saviour, the necessity of faith in his name to salvation, the value of the soul, the connexion between faith and holiness, and the great importance of those things that are eternal. He speaks because he believes, and teaches what he knows of the truth as it is in Jesus; and the Lord appears to have blessed his labours.

I was sorry to find that, notwithstanding all the time these people had been wandering about, they did not yet consider themselves as settled. They said they were still in search of a country, and from the manner in which such little parties are subject to be driven about, this will not occasion surprise; but it suggested to me a subject for my morning discourse, Heb. xi. 14, "For they that say such things declare plainly that they seek a country." I felt great liberty in the illustration of my subject, and my congregation felt that it was appropriate.

At parting on Monday morning, the wife of one of the Jaavels was deeply affected. She sighed and wept much when she spoke of her children. "We have heard the word of God," said she, "and I am thankful for the scanty means of grace we enjoy; but we have no one to teach us to read the word of God, and our children are growing up, and we have no one to teach them to read his word." Could I have promised her a pious schoolmaster at this time, it would have been as great a relief to my own mind as it would have been to hers; but in the present state of the Society's finances, I could not promise her even a native teacher.

Importance of concentrating the scattered tribes.

One of the important objects of my journey beyond the Great River, was to consult with our Griqua friends in regard to the plan of leading out the water of the Yellow River, to irrigate a plain which extends from

the point where they propose leading out the water, to that where the Vaal River unites with the Cradock—a distance of nine or ten miles. There can be but one opinion of the importance of the undertaking. The safety, the civilization, the religious improvement, and the future support, of the people require it; and I am happy to say, that the thing is practicable, and, with a moderate assistance from home, may be accomplished.

By this means it is to be hoped, that the people of God scattered over this country will be gathered into one. Many little parties who have been wandering about for many years in search of fountains of water which they are not able to find, or which mock their expectations, will here find themselves planted by rivers of water. Many, for the sake of the society they cannot find in their dispersion over desert countries, will join themselves to the rising community, and sitting under their own vines and fig-trees, none will dare to make them afraid. The great bane of Africa is the minute fractions into which its tribes have been broken by the slave-trade: we have here materials for a noble building, but nothing can be done toward it till the fragments are joined together; and the Gospel is the only instrument by which this object can be accomplished.

Progress of the Griqua Mission.

April 4.—The extraordinary freshness and interest connected with the work of God in Griqua Town, during 1836, and the two following years, have ceased, but the work itself still continues to make progress; and if the native agency is not now peculiar to Griqua Town, that which belongs to it has not lost its efficiency. The schools, the congregations, the social meetings for prayer, and the meetings of the church, are all in a prosperous state, and that peace and unanimity the Mission has so long enjoyed still continues to flourish among them. The infant school is taught by a native. I have visited it several times, and I am much pleased with it. Seldom have I seen an infant school-room in better order, or better furnished.

The sewing-school is conducted by Mrs. and Miss Wright, and Miss Hughes. There are generally between 50 and 60 pupils; and it is impossible to conceive of anything of the kind better conducted, or better calculated to impart habits of cleanliness, neatness, and decorum, to the young girls who attend it. I was much struck with the improvement which had taken place in the appearance and manners of the young females, from the time I had before visited the station, and in visiting the sewing-school, I found the solution of the problem.

The congregations on the Sabbath are good, and the labour of the Missionaries is very much increased by their having to address them in two different languages.*

In our excellent Christian Chief the Missionaries have a willing and able assistant, who is always ready to aid them in the pulpit or out of it. On the Sabbath, 27th ult., I preached for an unusually long period, but much of the time was occupied by its being necessary to communicate my thoughts in two languages. Yesterday afternoon we had the Lord's Supper administered, and the scene was truly solemn and impressive. The church members, including non-residents, are between 700 and 800, and we had about 400 communicants present. Such a scene would have been delightful under any circumstances; but to me at this time it was more than ordinarily so.

Public Missionary Meeting.

This afternoon we held the anniversary meeting of the Auxiliary Missionary Society. The proceedings having been commenced by Mr. Wright, with a few introductory remarks, I addressed the meeting. After some general observations on the effects of the Gospel, which I had seen on my journey, and having noticed the effects it had produced among themselves, and the present pecuniary embarrassments of the Society, I remarked that the question now was not so much one respecting the extension of the Gospel, as one connected with its existence among them; and I then urged them to greater exertions to assist the funds of the Society, presenting as motives, the regard they had to their own souls, the glory of God, and the example of the churches I had visited on my tour, who had willingly come forward to help the Society to the utmost extent of their power. I was followed by the Chief

in an eloquent speech, in which he forcibly urged the claims of the Society, and the obligation on all present to do every thing in their power to meet them. The subject was then taken up by Mr. Read, in which he made one of his best efforts in a speech full of animation and interest. His comparison of the present state of things in the country, with what it was twenty-five years ago, when he crossed the Great River to carry the Gospel to Matebee, was striking. The effect upon the audience was as if they had suddenly recollected a great truth that they had allowed to escape from their minds. The Griquas seemed as if they had forgotten the point from which they had started, and the fact of their church having now 500 Bechuana members; and being at the same time reminded of the manner in which God was gathering a people from among them to himself, they could scarcely believe that twenty-five years ago, there was not one converted Bechuana in Africa. Mr. Read was followed by an affectionate and forcible address from Mr. Wright. Owing to the lateness of the hour an adjournment was then proposed and agreed to.

The change that has taken place among the Bechuans, chiefly through the means of the native teachers, is the most remarkable work of God I have ever witnessed. Reading is different from seeing, and notwithstanding all that we had heard of the state of religion among that people, we all agreed that the half had not been told us. The distinguishing feature of the work of God at our stations, among this people, is, that it has been brought about and carried on chiefly by the natives themselves. When we saw the French missions we feared we should never see the like again; but with some diversity, arising from local circumstances, we found the work in both fields of labour substantially the same.

DEMERARA.

GEORGE TOWN, the capital of this colony, will ever be memorable with the friends of Missions, as the grave of the martyred Smith. Our devoted brethren, who are now reaping the fruits of his labours and suffering, recently purchased the premises formerly employed by the Mico Charity, for the important purpose of forming an Institution for training natives of the colony for the office of schoolmasters and catechists. A part of the building, they have appropriated to public worship, and this they have designated by the name of their honoured and lamented predecessor, SMITH!

The Rev. E. A. Wallbridge, who had for several years been engaged in similar service, was appointed by the Directors in January last, to this interesting station; and the following letter, recently received, describes the commencement and progress of this promising enterprise. May the God of Missions continue to smile upon the labours of his servant, and realise the largest hopes of the Founders of this infant Institution!—

(From Rev. E. A. Wallbridge, South Chapel, George Town, Sept. 16, 1842.)

After a lapse of six months, since my arrival in this colony; I proceed to give a brief account of my progress during that period. Myself and family were most kindly and cordially welcomed by every member of the Demerara Mission, and I commenced my efforts as a Christian Missionary the day after my arrival, by preaching to a congregation of about forty or fifty persons, at Smith Chapel—the scene of my future residence and labours. The day school of which I have taken charge now numbers 118 on the list, with an average daily attendance of 81 children. Upwards of 100 adults and children attend the classes in the Sabbath-school.

I have kept in view the important object for which I especially came to this spot,—the training of a native agency. Those who know much of the West Indies know well that although the time is come when this work is to be commenced, and diligently prosecuted, yet that an abundant harvest of good fruit from these efforts is to be looked for at some distance in the future. What has been done and what may be done for some time to come, will be as a necessary preparation for future more successful labours in this department of the Missionary work. Shortly after my arrival, I invited a few young men in the congregation at Smith Chapel, who could read tolerably well, to meet me every Wednesday evening, to obtain instruction in biblical and general knowledge. Fifteen black and coloured persons have joined this class, and about the same number of young women have joined a bible class; conducted by Mrs. Wallbridge, on the same evening. Several of these young men have since come forward as Sabbath-school teachers, and I hope, after a while, to find amongst them some who will desire, and whose qualifications will warrant their attempting to carry out this desire, to give themselves more fully to the work of Christian education.

Since then, I have received into the house, as Normal students, two young black men, who are engaged in a course of study with me, and, of practical teaching in the school; which will, I trust, tend to fit them for future usefulness. Some others are about to enter on the same footing. It is proposed that, in cases where the party cannot support himself during his course of training, that the Mission Church from which he may be sent shall bear his expenses, and thus fulfil the obligation lying upon every Christian church, to seek out and to cultivate the talents for usefulness with which the Head of the Church may have endowed any of its members.

On the 3rd of April, a church was formed, in connexion with Smith Chapel, composed of eight persons, who were members of some of the Mission Churches in the country, but who, on removing to town, had attached themselves to the New Mission Station. These formed a nucleus, around which I have been privileged since to gather others, so that the church here now numbers thirty-five, including seventeen who have joined us from the country churches. The Lord has, I trust, prospered my efforts to dispense the word of truth amongst the people around me, so that the congregation has increased to between 200 and 300 attendants, and the little chapel, which will comfortably accommodate about 300 is sometimes quite full. An intimate acquaintance with the state of this part of George Town,—a part which has become thickly peopled since August, 1838, and the population of which is constantly increasing—has convinced me that my brethren acted wisely in commencing a Mission Station at this spot, and that irrespective of the special object which led to the establishment of the new station, there was abundant reason in the spiritual necessities of the district for such an effort.

ARRIVAL OF MRS. WILLIAMS FROM THE SOUTH SEAS.

WE have cordial satisfaction in announcing the long-expected arrival of the respected and beloved widow of the late Rev. John Williams. Mrs. W., accompanied by her youngest son, a youth ten years of age, reached the port of London from Sydney, in the *Cairo*, on the 25th of October. We are thankful in being able to state that her health has been greatly improved by the voyage, and that, under the sudden and awful dispensation that deprived her of her attached and, honoured husband, aggravated by the new trial of *returning solitary to her native land*, her mind has been graciously sustained by the consolations of the Gospel. Her progress from the distant islands to Britain is described in the following letter to the Directors, which, we are sure, will be received by our readers with

peculiar interest, and from which they will learn the various unavoidable causes which have concurred to defer so long her arrival on our shores.

Denmark Street, November 7th, 1842.

DEAR SIRS,—With heartfelt gratitude I desire to acknowledge my deep obligation to God, by whose kind and watchful providence, I and my dear child have been preserved through seasons of trial and scenes of danger, and brought back, in circumstances of great mercy and comfort, to our native land. May I entreat the favour of your uniting with me in devout thanksgiving and praise to our gracious Deliverer?

But while I would chiefly adore the God of my life, I would not be unmindful of those his servants, whom he has disposed to sympathize with me in my sorrows, to offer prayer on my behalf, and kindly to contribute to the support of myself and my beloved family. To you, dear Sirs, I would tender my best and warmest thanks, for the measures you have devised and the means you have employed, to mitigate, in some degree, the severity of my trial, and to relieve my mind from the pressure of pecuniary cares; and may I now request that, through any medium which you may deem the most respectful, and in the strongest terms you can employ, (for they cannot be stronger than my feelings,) you will kindly convey to those numerous friends to whose affection I am so deeply indebted, my best thanks for their generous donations. These I value, not merely on their own account, but as another evidence and testimony of regard to that beloved and honoured man with whom it was my unspeakable privilege to be united. May that God to whom his life was devoted, and who has said that, "a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward," abundantly return to you, and to those who have thought of me in my affliction, a rich and gracious recompense!

It is now twenty-six years since we became connected with the London Missionary Society, and I must still say, I cannot feel myself separated from your noble institution; while I shall ever esteem it my highest honour to have been engaged in the great cause which you aim to advance, as the wife of such a man as my late beloved and honoured husband. Widely as he was known to the churches, and intimately as some of you were acquainted with his character, I may be permitted to say, that no one knew so well as I did, how entirely his whole heart and soul were devoted to his work, and how truly he counted not his life dear unto him, so that he might glorify God, and win souls to Christ. These were the ends, I can testify, for which he lived and for which he died. Often has he said to me, "Life is short for so great a work as ours, and we must, therefore, labour while it is called to-day."

As our arrival in England has been so long delayed, it may be proper for me to state the cause. When the *Camden* arrived at Upolu with the heart-rending intelligence, it affected my health and spirits so much that I did not feel myself able then to undertake the voyage, nor to part with either of my dear children; and as it was expected that the vessel would be absent only six months, I decided on awaiting her return. But nine months passed before the *Camden* again appeared, and it was not until the 11th of March that we sailed from Samoa. On our passage to Sydney we touched at five of the islands of the new Hebrides group. *Fetuna* was the first, and there we left two native teachers. One of the chiefs of this island accompanied us to Anatom; and I had not conceived it possible that a heathen savage and a cannibal could have expressed so much feeling and sorrow when he was told who William and I were. Immediately tears rolled down his cheeks,—he beat his breast, and uttered something in his own language, in which he repeatedly exclaimed, "Williamu! Williamu!" When we took him back to his own island, we were delighted to find that the native teachers there had been treated very kindly.

We then sailed to Tanna, when Capt. Morgan pointed out to me the different places where my dear and much lamented husband stood, walked, and conversed with the people.

To describe my feelings at this time, it is impossible. It required no ordinary effort to endure the trial; and the more so, as we had the dark island of Erromanga in view. There was, however, much at Tanna to call forth our warmest feelings of gratitude to God, who had permitted his servant to carry to its shores that Gospel, which we then found was taking root amongst its inhabitants. From Tanna, we crossed over to the small island of Nina, and were soon close in with the dark shores of Erromanga. But you will better conceive than I can describe the agony of my mind on seeing its cruel inhabitants; but yet I think I was then able to say, "Father, forgive them, for they knew not what they did!" May their savage nature be very soon changed by the sweet influences of the Gospel of Jesus! After this we visited the Loyalty Islands, Britannia Island, the Isle of Pines, upon which I landed, and New Caledonia, and then steered our course for Sydney, where we arrived on the 28th of April.

As the season was so far advanced, and I was expecting my son at Sydney in about four months, I determined to wait until December; but, as the Missionaries arrived by the *Cairo*, in October, Mr. M'Kean recommended my coming in her, and as it was expected that she would be one of the first vessels to leave for England, our passage was taken in her. But owing to unavoidable delay in lading, we did not sail until the 16th of April. During the first nine days we were at sea, a dreadful gale carried away the bowsprit and foretopmast, and we were obliged, in this crippled state, to put back to Sydney. This occasioned nearly the loss of a month, as we did not sail again till the 13th of May. We then had a long passage of ninety-four days to the port of Bahia, which place we left on the 19th of August; but, from contrary winds, we had still to pursue another tedious voyage of ten weeks before we reached, on the 25th of October, the beloved shores of our native land.

I have thus, dear Sirs, briefly described the way in which we have been led by Him, who has so graciously heard prayer on our behalf in bringing us safely across the stormy ocean. May I entreat you still to remember me at the throne of Divine mercy, that I may be preserved in humble dependence upon my Saviour, and be enabled, at all times, and in all circumstances, to act as a consistent Christian? Again thanking you for your prayers, and other expressions of sympathy and kindness, believe me,

Yours sincerely and gratefully,

M. WILLIAMS.

HONOURABLE INSTANCE OF CHRISTIAN LIBERALITY.

THE following is from the Report of the Committee of the Bath Auxiliary for the present year:—

"Your Committee cannot but notice the gratification they experienced in being privileged, in the month of March last, to convey the munificent gift (as below-stated) to the Directors of the London Missionary Society. The narrative, connected with it, is briefly this:—A Christian lady, now resident in India, one day turned her eye on her casket of jewels, and regarding any outward adornment that their lustre could confer, as immeasurably inferior to the pleasure she would receive if their value were employed in the service of God, she unhesitatingly directed their sale, and devoted their whole proceeds to the London Missionary Society. The amount realized by this gift, and received by the Society is, as has been stated, 663*l*. Not a word would your Committee say in commendation of this act—it needs no praise. Let God be honoured in the deed of his servant, as she desires him to be."

EDINBURGH JUVENILE MISSIONARY MEETING.

A MEETING of Sabbath-school children was held last month, in Dr. Peddie's large church. Rev. R. Moffat delivered an ad-

dress on the occasion; there were 3,250 children present, besides a number of adults. About 1,000 children were compelled to

leave for want of room. So many having been disappointed, Mr. M. was invited to attend another Juvenile meeting, which was held in Rose-street Chapel, and at which about 1,500 children were present.

The farewell meeting of Mr. Moffat with his friends in Edinburgh, was held in the Waterloo-rooms, when he was presented with a copy of the new Encyclopedia, and

other works. This was an affecting occasion, especially as his aged parents, and a number of other relatives were present. He was addressed by Dr. Brown, in language which drew tears from many eyes; and Mr. Watron commended him and his partner, together with Mr. and Mrs. Inglis, who are proceeding to Africa, to the grace of God.

GLASGOW JUVENILE MISSIONARY MEETING.

THE Rev. Robert Moffat having kindly consented to address the Sabbath-school children and other young people, a meeting was held in the City Hall, on Thursday evening, Oct. 27. Long before the appointed hour, the spacious edifice was crowded in every part, by at least 7,000 persons, and thousands more lingered about the entrance in hope of admission. After singing and prayer, the Rev. David Russell, of Laurieston Chapel, addressed the children, and introduced Mr. Moffat. When Mr. M. rose to speak, the sight of 6,000 children, waiting with lively attention to listen to his statements relative to the Missionary work, was extremely animating and impressive.

As he proceeded, the interested countenances, and the glistening eyes of the youths,

evidently told with what pleasing emotions they were receiving the information which he supplied. Four thousand copies of the "Missionary Stories" were distributed on the occasion, to the great delight of the young people. It is felt that Mr. Moffat's visit will give a great impulse to the Juvenile Auxiliary Society in Glasgow, and will tend to impress on the minds of the Sabbath-school teachers, the duty of regularly communicating to the children such Missionary intelligence as they can obtain. In the far wilds of Africa Mr. Moffat will look back to such scenes as these, and feel glad in the conviction that the rising generation will far surpass in their active and generous zeal on behalf of the cause of Missions, all who have preceded them in this great and sacred work.

ARRIVAL OF THE REV. J. J. FREEMAN AT DEMERARA.

WE have the pleasure to announce the safe arrival of our brother, the Rev. J. J. Freeman, the Society's Deputation to the West

Indies, at George Town, Demerara, on Tuesday, October 11, after a favourable passage of four weeks from Southampton.

ARRIVAL OF MISSIONARIES IN INDIA.

ON the 22nd of September, our Missionary brethren, the Rev. Messrs. Smith, Wardlaw, and Whitehouse, who left England in June last, arrived safely at Madras,

by the ship *Seringapatam*, Capt. Hopkins, after a favourable passage of eighty-four days.

EMBARKATION OF MR. M'KELLAR.

ON Saturday, Nov. 19, the Rev. Alexander M'Kellar, appointed to Brunswick Chapel Station, Barbice, embarked in the ship

Georgiana, Capt. Hunter, for New Amsterdam.

DEPARTURE OF THE REV. ROBERT MOFFAT.

WE are requested by the Rev. R. Moffat to state, that as he proposes (D.V.) embarking, on his return to South Africa, in the month of January, he would feel obliged

to those friends who entertain the kind intention of furnishing articles for the service of the Lattakoo Mission, to forward them to the Mission House, Blomfield Street, Finsbury, London, by the 21st of December. †

ORDINATION OF MR. INGLIS.

ON Tuesday evening, Oct. 25, Mr. Walter Inglis, formerly of the Glasgow Theological Academy, having been appointed as a Missionary to South Africa, was ordained

at Broughton-place Church, Edinburgh. The Rev. John Cooper, Rev. Dr. Paterson, Rev. Dr. Brown, Rev. R. Moffat, and Rev. W. Swan, officiated on the occasion.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42. — Rarotonga, Rev. W. Gill, Oct. 1. Setepthano, treasurer of the Arorangi Auxiliary, Oct. 1. Sydney, Rev. Dr. Ross, March—, April 6.

ULTRA GANGES, 1842. — Macao, Drs. Lockhart and Hobson, May 30. Singapore, Rev. Messrs. Dyer, Stronach, and Keasberry, May 1. Rev. J. Stronach, March 31. Penang, Rev. A. Stronach, July 1. Rev. T. Boughton, March 8, June 3, Aug. 5. Batavia, Rev. W. H. Medhurst, April 22, May 7, June 3.

EAST INDIES, 1842. — Calcutta, Rev. W. Morton, Aug. 8. Rev. T. Doaz, Aug. 10 and 12. Sept. 13. Rev. J. Campbell, Aug. 10. Chinsurah, Rev. G. Mundy, Aug. 9. Berhampore, Rev. T. L. Lesnel, June 30. Rev. J. Paterson, June 30. Benares, Rev. J. Kennedy, Aug. 12. Mirzapore, Rev. R. C. Mather, July 5. Surat, Rev. W. Flower, Aug. 22. Madras, Rev. J. A. Regel, July 7. Rev. A. Leitch, July 8. Bellary, Rev. W. Thompson, August 12. Bangalore, Rev. J. Sewell, July 9 (2 letters), Aug. 18 (2 letters). Rev. J. A. Regel, Aug. 17. Rev. E. Cripp, Aug. 18. Salem, Rev. J. M. Lechler, Coimbatore, Mrs. Addis, June 30. Rev. W. H. Addis, July 5. Nagercoil, Rev. J. Russell, July 4. Neyoor, Rev. C. Mead, June 4.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowndes, Sept. 22.

SOUTH AFRICA, 1842. — Cape Town, Mrs. Philip, June 18, and 25, July 28. Bethelsdorp, Rev. Dr. Philip, July 2. Uitenhage, Rev. J. G. Messer, July 7. Graaf Reinet, Rev. Dr. Philip, June 11. Kat River, Rev. J. Read, Jun., April 5. Rev. J. Read, Sen., July 5. Colesberg, Rev. T. Atkinson, June 1, July 13. Philipolis, Rev. Dr. Philip, May 20, 26. Kuruman, Rev. W. Ross, Jan. 20. Mr. R. Hamilton, Jan. 20. Vaal River, Rev. J. Read, Sen., May 9. Dr. Philip and J. Read, Sen., May 6.

AFRICAN ISLANDS, 1842. — Mauritius, Messrs. Kelsey, Le Brun, and Baker, May 26. Rev. D. Johns, April 28.

WEST INDIES, 1842. — Demerara, Rev. C. Rat-tray, Aug. 17 and 29. Rev. T. Henderson, Aug. 30. Rev. E. A. Wallbridge, Sept. 16. Berbice, Rev. E. Davies, July 30, Aug. 12 (2 letters), Sept. 15. Rev. J. Roome, Aug. 2 and 10. Rev. S. Haywood, Aug. 17 and 27. Jamaica, Rev. R. Dickson, July 12, Aug. 10 and 16. Mrs. Wilkinson, Aug. 6. Rev. E. Holland, July 27, Aug. 10. Rev. W. Slatyer, Aug. 6, Sept. 21. Rev. J. Vine, Aug. 18. Rev. W. Alloway, Aug. 17. Rev. F. W. Wheeler, Aug. 21 and 25. Rev. R. Jones, July 28, Aug. 9. Sept. 7. Rev. T. H. Clark, Aug. 10, Sept. 13. Rev. B. Franklin, Sept. 7. Mr. W. Milne, Sept. —.

ACKNOWLEDGMENTS.

To Mr. J. Radford, Winchmore-hill, for a box of medicines for Mr. Livingstone; to Mrs. Rutledge and friends, for a parcel of useful articles for Mrs. Porter's school; to friends at Bruton, for a parcel of clothing for Mr. Vogelgezang; also a parcel of fancy articles for Rev. J. W. Gordon; to the Misses Fysh, Stamford, for a box of books; to the Working Society in Mr. Flower's congregation, Beccles, for a case of useful and fancy articles for Mrs. Mather's school, Mirzapore; to Mrs. Patrick, for a parcel of books for Mr. Gordon; to young friends connected with the Sunday-school, Melksham, for a box of articles for Rarotonga; to Mr. W. E. Hatch, for a parcel of old books; to Mrs. and Miss Wilson, Kendal, and friends, for a box of useful articles for Rev. H. Calderwood; to Mrs. Treveal, Cawsand, for a case of theological books for the Kat River station; to the Rev. J. B. Grey, Youghal, for two boxes of books, also one box for Rev. C. Pitman; to the Ladies of the Church and Congregation of

the Rev. H. Earl, Goole, for a box of useful articles, for the African Mission; to a friend, for a parcel of fancy work-bags for the schools in India; to the Rev. J. Hart and friends, Tregony, for a box of useful articles for Mr. Milne, China; to friends at Grampond, per the Misses Luke and Seccombe, for a box of useful articles for Rarotonga; to friends at Bedford, per Mr. White, for a large case of useful articles for Mrs. Porter's schools; to the Ladies of the Rev. H. Welsford's congregation, Tewkesbury, to the Misses Morris and Barrett, and to friends at Fareham, for boxes and parcels of clothing for Mr. Moffat; to a friend at Manchester, per Rev. J. Griffin, for a bale of kerseymere cloth, 360 yards; to Rev. R. S. May, Clifton, to Miss Benson, Clapton-square, to "Anonymous," Brighouse, to Mrs. Burrows, to Mrs. Plaistow, and to the Sunday-school teachers of the Independent Meeting, Stowmarket, for numbers and volumes of the Evangelical Magazine, Eclectic Review, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of October, 1842, inclusive.

	£	s.		£	s.	d.		£	s.	d.
Mrs. Temple	2	2	0	A Vow performed by §.			per ditto	0	1	6
V. O. W.	3	0	0	Band, J. B.	0	15	0	Albion Chapel Aux. Soc.		
T. E. of S.	10	0	0	Produce of an apple-tree,			on account	35	0	0

£ s. d.		£ s. d.		£ s. d.	
Camberwell Juv. Male Branch.....	2 0 0	<i>Durham.</i> Per J. Finlay, Esq. New-castle.....		Brantton, Pres. Church 14 15 0	
Park-road, Clapham, on account.....	8 1 9	Durham.....	38 13 11	Wooler, Rev. Mr. Gray 3 0 6	
Holywell Mount Aux. Soc. on account.....	17 12 3	Chester-le-street.....	11 16 6	Rev. Mr. Muirhead.....	7 0 4
Ditto Juv. Soc. do.....	6 0 0	Wimlaton.....	1 1 6	Glanton, Pres. Church 6 3 0	
Stoke Newington, Abney Chapel, on account.....	40 0 0	511s. 11d.		Blyth, ditto.....	1 10 2
Surrey Chapel Aux. Soc. on account.....	50 16 4	<i>Essex.</i>		Rothbury, Cong. Ch. 2 0 2	
Tanner's Hill Juvenile Association.....	1 17 3	Aux. Soc. per W. Ridley, Esq. on account.....	300 0 0	Howden, ditto.....	3 3 0
Kennington Sunday-sch. A. P. Missionary Box.....	2 13 5	Barking.....	10 4 4		
Mrs. Rippon for the Malagasy Christians.....	10 0 0	<i>Gloucestershire.</i>			
<i>Bedfordshire.</i>		Auxiliary Soc. on account.....	50 0 0		
Jordford, Mr. T. Killingworth, per Rev. J. Jukes.....	50 0 0	Gloucester.....	6 13 2		
<i>Berkshire.</i>		For Nat. Girls, Mary and Devota Nichols, Ana Leeworthy, and Ann Randall.....	6 0 0		
Aux. Soc. per J. Andrewes, Esq. on account.....	100 0 0	For Nat. Boy John Nichols.....	2 0 0		
Nowbury, Ladies' Association, do.....	30 7 9	£ 14s. 13s. 2d.			
Warfield, Mrs. J. Rose, half-year.....	0 10 6	Littledean and Newnham Ruardcan, per Mrs. Hollick.....	2 2 6		
<i>Buckinghamshire.</i>		Moreton-in-Marsh.....	10 2 8		
Newport Pagnell, for Or. School, at Vizagapatani—G. Osborn, Esq.	10 0 0	<i>Hampshire.</i>			
Mr. Rogers.....	1 0 0	Lymington, a Friend, per Mr. Willsher.....	2 0 0		
Mr. Kilpin, Bedford... A Friend.....	2 0 0 1 0 0	Southampton, per E. M. Randall, on accn. 100 0 0			
<i>Cambridgeshire.</i>		Havant, Messrs. Coldwell and Padwick, for Native Students in the Bangalore Seminary, to be called John Coldwell and John Padwick.....	24 0 0		
Burwell, Rev. D. Flower and Friends.....	5 0 0	<i>Ile of Wight.</i>			
<i>Cheshire.</i>		Ryde, George-street Cha. 78 17 1			
Chester, Legacy of late Mrs. Martha Riley, per Dr. Davies.....	100 0 0	For Nat. Tea. Thomas Guyer.....	10 0 0		
<i>Cornwall.</i>		881. 17s. 1d.			
Aux. Soc. per J. Baynard, Esq. on account.....	216 12 11	<i>Kent.</i>			
Falmouth, Mr. J. Downing, Jun. per Rev. T. Wildbore (L.S.).....	10 10 0	Margate, Zion Chapel... Milton, per Mr. Parrett... Ramsgate, on account ...	11 1 3 6 7 4 40 0 0		
<i>Cumberland.</i>		<i>Lancashire.</i>			
Workington.....	12 15 10	West. Aux. Soc. on acc. 100 0 0			
<i>Derbyshire.</i>		Rochdale, St. Stephen's Church, on account ... Providence Chapel, do. 30 17 6	24 11 6 30 17 6		
Chesterfield Silk Mills Congregation, per Mr. F. Hurst.....	21 0 0	<i>Lincolnshire.</i>			
<i>Devonshire.</i>		Barton-upon-Humber .. Long Sutton, on account.....	15 0 0 20 0 0		
Bideford.....	31 19 0	<i>Monmouthshire.</i>			
Harnstaple, including 104 from Salisbury school children.....	13 19 1	Monmouth, Mrs. Hales (dco.) per Rev. T. Loader 20 0 0			
Plymouth, Devonport and Stanghouse Aux. per W. Stuart, Esq. on account.....	146 0 0	<i>Northamptonshire.</i>			
Exeter, Castle-street Sunday-school for the Orphan School at Vizagapatani.....	17 0 0	Woolaston.....	11 10 0		
		Yelvertoft and Swinford 20 1 10			
		<i>Northumberland.</i>			
		Per J. Finlay, Esq.—			
		Newcastle, on account 90 0 0			
		Blowdon, Cong. Ch.....	2 0 0		
		Alnwick, Zion Ch.....	26 0 0		
		Warkworth Seces. Ch. 2 5 0			
		Maydon Bridge Cong. Church.....	0 13 1		

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Fyfe, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1842.

MEMOIR

OF

THE LATE REV. RICHARD PENMAN,

OF ABERDEEN, SCOTLAND.

A BRIEF account of the spiritual and devoted servants of Jesus Christ who have ceased from their labours, is generally well received, and attentively and profitably perused by those who love the same Lord and Redeemer. In this department of reading we seem to be specially impressed with the reality and force of truth, and the attractive influence of those sacred principles which are so eminently fitted to sustain the mind in health and in sickness, in life and death. The following brief outline of one who long laboured in the vineyard of his Lord, will, it is hoped, tend in some good degree, to invigorate and encourage others while advancing on to the fruition and the joys of a world of purity and rest, and to render more valuable than ever that Gospel by which life and immortality are brought to light.

Richard Penman was born in the village of Symington, near the town of Biggar, in Peebleshire, on the 29th day of December, 1777. His parents moved in the humble walks of life, but were respectable and industrious. Richard

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was the eldest of three sons, and towards him his mother discovered a very strong affection, and many and fervent were the prayers which were presented on his behalf. Along with his parents, he worshipped at the Relief Meeting-house, Biggar, where that excellent man, the Rev. Mr. Paterson, long officiated, and where the subject of this memoir appears to have been much impressed with the value of "the great salvation." As there was evidently "some good thing in him towards the Lord God of Israel," he had much delight in conversing with the pious and the good around him regarding the glorious themes of grace and glory. The late Rev. William Brown, of Inverury, and he, were companions in their early days, and frequently did they converse together regarding the wonderful scheme of redeeming love, and also of their desire to publish it. Sometimes, when they were not aware, they were overheard conversing on these subjects, which, as may well be imagined, excited surprise as to the feelings and prospects

of the two youths who were so often in each other's company, and mutually interested in each other's reflections and plans. Towards the close of last century, as many will remember, there was a remarkable movement in the south of Scotland, in consequence of the visits of the late Rowland Hill, Dr. Bennett, Mr. Burder, Mr. Parsons, Mr. Clayton, and others. Great excitement was then experienced, and it is believed much hallowed emotion was felt by many who listened to the enlightened and searching appeals of these admirable men. Among others, the subject of this memoir frequently visited Edinburgh about this time, to listen to the preaching which he so much enjoyed. Often did he leave Biggar on the Saturday night, and walk to Edinburgh, a distance of twenty-seven miles, in order to have his mind and heart improved by hearing the tidings of mercy on the following Lord's-day, and at the close of the public engagements of the hallowed season, leave Edinburgh for Biggar, in order to be in readiness on Monday morning for his usual employment. Soon after this time, he, along with a number of young men, were aroused by the preaching of Messrs. Hill, Haldane, Aikman, and Ewing. A delightful revival was then felt, and its exhilarating influence extensively enjoyed, partly, and indeed to a great extent, from the very pointed statements of these devoted men in their public ministrations. It was a memorable era in the history of Scotland. Great assemblies were addressed at the Circus and on the Calton-hill. In the first and second volumes of the Edinburgh Quarterly Magazine, an excellent periodical published about that time, there are some very interesting papers, containing a brief sketch of the extensive tours and itinerancies by Messrs. Haldane and Aikman in the southern counties of Scotland. It was "a time of refreshing from the presence of the Lord." The desire became fixed and strong in the heart of Mr. Penman, to devote himself to the work of proclaiming the glorious gospel to

his perishing fellow-men. When his intentions were made known by him at home, there was very considerable opposition to his going forward in the momentous work of the Christian ministry; but his mind was made up, and he endeavoured to advance amidst great anxiety and difficulty. He left the parental abode, and proceeded to Linlithgow, where his eldest sister was then residing. He had not been long there, when his mother, partly from her strong attachment to her son, and partly from her not understanding the principles he had embraced, and ignorance of the body of Dissenters to whom he had attached himself, (all being then new, not only to her, but to multitudes in Scotland,) and partly, also, from the thought of the distance to which her son would be removed from her, left home under the influence of all those feelings, and went after her Richard to Linlithgow, imagining that he had gone out of his mind, in order to persuade him to return; but there, although the conflict was in no ordinary degree trying, he was resolute, and the appeals of a mother had to be in subordination to the claims of Him who hath saith, "He that loveth father or mother more than me is not worthy of me." Soon after, he joined the class at Dundee, under Mr. Innes, where he remained about a year, and subsequently he removed to Glasgow, and joined the class under the late Mr. Ewing, where he remained about eighteen months. At the close of the course, the preachers were appointed to go to different stations. Some went to Ireland, others to America, and some to various parts of our own country. Mr. Penman went to Keriemuir, in Forfarshire, where he remained about a year, preaching the gospel with great acceptance, and in some instances, it is believed, with the Holy Ghost sent down from heaven. During his stay at Keriemuir, a circumstance of a very awful and awakening nature happened. Mr. Penman was frequently in the habit of preaching in the fields to great numbers who were disposed to listen to the gospel; on one of these occasions, while

our friend was occupied preaching one Sabbath evening, a young man of about 25 years of age, was moving to and fro, and endeavouring in various ways to draw away the attention of the multitude from the sound of salvation. The preacher perceived and felt the disturbance much, and found it necessary to speak to the young man regarding the sin and danger of such conduct. This, however, did not avail, and again it was found necessary to stop and address him in a still more pointed manner. Among other emphatic statements made to him, he was told that that opportunity might be the last he ever would enjoy of hearing of the only way of deliverance from sin and ruin. At length the services ended, or rather were brought somewhat abruptly to a conclusion, when the assembled multitude dispersed, and went away to their respective homes. The young man went away among the rest. On the following morning, which was Monday, a messenger came somewhat hastily to the house where the preacher was lodged, and astounded him by the affecting intelligence, "Oh, Sir! the man whom you addressed last night was found dead upon his bed this morning."

This very awful dispensation of Providence produced a sensation in the town of Keriennuir, and in all the surrounding country, which for many years was not effaced, and to this day by some of the older inhabitants is remembered, as an event which was overruled for very salutary ends.

Those who might be disposed to mock and make light of the message of redeeming love, and of those who proclaimed it, were reminded by this event that the Divine Author of grace and salvation was determined that his own work should go on, and that He can protect all who faithfully labour in his service.

Mr. Penman's next appointment was to the immediate neighbourhood of Ayr, where for a considerable time he laboured zealously and faithfully in the cause of his adorable Redeemer. But after preaching there with much accep-

tance, his steps were directed to the town of Arbroath, where large numbers were soon collected to listen to the word of life from his lips. Soon after he received a call from the church to the pastoral office, which he saw it to be his duty to accept. On Wednesday, June 12, 1805, he was solemnly set apart to the pastoral office, several ministers taking part in the interesting services. In that town and neighbourhood he laboured with great ardour and delight. Several villages were often visited by him for the purpose of proclaiming the Gospel. To the village of Barry in particular, about nine miles from the town, he went statedly once every two weeks or so, walking there and preaching, and walking home the same evening. This was in addition to three stated services on the Lord's day, besides other engagements. These labours were not in vain in the Lord. In the village of Barry much good was done, and the zealous pastor much encouraged by finding that many came to hear the gospel on the sabbath from that quarter; not a few of whom joined the church, and adorned the gospel by walking in the truth. At Arbroath, the congregations were large and encouraging, and the members of the church numerous, and spiritual, and devoted. After labouring for nearly ten years at Arbroath, he was requested to visit Aberdeen, and supply for a time the destitute church assembling in Frederick-street. After preaching there for several sabbaths, he was strongly invited to become their pastor. After much reflection and prayer, he accepted of the call, and the family left Arbroath for Aberdeen, in the month of September, 1814. As the church had been for several years unprovided with a pastor, the appearances were very discouraging from the smallness of the congregations, and the limited number of the members. But by the Divine blessing on the exertions of their new minister, the congregations soon became larger and larger, until the chapel, which will contain about 600, was found too strait for the numbers who repaired

thither. Many were impressed, and came forward and joined the church, so that the few were soon greatly increased. At the interesting service of the recognition, which took place on Thursday, the 18th of May, 1815; Mr. (now Dr.) Philip began the services of the day with prayer. Mr. (now Dr.) Russell preached from 2 Cor. vi. 5; Mr. Ewing, late of Glasgow, then offered the ordination prayer, and gave the charge from 1 Cor. iii. 10-15. Mr. Gibb addressed the church from 1 Thess. iii. 8. Mr. Ewing preached in the evening. The whole services of the day were most delightful and instructive.

The exertions of Mr. Penman in the town and neighbourhood were most indefatigable; he was remarkably faithful, diligent and laborious—preaching three times on the Lord's-day, besides other engagements in the course of the week. He had great bodily strength, and was always ready to exert himself for the good of souls. The writer of this sketch well remembers when a boy, frequently accompanying him to various places, especially on Tuesday evenings, once a fortnight, and sometimes once a week, when he preached at Buxburn, a distance of about four miles from Aberdeen, at half-past five in the afternoon; and then came on and preached the same evening about 8 o'clock at the Printfield, two miles nearer Aberdeen. The anxiety to hear was great—multitudes both of the old and the young were faithfully and affectionately addressed; some heard to profit, who have been enabled to adorn the Gospel. In consequence of the zealous labours of Mr. P. for several years in the latter populous and interesting village, a neat and commodious chapel was erected capable of accommodating nearly 500 people. The Rev. Neil M'Kechnie, who is now settled at Stewartfield, laboured zealously there as their pastor for many years. The Rev. James B. Laing, late of the Theological Academy, Glasgow, was settled over the church in the summer of 1840. The labours of Mr. Pen-

man were not limited to Aberdeen, and the immediate neighbourhood, he was frequently engaged in different places at considerable distances. He felt encouraged by the numbers who assembled to listen to the Gospel, and was often sustained by conversing with those who had felt its power. He was always ready to improve providences and striking events, and often made circumstances of local interest the ground of many a pointed and arousing appeal to the conscience. He often visited criminals who were under sentence of death, and felt peculiar delight in directing them to the Lamb of God. Great was his reward in marking the attention of the unhappy men in their gloomy prison, and in frequently listening to the expressions of some of them, regarding the "faithful saying," and "that the blood of Jesus Christ cleanseth from all sin." He improved the awful events of their public execution to great congregations in his own chapel; his addresses on such occasions to the thoughtless, and to all who heard him, were of a most thrilling and deeply solemn character. He felt greatly interested in the young people who attended his ministry, and was much delighted in observing their mental and spiritual improvement. The affability of his manner, and the readiness which he always manifested to lend his aid in their behalf, made them feel a strength of affection towards him of no common kind; frequently he preached specially to them, and entered largely into the circumstances and conditions of youth, directing their attention with great discrimination to sources of danger and means of safety—to the ways of error and ruin, and the path of truth and peace. He was in the habit also, for many years, of preaching to the seamen who were engaged in the whale fishery previous to their departure from Aberdeen to Greenland and Davis' Straits. It was a sight peculiarly delightful to witness hundreds of those brave and hardy men assembled within the house of God, listening to the announcements of pardon and reconciliation, while

directed to the glorious character of Him who is "a refuge from the storm." Mr. P. frequently likewise delivered special discourses to the students attending King's and Marischal Colleges, and on such occasions the numbers who repaired to the sanctuary, and the attention they gave, were at once highly encouraging to the preacher, and honourable to themselves. Although many of them were possessed of eminent intellectual ability, yet they felt greatly interested and much improved by the clear and lucid views of truth presented before them; together with the advantages connected with the possession of general knowledge, and the arguments brought forward to prove the superior value of biblical sanctified attainments, and the excellency of the knowledge of Jesus Christ.

It may be also stated, that Mr. Penman felt much interested, and took an active part in the admirable institutions of the city. He was the warm friend of the Bible, Missionary, Sabbath-school, Tract, and Anti-Slavery Societies. His speeches at public meetings, some of which are in print, were much enjoyed for their sound sense, energetic point, and appropriate bearing regarding the benevolent agency of those valuable societies. He seemed quite in his element when mingling with brethren, and sharing with them in the delightful emotions associated with such services and engagements. He was tender-hearted, and of a remarkably friendly and obliging disposition; often was it seen that he could weep with those who wept, and was singularly happy in speaking a word in season to those who were depressed. He was a man of peace, and ready to forgive, and was exceedingly grieved with any thing which tended to interfere with harmony and good feeling: persevering and active in his habits, he surmounted and overcame difficulties of a very perplexing nature. Finding that the debt on Frederick-street Chapel had been allowed to increase until the burden was felt as a weight peculiarly oppressive, he was absent from Aberdeen at one

time for a considerable period, travelling in various quarters in England and Scotland, collecting, in order to reduce its large amount. By personal influence and great exertion, he collected then and at subsequent periods, the large amount of upwards of 700*l*. He was a man of prayer and devotional habits: his intercourse with God, it is believed, imparted peculiar strength and joy to his soul. In his public ministrations there was often an evident powerful unction, which made him speak with a holy boldness and hallowed eloquence which arrested and struck the most careless and indifferent. There was often, too, a peculiar force and brilliance in his remarks, and richness in his thoughts, which tended greatly, by the Divine blessing, to strengthen and sustain the intelligent and devout. The writer of this brief account remembers well the peculiar emotions frequently experienced by himself, when a boy, although he did not then know much about what the real life of godliness in the soul meant. The affectionate entreaties and touching appeals coming from a man upon whom the large assembly was gazing, and whose own soul was manifestly under a sacred and happy influence, left impressions of a very salutary nature. He was characterized by great decision of character; both in public and private, this was very apparent. Blessed with a good understanding and judgment, he was often enabled to come to an accurate conclusion, when others would find themselves still perplexed, and to announce his sentiments with firmness and resolution. Those who were strangers to his manner, might sometimes wonder at the seeming roughness of his statements; and even those who were intimate with him, might not be always ready to vindicate what should have been more subdued and softened; but we believe that the sterling, honest, and straight-forward character of his mind led him to use very pointed and decided language, and to speak in a firm tone, which might be misconstrued as implying and involving what was

never intended. It was not possible to be long in his company without discovering that he was of an ardent temperament of mind, and that whatever duties he engaged in appeared to occupy for the time his whole mind and soul. He was an intelligent, well-informed man ; he had read much and thought more, and having an excellent memory, he could recall to an astonishing extent, much that he had heard and read. He was a cheerful, interesting, and profitable companion. In the fellowship of his brethren, and on other occasions, he discovered that his mental resources were of no common order. His knowledge of the Scriptures was very extensive and accurate ; and he often threw out remarks regarding a passage taken in its connexion, which were of great value in elucidating its meaning and displaying its force. Many of his brethren, indeed, were remarkably struck with his ease in speaking of difficult passages, and the appropriate modes of illustration which seemed always in readiness for the clearer understanding of the point about which he might be conversing or preaching. It was this which generally imparted much interest to his public discourses, and which brought around him for many years large and attentive congregations. The church also was greatly increased in numbers and piety, so that although the beginning was small, the latter end was greatly augmented ; instead of about twenty-five, the original number of members, there were, at length upwards of 200. The additions to the church of many excellent persons greatly delighted and encouraged him, and by his frequent visitations and readiness to enter into the varied cases which came before him, and the notice which he took of their offspring, their feelings of gratitude and respect were lively and strong. Mr. P., indeed, was highly respected by all classes of the community, and many there are, both in Aberdeen and in the surrounding country, who cherish his memory with an attachment not easily to be weakened or destroyed.

Mr. Penman was possessed of great bodily strength, which, in connexion with his willing and vigorous mind, enabled him generally to go through great labour without much fatigue. In the midst of his labours, however, and in the very vigour of health and activity, his strength was weakened in the way. In the summer of 1826, he undertook a long journey to the north, in order to be present at the ordination of a much respected brother in the ministry. On his way home on the top of the coach, the day being very hot, he felt unusual sensations in his head ; but soon after his arrival, medical advice was taken, and measures adopted to prevent the progress of the disease. By the Divine blessing, the means employed prevented consequences, which would, in all probability, have been of a very serious nature. He was laid aside, however, from public labour for six or seven weeks, and he was sensible of considerable debility for a much longer period. As his strength gradually returned, he resumed his public duties, and went on vigorously for a number of years after. He preached with, if possible, still more energy and hallowed emotions, and many were added to the church. At length his memory was observed to fail him very much, which was the more noticeable in his case, as he had always enjoyed a most retentive one ; he persevered, however, until it was seen that it would be highly desirable that regular assistance should be procured ; but even when assistance was obtained, it was found, after the lapse of a little time, that he could hardly undertake any public engagement. This was a trial of no ordinary kind to him, and for a considerable period it was difficult to persuade him that it was evidently not his duty to persevere, and to seek to glorify his Lord and Master by passive as well as by active obedience. He delighted to repair to the sanctuary on the Lord's-day to listen to the truth, and to have his soul refreshed by that gospel which for a long series of years he had so ably and affectionately proclaimed with

his own lips. It became difficult for him, at length, to manage the distance, although comparatively short, between the house and the chapel, which again tried him much, as he was obliged to keep the house altogether. He was much affected also when informed of the removal by death of any of his brethren in the ministry. His bodily strength was gradually becoming weaker and weaker, so that for the last eighteen months of his life he had considerable difficulty in moving about even in the house. From the nature of his complaint he was subject to very variable feelings, so that his mind could hardly fix for any length of time on one topic. Frequently, however, his conversation was very delightful and instructive regarding spiritual and eternal realities. He was a man of prayer; of much daily fervent prayer. Often did he bless God for a good hope through grace, and he felt that his confidence and trust rested upon the atonement of Immanuel. He had no raptures, but much enjoyment from having his thoughts and desires occupied with the God of all consolation. He knew whom he believed, which led him to realize the future as one who felt that he was advancing on to his Father's house. For several weeks before his death, it was evident to those who were near him that his weak frame was sinking, but it was not until towards the close of January, 1841, that the change upon him was very marked; and it was also observed that from the time he was obliged, from growing debility, to keep close in bed, the calmness and tranquillity of his mind appeared to be greatly increased, and the prospect of future rest and glory became still more bright and sustaining. Every day witnessed increasing weakness, until Friday, the 5th of February, when it was seen that he could not survive long. To a brother minister who visited him, and with whom he had been intimate for a great many years, he said that his mind was in peace; but it became very difficult, as his end approached, to know what he said; but it was evident

to all who were near him, that his soul was much engaged. In the afternoon of that day, about four o'clock, his spirit entered the eternal world, and mingled, there is good reason to hope, in the hallowed and holy engagements and services of the celestial temple, where suffering and death are for ever unknown.

The funeral took place on Wednesday, the 17th. The feeling manifested on that occasion, not only by the numbers who attended the removal of the body to its final resting place, but by many others who witnessed the solemn scene, in connexion with the impressive services in the sanctuary, was of a very deep and striking nature. It seems proper to introduce here the notice which appeared in the city papers about the end of the same week, as it will show the estimation in which he was held by all around him. The notice is as follows:—"Rev. Richard Penman.—The funeral of this lamented clergyman, whose death we announced on Saturday week, took place on Wednesday afternoon, under such circumstances as constitute a sufficient reason for making it the subject of a special public notice. From the general estimation in which the deceased was held by the clergy of every denomination within the sphere of his acquaintance, as well as by a wide and valued circle of private friends, it was deemed advisable to conduct the funeral service in the church which had for upwards of twenty years been the scene of his labours. Arrangements having been made for that purpose, the funeral party, amounting to nearly 150, and comprising nearly all the clergy in the city, and several of the professors of Marischal College, assembled at the house of the deceased's family at one o'clock, whence the body was removed to the chapel, and placed in the pew on the ground floor, immediately in front of the pulpit. The funeral party occupied the body of the church, while the galleries were mostly filled by members of the congregation and strangers. The Rev. Mr. Kennedy opened, the

services by reading the Word, and praise. The Rev. D. Wallace, now the pastor of the church, then addressed the meeting. The subject of his address had special reference to the solemn scene, and was handled in a most faithful and impressive manner, evidently producing a deep feeling on the audience. The services were concluded by praise and prayer, after which the funeral proceeded to St. Clement's burying ground, where the remains now rest. The scene altogether was a mournful one, but it was peculiarly pleasing to see so many clergymen and others, of different denominations of the Christian profession, gathered around the remains of one whose Christian principles, honesty of purpose, and integrity of conduct, exemplified in the most unassuming manner, constituted the only

claim he had to public approbation. He rests in peace."

On the following Lord's-day the event was improved in an excellent and impressive sermon from Hebrews xiii. 7, to a crowded congregation, by the Rev. Mr. Thomson, of George-street Chapel. Mr. Thomson having been intimately acquainted with the deceased for upwards of forty years, he was enabled to speak as one who in the removal of Mr. Penman, had lost a valued friend and brother. May the removal of one after another of the faithful and devoted servants of the Lord Jesus, lead to renewed consecration and diligence, that at last we may be recognised as those who are partakers of the Divine nature, and prepared for entering into the joy of the Lord.

September, 1842.

R. P.

THE SANCTIFICATION OF THE SPIRIT,

NOT IMPUTED, BUT IMPARTED; AND NOT PERFECTED AT ONCE, BUT PROGRESSIVE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It is the opinion of a very, zealous and sincere, but not I think a very judicious Calvinistic minister, who has recently seceded from the Established Church, that the sanctification of the Spirit is not progressive; and that our sanctification in Christ is imputed in the same sense as his perfect obedience is imputed for our justification. To prove this doctrine, he refers to the following passages:—1 Cor. i. 30; Heb. ii. 11; Heb. xiii. 12; 1 Thess. v. 23, 24. But not one word is said about imputation in any of them, so that it is only his own opinion—his own interpretation. The question then is, whether his interpretation is true, and can be supported by the general tenor and scope of God's word? This question is very important, because many of your readers are often much perplexed, on this difficult subject, and are very anxious to get a solution of it. Permit me, therefore, to offer my

humble opinion, and correct me if I am wrong. I hope I can truly say, with Job, "What I know not teach thou me," even if it be by the weakest, the least of God's servants.

That the root of our sanctification is in Christ must be admitted, because it is said, "From me is thy fruit found," Hosea xiv. 18; and, "that the branches cannot bring forth fruit except they abide in the vine," John xv. But the root is not the fruit; and the husbandman does not look for fruit from the root, but from the branches. How is it, then, that our brother will have it, that we are not to look for holiness, or progressive sanctification, in ourselves, but in Christ—the vine? Is not this a sad error? Is it not highly calculated to mislead, and make Christ the minister of sin? Is it not the very essence of Antinomianism, of licentiousness? If this interpretation of the word of God be true, how are we to reconcile it with other portions of

the word, where we are taught that the fruit of the Spirit (as manifested in the conversation and lives of believers) is in all truth and goodness, proving what is acceptable in the sight of the Lord, Eph. v. 9? Now, let us candidly ask, Can such fruits of the Spirit as these be imputed? Are they not rather derived, imparted, and progressively manifested in our outward conduct, through union to Christ by faith, and by the in-dwelling and operations of his Spirit in our souls? Is it not in this sense that Christ is made unto us sanctification? And was it not in this sense, also, that St. Paul prayed that believers might be wholly, entirely sanctified in spirit, soul, and body, and be preserved blameless, unto the coming of our Lord Jesus Christ, in 1 Thess. v. 23? But it is not so understood by our brother who has just seceded from the Established Church, for he considers that believers are wholly, perfectly sanctified in Christ at once by imputation, as much as they ever will be; but not by a gradual progressive work of the Spirit in their spirit, soul and body, whereby they become more and more conformed to the image of God. Besides, such a progressive work as this, is also denied by our brother, because St. Paul saith, "I know that in me (that is, in my flesh,) there dwelleth no good thing;" therefore he tells his hearers that they must not look to themselves for holiness, but to Christ, who is their sanctification by imputation. I believe I have not misrepresented the meaning of our brother, or in any way unfaithfully stated his sentiments. But I would ask, is not this denial of the progressive work of the Spirit a most dangerous and fatal error, and much more secretly and deceitfully prevalent among our hyper-calvinistic brethren than many are aware of? Is it not the very doctrine that will make, feed, and satisfy hypocrites, and those who hold the truth in unrighteousness? What can please them better than to be taught not to look within for holiness, but to Christ; not to cleanse

themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, but to look from themselves to Christ for imputed holiness for their sanctification, as well as to his imputed righteousness for their justification? The error is most subtle, pernicious, and fatal. Most subtle and pernicious, because it is so combined and mixed up with truth. Most fatal! "Because, without holiness, no man shall see the Lord; without it, none can enter the kingdom of heaven. "There shall in no wise enter into it anything that defileth, neither any who worketh abomination, or maketh a lie." "None but those who are washed, who are justified, who are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

Blessed be God, the believer is now perfectly justified; but is he perfectly sanctified? He is not, "for there is not a just man upon the earth that doeth good and sinneth not." The work of sanctification by the Spirit, is only a work begun; but the pardoned, the justified believer may be confident that it shall be carried on and be completed; because he who hath begun it, is God—the God of all grace. There are many who deny this progressive work of the Spirit, because they cannot make it accord with their own experience; but is it fair, is it scriptural, is it wise and safe, to make our experience the rule, the touch-stone, and not the word of God? Beware of this very prevalent, this most pernicious error. What! make your experience the rule, the test? Never bring the word of God to your experience, but your experience to the word of God; and ask yourselves, not what says your experience, but what says the word of God. For, if any man's experience is not according to that rule, be sure there is no saving, no purifying light within him. This is the test, the grand criterion: "God is light, and in him there is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but, if we walk in the light

as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I may also add, that none of our most eminent Calvinistic divines denied the progressive sanctification of the Spirit, but maintained it. Such as Newton, Leighton, Charnock, Owen, Toplady, Romaine, Dr. Gill, and others. I would therefore affectionately advise our brother, and all our younger brethren in Christ, to ask themselves whether they would not do well to pay a modest and respectful deference to such men of God as these, before they make up their minds positively to deny the progressive sanctification of the Spirit, which they so clearly and stedfastly

maintained. And whether the denial is not more awfully subtle, dangerous, and fatal in those who speak and preach much on the work of the Spirit, but who make that work to consist only in progressive light and knowledge, but not in progressive love and purity. Ponder well on this last query; and, if you would wish a further investigation of the subject, read a tract lately published and sold by Houlston and Stoneman, Paternoster-row, and Nisbet Berners'-street, London, "On the Blessing of Sanctification not imputed, but imparted," which deserves a universal circulation in all our churches, on account of the mildness of its spirit, and of its practical and holy tendency.

Z. T.

CHRISTIAN REMINISCENCES,

FOR THE CLOSE OF THE YEAR.

(Deut. viii. 2)

MEMORY is a power or faculty of the mind which receives, retains, and exhibits again, as occasion requires, all sorts of ideas presented to the understanding. Of all the faculties, there is none harder to account for, or that has perplexed philosophers more than memory. Some will have it a mere organ, as the eye, ear, &c. Dr. Hook, in an "Essay towards a mechanical Account of Memory," makes it to consist in a stock of ideas or images formed occasionally by the mind, out of the fine parts of the brain, and disposed or laid by in order. Memory, according to the celebrated Mr. Locke, is, as if were, the storehouse of our ideas. For the narrow mind of man not being capable of having many ideas under view and consideration at once, it was necessary to have a repository in which to lay up these ideas, which it may afterwards have use for. But our ideas being nothing but actual perceptions in the mind, which cease to be anything when there is no perception of them, this laying up of our ideas in the repository of the memory signifies no more than this, that the mind has a

power in many cases to revive perceptions it has once had, with this additional perception annexed to them, that it has had them before. And it is by the assistance of this faculty that we are said to have all those ideas in our understanding which we can bring in sight, and make the object of our thoughts, without the help of those sensible qualities which first imprinted them there. The memory of some men is tenacious even to a miracle, but yet there seems to be a constant decay of all our ideas, even of those which are struck deepest, and in minds the most retentive, so that if they be not sometimes revived the print wears out, and at last there remains nothing to be seen. The perfection of memory consists in two things; readily to admit the impressions or images of things, and to preserve them from oblivion, that the understanding may have recourse to them, and employ them for such purposes as reason and intelligence shall prompt or direct. It is this noble faculty which stamps a moral dignity, and a superlative grandeur upon man. It is by this he is capable

of reflecting on the past, and anticipating the future. It is the power of memory which enhances his bliss, or augments his misery. It is this which recalls a thousand pleasing and delightful associations, or rouses a host of gloomy spectres to haunt and terrify a mind conscious of its delinquency. The Israelites were commanded to remember the miracles they saw, the mercies they received, the enemies they vanquished, and the deliverances they realized while passing through the wilderness to the land of promise. Christians are also commanded to remember the goodness and beneficence, the faithfulness and care of their heavenly Parent and gracious Redeemer. And there is no season more opportune or suitable for this exercise than at the close of an expiring year. To take a thoughtful retrospect of the past; to traverse back in imagination; to ruminate upon departed scenes, whether tinged with sorrow or fraught with brightness and beauty; to meditate upon afflictive providences, illumined with heavenly light, and sweetened by the cordials of benignant mercy: such reflections tend to increase faith, suppress fear, to dissipate forebodings, and to vivify the flame of holy love and adoring gratitude to Him, "from whom cometh every good and perfect gift."

1. *Remember the mercies you have received.*—How numerous and diversified and multiplied have they been; from the first dawn of infancy, through all the devious paths of buoyant and volatile youth, till the present moment of your existence, what various instances have you had of the goodness and mercy of God! You have received many personal, relative, and domestic mercies, both temporal and spiritual. There are the mercies of the closet, of the church, and the sanctuary. You have enjoyed regular sabbaths, plenty of the means of grace, richness of spiritual cultivation; and it behoves you to inquire, Have they had a good effect or none, or a bad one? Many of your mercies are forgotten, some are re-

membered by you; they have attended you at all times and seasons, and under all circumstances. They have come unmerited, unsought, and unsolicited, in the right place, and at the proper time. Like the gushing waters from some pellucid and perennial fountain, they have followed you all through this sublunary state. They have not been like angels' visits, "few and far between;" but they have come with the morning sunbeams; they have continued with the sun's altitude, and have descended with the shades of evening. They have been constant, rich, free, and permanent. Try to recall them—study to remember them—seek to improve them, and let them excite in your bosom corresponding feelings of devout gratitude and cheerful strains of holy praise.

2. *Remember the dangers you have escaped.*—The Israelites found the wilderness of Paran dangerous as well as uncomfortable; not only destitute of all suitable supplies, but beset with numerous enemies. Many ravenous beasts prowled about with hideous howlings, and often destroyed the helpless travellers. Many fiery serpents and scorpions infested that land. Many formidable and powerful human enemies assailed them, such as Sihon, king of the Amorites, and Og, king of Bashan; and many of them were enticed, ensnared, and destroyed by the wicked and crafty allurements of Balaam and Balak. In their history and circumstances we behold a beautiful and striking picture of the Christian, while a sojourner here below. His virtue is in continual danger from many quarters. His own appetites and passions often lead him into sin, which causes him many a nauseous draught of bitterness and woe. He is living in a world opposed to his happiness, and hostile to his holiness. He is beset by many spiritual enemies—beings the most potent and malignant are confederated against him, watching to blast his peace, and to destroy his most hallowed enjoyments. Besides that triple league, "the world, the

flesh, and the devil," the Christian finds many internal foes, defective principles, corrupt motives, and sensual desires: there is a continuous warfare; solemn alternations of a mental and spiritual character, he often feels and deploras. His is a perilous, yet delightful enterprise, securing a noble and glorious reward; yea, he sometimes finds the greatest enemies amongst his professed friends, who would impede his progress, impugn his motives, weaken his strength, cool his zeal, and beguile him of his reward. Dr. Lucas has said, "It is not seldom seen, that the friends of our bosom are the greatest enemies of our souls." Christian, you find that you are a spiritual combatant, and if, through the grace of God, and the influence of the Holy Spirit, you have been enabled to triumph over difficulties, enemies, and dangers, remember the arm which has sustained you, and the God who has cast around you the invulnerable shield of his presence.

3. *Remember the straits you have been brought into.*—It seems consonant with the Divine government, that trials, privations, and afflictions, should form a part of his people's heritage upon earth. The present is a state of probation, suffering, and paternal discipline. On earth there is a canker-worm at the root of every gourd of creature-comfort. The most eminent saints, whose graces have been the most attractive, and whose virtues have shed the most beautiful radiancy, have often been exercised with the severest trials. God has often stripped and despoiled them of every earthly comfort, that they might more duly appreciate heavenly pleasures and enjoyments. He has brought them low; that his grace might be the more conspicuous and glorious in their exaltation. He has deprived them of every secondary source, that they might repair with a delightful gust to the plenitude of his mercy. He has conducted them to the most critical and perilous position, in order that his wisdom and goodness might step in for their retrieval

and rescue. The very hour of need and necessity, when everything has been dark and depressing; when the star of hope has been eclipsed, and every earthly spring of pleasure has been dried up; when our foresight and sagacity have ended in disappointment; when every speculation has failed, and every scheme has been disconcerted; how often has God appeared for the believer's rescue—difficulties have been removed—fears have been banished—wants have been supplied, and the clouds of sorrow have been chased away by the sunshine of calm and holy enjoyment. The tears of poignant grief, and the wails of human disquietude, have been followed by the most ecstatic enjoyments, delightful anticipations, and exulting hopes. Thus the Christian has been brought from placing dependence and reposing confidence in earthly objects; and has been led, with a child-like docility, simplicity, and ingenuousness, to look to God alone, to live upon his promise, and to say,—

"In all my fears, in all my straits,
My soul on his salvation waits."

4. *Remember the guidance which has been bestowed.*—At a solemn fast kept in Nehemiah's time, the Levites gratefully acknowledged the goodness of God towards his people. "Thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way: neither the pillar of fire by night, to show them light, and the way wherein they should go; yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing." We cannot reasonably expect such visible and sensible manifestations of the Divine presence as the Israelites enjoyed. There is no palpable form to be seen—there is no audible voice from the "excellent glory" to be heard; but we have many gracious assurances that God will guide and defend his people. David could say, "Thou shalt guide me by thy counsel here, and afterwards receive me to

glory." It is the privilege of every Christian to enjoy this Divine guidance. The religious world, as it is often termed, may teem with erroneous doctrines, heterodox opinions, "damnable heresies," fashionable vagaries. Sentiments the most crude, fallacious, and ensnaring, may spread, beguile and lead astray simple and unstable souls; but the prayerful Christian, the confiding sinner, the humble believer, shall escape unscathed; he shall avoid "the snare of the fowler." He is not only guarded from mental, moral, and physical evil, but he is guided into all truth. "For the Lord God is a sun and shield" unto his people—a shield to protect, and a sun to illumine and guide. The Christian, as a heaven-born child, is led by the Divine Spirit; for "as many as are led by the Spirit of God, they are the sons of God." He is led to self-renunciation; led to a humbling sight of himself; led to "walk humbly with God;" led to see that all he has in possession or in prospect, he owes to the free, gratuitous mercy of God. He is led humbly to write at the foot of all his enjoyments, "What have I, that I have not received?" He is led to the Lord Jesus Christ, as the one Mediator between God and man, as "the only way, the truth, and the life, unto the Father." He is led to the blessed God, as the source of his being and happiness, "whose favour is life, and whose loving-kindness is better than life." He is led to regard the Divine glory as the paramount object of all his actions. He is led to cherish and maintain suitable conceptions of the personality and work of the Holy Spirit. He seeks by humble prayer and believing confidence, his vivifying presence, and his purifying influence. He is led to the means of grace and holy ordinances, as the appointed and appropriate channels through which the precious blessings of redemption and salvation flow into the soul, diffusing peace, joy, and gladness through the inner man. He is led to behold sin in all its malignant character and hideous deformity—to

watch, strive, and pray against it. He is led to love and delight in holiness, as the health, beauty, perfection, and felicity of the soul. He is led to cherish and foster an unfeigned spirit of philanthropy and benevolence. The springs of Divine sympathy and compassion issue from the fountain of his generous heart, to meet the wants, and alleviate the woes, of suffering humanity. He is led to seek his purest enjoyments from heavenly objects, in the knowledge and likeness, in the love and favour of God. Christian, if you have been led to realize these special tokens and bestowments, study to remember them; and, amidst the glowing prospects of celestial sights and scenes, you may cheerfully smile at the few remaining trials which may await you in this wilderness, and with holy expectancy sing,—

"Then let the rude tempest assail,
The blast of adversity blow,
The haven, though distant, I hail,
Beyond this rough ocean of woe.
When safe on its beautiful strand,
I'll smile at the billows that foam,
Kind angels to hail me to land,
And Jesus to welcome me home."

5. *Remember the supplies which have been granted.*—Israel received manna from the clouds, and water from the rock. God furnished a table for them in the wilderness. Every emergency was met by his mercy—every want was supplied by his bounty; and, Christian, have you not reason to say with the aged and venerable patriarch Jacob, that the God of your fathers "has fed you all your life long to this day, and redeemed you from evil?" What constant proofs have you had of his goodness, his munificence, his truth, and fidelity. He who made you, and gave you your existence, has mercifully sustained you, and graciously supplied you. "Thy bread and thy water has been sure, and as thy day so has thy strength been." Your direst extremities have been met—your forebodings have been removed—your disquietudes have been hushed, and you have been enabled triumphantly to say, "Hitherto the Lord hath helped me."

So timely, signal, and providential have your necessary comforts come, that you have been enabled to say to the mournful and disconsolate, "My God shall supply all your need according to his riches in glory by Christ Jesus." No angel has been sent to feed you—no miracle has been wrought to deliver you—no prodigy has been seen in the heavens above—no convulsion has been felt in the earth beneath; but God has, in his wisdom and goodness, by the simplest means, and often by the most unsuspected agencies, interposed on your behalf. At the very nick of time, at the momentous juncture, when all appeared dark, gloomy, and portentous, God has caused light to shine from above, "and springs to arise in the desert" beneath. Friends have been raised up, means have been furnished, mercies have been enjoyed, deliverance has been sent, succours have been bestowed—all things have assumed a new aspect. The face of nature, the leadings of Providence, and the dispensations of mercy, have all appeared glorious, glowing, and beautiful. A spontaneity of fresh and Divine beneficence has been obviously manifested, and the dejected Christian has cast away his harp of sorrow, and amidst the happy transition has summoned all his intellectual and spiritual faculties to sing, "Bless the Lord, O my soul, and forget not all his benefits!" Tears of gratitude have bedewed the cheek—a gush of holy transport has exhilarated the bosom, and in the enjoyment of favours so signal, and supplies so seasonable, you have exclaimed with ardent pathos and energy,

"Since from this bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine."

6. *Remember the consolations you have enjoyed.*—You have found that this waste howling wilderness, although beset with enemies, rife with sorrows, strewn with thorns, and subject to every strange vicissitude, where the moral elements of our minds, as well as the physical elements of nature, often feel

the convulsions of opposing principles, still contains some bright spots, some halcyon scenes, some hallowed asylum, where the soul has held happy communings with its Saviour and its God. When the budding hopes of earthly enjoyment have been blighted and disappointed, and the fondest objects of the bosom have been prostrated in the dust, still, through the power of Divine mercy, the hallowed principles of piety have prevailed, and there has been a heavenly sunshine on the soul. The Omnipotence of grace, with all its fructifying, sanctifying, and consoling tendencies, has soothed the bleeding heart, and the Christian has resembled resuscitated nature amidst all her vernal beauties and ambrosial sweetness. The spirit, emancipated from the thralldom of sin, and released from the terrors of condemnation, has obtained and realized joys "which a stranger intermeddeth not with." It is true, your principles may have been tested—your character may have been tried—you may have been sifted as wheat, or purified as gold, in the furnace of affliction; but God has been with you, his presence has sustained you—his grace has been sufficient for you—abundant peace has been afforded—a tide of celestial pleasure has been bestowed—the consolations of God have been "neither few nor small with you." His presence has irradiated your darkest hours. His gospel has proved the sheet-anchor of your soul. As your outward trials have abounded, your inward consolations have also abounded. As earthly pleasures have receded, earthly props have fallen, and terrestrial prospects have faded away; heavenly joys, spiritual hopes, and future anticipations have waxed stronger and stronger, so that you have been enabled with the apostle to say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." Thus cheered and solaced under crosses, bereavements, and afflictions, your grateful lips have uttered with lively emotion,

"Religion! what treasure untold
Resides in that heavenly word!
More precious than silver and gold,
Or all that this earth can afford."

7. *Remember the advantages you have possessed.*—Placed in a Christian land, amidst the blaze of Gospel light and religious liberty, where every facility is afforded, and every encouragement is offered to stimulate exertion, excite hope, and reward toil, have you discovered proportionate zeal, and uniform devotedness? Have the sons of affliction, and the daughters of adversity, been cheered by your pious counsels, and gladdened by your fraternal generosity? "When the ear heard you, has it blessed you, and when the eye saw you, has it given witness to you, because you delivered the poor that cried, and the fatherless and him that had none to help him?" Has "the blessing of him that was ready to perish come upon you, and have you caused the widow's heart to sing for joy?" Are you adopting as your own, and aiding by personal sacrifice, the grand, beneficent, and religious schemes of the present day? remember they are not wild and Utopian, but salutary, spiritual, and saving. The age in which you live is a most important era; the slumbering Church appears to be awaking from her lethargy; the torpedo touch of apathy, criminality, and worldliness, seems to be departing from her. There is a noble, heroic, and simultaneous movement amidst the battalions of Christ's spiritual army, for the subjugation of the world "to the obedience of faith." Are you cheerfully and willingly aiding them by your prayers, your property, your influence, and your exertions? Bear in mind that your responsibility will be commensurate with your advantages. Is there a spiritual progression in your views—a holy potency in your resolves—a purity in your motives—a disinterestedness in your aims, and a cheerful consecration of all you are and have to the glory of God? Is there an increased liberality in your contributions—a beautiful radiance of moral

loveliness and glory in your Christian deportment? Is there a willing acquiescence in deeds of goodness and philanthropy? Are you coming forward with a heavenly magnanimity, "to the help of the Lord against the mighty?" Remember, the command is, "Occupy till I come." Are you improving your advantages, cultivating your talents, prizing and sedulously embracing all your spiritual opportunities? Are you aiming to breathe the element, and to catch the spirit of celestial beings? Is there a nobleness of purpose, an ingenuousness of intention, and an inflexible integrity in your character? Are you doing all you can for the conversion of souls, the happiness of saints, and the glory of God? Can you say,—

"All that I am, and all I have,
Shall be for ever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

8. *Remember the solemn obligations Christ has laid upon you.*—It is true you may slur your Christian profession—you may stifle your convictions—you may steep all your sensibilities in the vortex of worldly intoxication—you may slight the breathings of heavenly mercy—you may stop your ears against the loudest admonitions of Providence—you may shut your eyes against the refulgence of irrefragable and eternal truth—you may sport amidst the reveries and fantasies of your own credulity—you may spurn with indignity every tender expostulation, and every endearing entreaty—you may steel your heart, sear your conscience, and barter away heaven for earth. All this we willingly admit, and woefully acknowledge you may do; but you cannot shake off, nor abrogate your solemn obligations to Christ. It is true you may perform the voluntary act of retrogression—you may make a compromise with the world—you may cast off the fear of God—you may make a stipulation with the "father of lies"; you may revoke your Christian vows, and relinquish an ostensible profession of religion; but you cannot cancel one

iota of God's requirements, nor can you cast off your weighty and momentous obligations; these will rest upon you, and abide with you, not temporarily, but permanently. Forgotten and neglected obligations will rise up as faithful witnesses against you; they will haunt your memory, perturb your spirit, arouse your apprehensions, terrify your conscience, annihilate your delusive visions, and pierce with scorpion stings your agitated and distracted bosom. O Christian, remember what you owe to Divine love, sovereign mercy, and special grace! Think of the untold agonies of the cross, the sorrows of Gethsemane, the stupendous and unfathomable mysteries of redemption. Remember what you owe to him who cheerfully and willingly undertook your cause, became your servant, your substitute, and your sacrifice; your life, with all its blessings; your religion, with all its precious and unfailing stores of comfort; your souls, with all their noble and immortal capacities and capabilities; your intellectual endowments and moral susceptibilities; your natural organs and physical functions; nay, every blessing of a spiritual, mental, or moral character, came from him, and is continued and perpetuated by him: and will you requite his love with hatred; his mercy with rebellion; his tears with treason; his forbearance with forgetfulness; his pity with profanity; his tenderness with treachery, and his salvation with sordid and muck-worm earthliness? Christian, study to remember your great and numerous obligations—think frequently upon them—ponder them over: let them excite your diligence, increase your zeal, promote your obedience, and inflame your love, then you will be enabled to say,—

“How happy all thy servants are;
How great thy grace to me;
My life which thou hast made thy care,
Lord, I devote to thee.”

9. *Remember the past with gratitude, and anticipate the future with confidence.*—Many, like the writer, have

passed the meridian of human life, have crossed over the boundary line of forty years in the wilderness, are approaching the confines of the grave, “the house appointed for all living.” Christian! when you survey the path you have traversed, what cause do you behold for gratitude, humility, and prostration of spirit? Your path, peradventure, may have been rough and rugged, dark, mysterious, circuitous, and tempestuous; but it has been a safe one, a right one, and its issues will be transcendently glorious. The Angel of the Covenant has gone before you, and he will finally bring you to the “city of habitation.” Let a retrospect of the past awake up every recollection, rouse every dormant emotion, call into lively exercise all the grateful and generous feelings of your nature. Pause and ponder over your mercies; reflect upon their variety, magnitude, and multitude. Remember the vows you have made, and cheerfully perform them;—remember the benefits you have received, and gratefully acknowledge them;—remember the sins you have committed, and penitently confess them;—remember the opportunities you have neglected, and study to be more diligent;—remember the privileges you have abused, and thank God for sparing mercy, and patient forbearance;—remember what numbers, through pride, arrogance, and worldly ambition, have gone back into the world, abandoned their profession, and deserted their Saviour and their God. Let their conduct be a beacon to warn you, to check your presumptuous, curb your tenacity, and promote your dependence. Remember the way in which you have been led by infinite and unerring Wisdom; hitherto God has helped you; “all his paths have been mercy and truth.” Christian! let your harp hang no longer suspended on the willows; but take it down, and let it vibrate with the richest, sweetest, and most melodious sounds, to the honour and glory of your Saviour and your God; and learn, from what you have already experienced and realized, that

you have nothing to fear in reference to God's fidelity. He has promised that he "will never leave nor forsake you." Anticipate, therefore, the future with confidence. Remember, your salvation is not a contingency; your happiness is not fortuitous; your final weal is guaranteed by oath and by promise. God alone is immutable. He changeth not. He is the fixed point, on which revolve all the creatures of the universe, without partaking himself of their revolutions. The time is approaching, when all creation must fade away, dissolve and perish.

"The cloud-cap'd towers,
The solemn temples, the gorgeous palaces,
And even the great globe itself, and all things
which
It inherits, must be dissolved, and, as the
Baseless fabric of a vision, leave not
A wreck behind."

But, Christian, you need not be alarmed; whatever may betide you, your salvation is secure, and your soul is safe. Let not a brooding melancholy sadness be depicted on your countenance—you have much reason to be joyful, and great cause to be happy through all your future pilgrimage. Let your subsequent days be characterized by a cheerful and heavenly obedience to the Divine mandates. Be looking for and anticipating with heavenly composure,

and thrilling emotion, that glowing scene of splendour and magnificence, when Christ shall come to reward his faithful followers; when the living shall be changed, and the dead raised; when the great drama of earth shall close; when the horologue of time shall cease, and the curtain of time shall fall; when the righteous shall be arrayed in all the radiant beauties of holiness, and be admitted into the mansions of eternal and unutterable felicity; when the Church, purified and cleansed from all the disfigurements and defilements of her militant state, shall be presented in all her vestal loveliness and beatific brightness, unto God, even the Father. Amidst the solemnities and transactions of that day, every eye shall behold—

"The favour'd of their Judge in triumph move
To take possession of their thrones above,
Satan's accus'd desertion to supply,
And fill the vacant stations of the sky;
Again to kindle long extinguished rays,
And with new lights dilate the heavenly blaze;
To crop the roses of immortal youth,
And drink the fountain-head of sacred truth;
To swim in seas of bliss, to strike the string,
And lit the voice to their Almighty King;
To lose eternity in grateful lays,
And fill heaven's wide circumference with
praise."

Hudleigh, Nov., 1842.

POETRY.

CHRISTMAS HYMN.

WHAT sweet, unearthly notes,
Are wafted to the ear!
Celestial music floats
Upon the midnight air:
And cherubs sing
Triumphant lays
Of loftiest praise
To heaven's blest King.

Now through the parted skies,
Descends an angel bright;
With lightning speed he flies,
And breaks the shades of night.
Judea's plains
Reflect the ray
Of heavenly day
Upon her swains.

He says, "Ye shepherds, hear
The tidings which I bring;
And let your hearts prepare
To worship Christ your King:
Auspicious morn,
The Prince of Peace,
Unmatch'd in grace,
"This day is born!"

Behold a glorious throng
Of angels round him fly;
Now bursts the choral song,
"Glory to God on high!"
And while their praise
Rings through the sky,
Our hearts reply
In humbler lays.

FOR CHRISTMAS-DAY.

He comes! behold the God appear
For whom we waited long;
A heavenly host proclaims him near
And angels raise the song!

Incarnate Deity confess'd,
Awhile he dwelt below,
A servant in our likeness dress'd—
But glory crowns him now.

All ages, with according voice,
Hail him who came to save:
In this salvation we rejoice,
And triumph o'er the grave.

Great is the gift of love divine,
Nor should the praise be small:
Oh, then, let men and angels join
To "crown him Lord of all."

FOR THE CLOSE OF THE YEAR.

ETERNAL God, to thee
The present we confide,
And all our future destiny,
Whatever may betide.

Though nature faint, when death
And dangers threaten near,
Thine everlasting arms beneath,
Shall scatter every fear.

Through all the weary way
Our pilgrim-feet have trod,
Thou, Lord, hast been our only stay,
And thou art still our God.

We still look up to thee,
Still lean upon thy word,
And, at the close, still hope to be
For ever with the Lord.

ENOCH'S PROPHECY.

WHILE yet the days of time were young,
When guilt its wild career began,
Enoch foretold, with warning tongue,
The last apostacies of man.

He saw, through dark and distant years,
Set up, a high majestic throne;
The sun and stars forsake their spheres,
And flames inwrap this earthly zone.

With countless train and awful state,
He saw the Judge his seat assume;
Assembled myriads round him wait,
To hear the irrevocable doom.

Then shall be past the just decree,
That gives to every man his due—
Lord, let thy mercy visit me,
That I with joy this day may view.

PRAYER.

COME to the morning prayer,
Come, let us kneel and pray.
Prayer is the Christian pilgrim's staff
To walk with God all day.

At noon, beneath the Rock
Of Ages, rest and pray:
Sweet is that shadow from the heat,
When the sun smites by day.

At eve, shut to the door;
Round the home-altar pray;
And, finding there "the house of God,"
At "heaven's gate" close the day.

When midnight seals our eyes,
Oh, it is good to say,
"I sleep, but my heart waketh," Lord!
With thee to watch and pray.

J. MONTGOMERY.

The Mount, Sheffield, Aug. 4, 1842.

HYMN.

(From Dr. Litchfield's admirable volume of *Original Hymns*, advertised on our cover for the present month.)

"I will give unto him that is athirst of the fountain of the water of life freely."

I THIRST, of those far streams to drink,
Those waters of delight, that flow
Where seraphim around the brink
Bend, imaged in the depth below;
That sea of glass as crystal clear,
And radiant with the glory near.

How can I bear to wait below,
And think of that fair land above?
To hear those waters' gentle flow,
Far off to see the home I love?
Oh, for one moment there to stand,
One glance upon that heavenly land!

Yet there are moments when I seem
To view the veiled country bright;
But, like a wild, a glorious dream,
A fleeting vision of the night,
It passes, and I look around
Upon this disenchanted ground.

And can it even yet be mine,
To call the scenes of heaven my own?
Shall I not in its beauty pine?
Shrink from the splendour of my throne?
Saviour, who won that home for me,
Prepare me for thy heaven and thee.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE NATURAL HISTORY OF MAN; comprising Inquiries into the modifying influence of Physical and Moral Agencies on the different Tribes of the Human Family. By JAMES COWLES PRICHARD, M.D., F.R.S., M.R.I.A., Corresponding Member of the National Institute, and of the Royal Academy of Medicine, and of the Statistical Society of France; Member of the American Philosophical Society, and of the Academy of Natural Sciences of Philadelphia; Honorary Fellow of the King's and Queen's College of Physicians in Ireland, etc. *With thirty-six coloured and four plain illustrations, engraved on steel, and ninety engravings on wood.* 8vo. pp. 572.

II. Baillière, Regent-street.

Is the family of man to be regarded as one race, modified only by the physical and moral agencies which for a long series of ages have been acting upon it? or, is it composed of a number of independent races, which have been diverse from each other, in physical and moral nature, from the very commencement of their being? To bring out the legitimate answer to these questions is the object of this volume,—an object confessedly of great importance, whether viewed in relation to the science of physiology, or to the data of Revelation.

Though a sincere believer in Holy Scripture may venture, *à priori*, to decide this controversy, without any attempt to master the difficulties arising from the perplexing varieties of the human family, just because he reads in his Bible that a single pair were the progenitors of our race; still this can be no just excuse for his shrinking from those physical inquiries into the existing phenomena of the various tribes of mankind, which, vigorously and truthfully pursued, will tend only to sustain the simple averments of revealed truth.

Dr. Prichard has stated the nature of the controversy in the following terms:—

“The Sacred Scriptures, whose testimony is received by all men of unclouded minds with implicit and reverential assent, declare that it pleased the Almighty Creator to make of one blood all the nations of the earth, and that all mankind are the offspring of common parents. But there are writers in the present day who maintain that this assertion does not comprehend the uncivilised inhabitants of remote regions; and that Negroes, Hottentots, Esquimaux, and Australians, are not, in fact, men in the full sense of that term, or beings endowed with like mental faculties as ourselves. Some

of these writers contend that the races above mentioned, and other rude and barbarous tribes, are inferior in their original endowments to the human family which supplied Europe and Asia with inhabitants—that they are organically different, and can never be raised to an equality, in moral and intellectual powers, with the offspring of that race which displays in the highest degree all the attributes of humanity. They maintain that the ultimate lot of the ruder tribes is a state of perpetual servitude; and that, in some instances, should they continue to repel the attempts of the civilised nations to subdue them, they will at length be rooted out and exterminated in every country on the shores of which Europeans shall have set their feet. These *μυζόθηρα*, half-men, half-brutes, do not belong to what M. Bory de Saint-Vincent terms the ‘Race Adamique.’ They were made to be the domestic slaves of the lordly caste, under whose protection they are susceptible of some small improvement, comparable to that which is attained by our horses and dogs. Nothing, in the opinion of persons who maintain this doctrine, can exceed the folly manifested by the people and Parliament of England, when, under a mistaken impulse of what was termed philanthropy, or an erroneous notion of rights which have no existence, they committed the absurd act of emancipating from the precise condition which was most appropriate to their nature, a tribe of creatures incapable of governing themselves, and of combining for objects of mutual interest in a civilised community. If these opinions are not every day expressed in this country, it is because the avowal of them is restrained by a degree of odium that would be exacted by it. In some other countries, they are not at all disguised. Nor is it easy to prove any of the conclusions unreasonable, if only the principal fact be what it is assumed to be. If the Negro and the Australian are not our fellow-creatures, and of one family with ourselves, but beings of an inferior order, and if duties towards them were not contemplated, as we may in that case presume them not to have been, in any of the positive commands on which the morality of the Christian world is founded, our relations to these tribes will appear to be not very different from those which might be imagined to subsist between us and a race of oranges.’ * * * “I shall not pretend,” adds Dr. P., “that in my own mind I regard the question how to be discussed as one of which the decision is a matter of indifference either to religion or humanity.”

But the strict rule of scientific scrutiny exacts, according to modern philosophers, in matters of inductive reasoning, an exclusive homage. It requires that we should close our eyes against all presumptive and extrinsic evidence, and abstract our minds from all considerations not derived from the matters of fact which bear immediately on the question. The maxim we have to follow in such controversies, is, '*fiat justitia ruat cælum.*' In fact, what is actually true, it is always most desirable to know, whatever consequences may arise from its admission."

In this calm, inductive spirit, has Dr. Prichard entered upon his task, fearless of encounter with sceptics and infidels upon all the facts and phenomena they can refer to, in support of their doctrine of numerous and distinct races of human beings.

We cannot help expressing our conviction that, in the fourth section of the work, which is devoted to the determination of species, and the phenomena of Hybridity, Dr. P. has decided the whole question. He has there shown, both with respect to plants and animals, that there exists no such thing as *hybrid races*; but that with reference to the human family there is no tribe to be found that will not perfectly amalgamate with any other tribe, and that, in some instances, the multiplication of the human race is accelerated rather than retarded by the blending of different and distant tribes.

"It seems," observes Dr. P., "to be the well-established result of inquiries into the various tribes of organised beings, that the perpetuation of hybrids, whether of plants or animals, so as to produce new and intermediate tribes, is impossible.

"Now, unless all these observations are erroneous, or capable of some explanation that has not yet been pointed out, they lead, with the strongest force of analogical reasoning, to the conclusion that a number of different tribes, such as the various races of men, must either be incapable of intermixing their stock, and thus always fated to remain separate from each other; or, if the contrary should be the fact, that all the races to whom the remark applies are proved to belong to the same species."

Our author having made good his position, that all the human tribes are capable of amalgamation, by reference to the mixed races of men, he then proceeds to examine the diversities of organisation in different tribes of men,—such as, varieties in the complexion and in the structure of the skin,—in the structure of the hair,—in general configuration,—and in the shape of the skull,—in the structure of particular bones, and of the human skeleton. Then he proceeds to distribute the human races into groups,—such as the Syro-Arabian, the

Egyptian, the Asian, the Nomadic, the Ichthyophagi of Northern Asia, the Chinese, and Indo-Chinese races, the aboriginal races of India, the aboriginal nations of the mountainous tracts of the west, the African races bordering on Egypt, the Abyssins, the Galla race, the Soudanian races, the negro nations of Guinea, the South African nations, the nations of Africa between the Equator and the tropic of Capricorn, the Pelagian races, the Malayo-Pelagian races, the Alforian race, the native races of America, the inhabitants of Central America, the Esquimaux, the Athapascos or Chepewyns, the great Algonquin-Lenape, and Iroquois races, the Alleghanian races, the native American races to the westward of the Mississippi and on the coast of the Pacific Ocean, the South American races, the Alpine nations of South America, the Mediterranean group of South American nations, and the Brazilio-Guavani or Eastern nations of South America.

After a most extensive, laborious, and patient investigation of the peculiarities pertaining to all the known tribes of the human family, our author then proceeds to deduce from the facts which he has accumulated the conclusions which the most rigid science would authorise; we need not say that these conclusions are all favourable to the data of Revelation, as to one common origin of the human race. Then follows an able chapter on the physiological comparison of human races. But the most masterly portion of the work is that which is devoted to the comparison of human races with respect to mental endowments; in which the psychological history of the native American and African nations is entered into with great force of argument, showing that mind and moral feeling are as capable of development among these tribes, as among their more aristocratic brethren of the white skin.

We must close our notice of this invaluable work, which is a credit to the genius and literature of our country, by laying before our readers the author's concluding remarks:—

"It would not greatly strengthen the conclusion which I am entitled to draw from the evidence already afforded, if the limits of this work allowed me to survey the history of every particular branch of the human family. The woolly-haired races of Africa, compared with the native tribes of the New World and with the anciently civilised inhabitants of the Old Continent, furnish a sufficiently ample field for induction on this subject, since among them are comprised those human races who differ most widely from each other in structure of body and in all their physical attributes, and who have been represented as displaying the most decided contrasts in their moral and intellectual endowments. It would, indeed, be

very easy to extend this research, with similar results, to all the other tribes of whose character we have yet any sufficient knowledge. Thus, the nations of the great Southern Ocean might be shown to have had among themselves, long before their discovery by Europeans, traits of a very similar kind. They had social institutions, resembling those of the rest of mankind; they had universally the belief in a future life, in the protection and government of the world by Providence, in the influence of good and evil genii on human affairs, in the duty of worshipping the gods, in the efficiency of sacrifices and obsequies, in rites performed in behalf of the dead, in the influence of priests, as human mediators. Similar observations may be made with respect to all the barbarous nations of Northern Asia. The history of the conversion of these nations to Christianity, and of the adoption among them of the ideas and practices of civilised nations, would furnish chapters equally striking and remarkable as those to which our attention has already been directed in the history of the human mind. The Australians as yet remain of all nations the least known, since scarcely any one has yet been able to converse with them, or to understand the expression of their thoughts. But fresh evidence is every day collected, tending to raise the low estimate which had been formed, and long maintained, of their extreme mental degradation. Degraded they doubtless are; the tribes with whom the colonists have principally had intercourse are, in their external condition, perhaps, the most miserable of the human family, being destitute of the arts which could alone enable them to live with any degree of comfort in the region which they inhabit, or even to support, unless scattered in small wandering bands over a wide space, their physical existence. But there is reason to believe that we have as yet seen only the most destitute of the whole nation; and that there are tribes further to the northward, perhaps in the inland countries of the great Austral land, who are by no means so miserable or so savage as the people near the southern shores. But even with respect to these, the opinions of the extreme stupidity of the race has been shown to be unfounded; and the latest and most authentic statements enable us to recognise among them the same principles of a moral and intellectual nature, which, in more cultivated tribes, constitute the highest endowments of humanity.

"We contemplate among all the diversified tribes, who are endowed with reason and speech, the same internal feelings, appetencies, aversions; the same inward convictions, the same sentiments of subjection

to invisible powers, and, more or less fully developed, of accountableness or responsibility to unseen avengers of wrong and agents of retributive justice, from whose tribunal men cannot even by death escape. We find every where the same susceptibility, though not always in the same degree of forwardness or ripeness of improvement, of admitting the cultivation of these universal endowments, of opening the eyes of the mind to the more clear and luminous views which Christianity unfolds, of becoming moulded to the institutions of religion and of civilised life; in a word, the same inward and mental nature is to be recognised in all the races of men. When we compare this fact with the observations which have been heretofore fully established as to the specific instincts, and separate physical endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are one species and one family."

LECTURES ON FEMALE PROSTITUTION: *its Nature, Extent, Effects, Guilt, Causes, and Remedy.* By RALPH WARDLAW, D.D. *Delivered and published by special request.* 12mo. pp. 176.

James Maclehose, Glasgow.

(Continued from page 536.)

FROM an earnest and conscientious desire to draw the attention of the public at large, and especially the Christian public, to the portentous national evil described in this volume, we promised, in our review of last month, to follow it up with three more successive notices,—that, so far as we are concerned, the most surprising and eloquent work in our language, on the subject of female prostitution, may not be suffered to pass into oblivion without effecting some benefit for our beloved country, in more danger, perhaps, from the sin of impurity, than from all our other national vices combined.

If others feel as we have done in the perusal of Dr. Wardlaw's lectures, they can reach but one conclusion, viz., that the philanthropic and Christian portion of the community has never been thoroughly roused to do its duty, in order to mitigate and remove an evil, which damns thousands of immortal souls, produces personal and social wretchedness unparalleled in the history of any other crime, destroys the peace of many a virtuous family, and infuses itself like a deadly poison into the very vitals of social existence. It is but mere cant, to say, that because we have sinful human nature among us, we must therefore ever be afflicted with a huge, well-defined, and wide-spread system of national prostitution. In the mouths of some, this is but the language of intolerable

depravity, while in others it is the result of a thoughtless concession to the opinions of those who are interested in perpetuating one of the greatest evils that ever scourged or oppressed the human family. If the Christians of this country had spent as much time, and money and effort, in looking this crime out of countenance, as they have nobly done in annihilating our colonial slavery, there can be no doubt that ere this time the magistracy of Great Britain would have been roused to such vigilance upon the subject of female prostitution, that nine-tenths of our houses of doubtful reputation would have been utterly suppressed, and that the exposed youth of our country would have been shielded from the onset of evils, which now menace their virtue at the corner of every street. It is just as absurd to assert, that prostitution cannot be restrained, as to affirm that systematic robbery and house-breaking cannot be provided against. It is true that vice, in all its forms, is the fruit of human depravity; but it is equally true, that it may be either checked or encouraged by the state of public opinion, and the regulations resorted to for its suppression.

We have no hope that any effectual remedy will be applied to this crying abomination until Christians are roused to a sense of duty in reference to it; and they will never be sufficiently roused till they undertake the labour of thoroughly acquainting themselves with the extent and consequences of the evil. Could we prevail on every *good man and woman* in this country to read Dr. Wardlaw's second Lecture, "on the effects of prostitution," we are persuaded we should do more to prepare the way for a vast national melioration of this formidable mischief, than has hitherto been effected by all the acts of Parliament, and all the laws of police, which have been brought to bear upon this sin that maketh desolate. We say earnestly to all who fear God, and who admit that sin is the cause of all national judgments,—read this Lecture,—read it carefully,—and then say if it be not your duty to attempt something to stay the horrible plague which obtains in the midst of us.

Referring to the statistics of the crime of prostitution, and to the heinousness of the offence in the sight of Infinite Purity, Dr. Wardlaw ventures reasonably to hope, that "By such considerations some possibly may be impressed, by whom the sin in itself is but lightly condemned. And even of those whose conviction is the deepest of its 'exceeding sinfulness,' the indignant sympathies may be awakened, and the active energies for its suppression called forth or stimulated to livelier exertion, by having presented to their minds some of the more prominent and shocking effects of this parent evil;—the poisonous and deadly fruit of this *Uppa*

tree;—the bitter streams of this bitter fountain."—P. 35.

In his second Lecture, Dr. Wardlaw proposes to consider prostitution in its threefold effect on *individuals, families, and society* at large.

From each of these divisions of this powerful performance, we shall select one or two illustrations of the manner in which our author handles his subject.

In tracing the sad bearing of prostitution on its miserable victims, the Lecturer proceeds to view its terrible effects on the body—the mind—the present outward condition—and the prospects for eternity.

With regard to the corporeal effects, Dr. Wardlaw says, "For my life, I must avow it, that I had no conception of them,—and I believe that conception to be very inadequate till,—till the facts were, to a certain extent, brought before me by this investigation."

Few retired Christians, perhaps, are prepared to believe, that lapsed females, in less than three years, cannot be recognised by their old acquaintances,—that not more than one in eleven survives the age of twenty-five,—that a fifth or sixth of the whole of them die annually,—and that from four to five years is the average career of those regularly addicted to the vice of prostitution.

"The waste of life is," observes Dr. W., "even in the lowest calculations, most distressing;—and wretched is the life the poor creatures live, and the death they die. Besides a variety of diseases to which their dissolute habits expose them,—cutaneous, intestinal, nervous, inflammatory,—the predisposition to other distempers induced by their vicious course,—and the aggravated character too imparted to them by the state of their constitution,—of all which the authentic medical statements are sufficiently sickening; there is *the one disease*, with its distinctive designation, to which all the rest are represented as, in comparison, next to nothing. From the dreadful ravages of *sypilis* there are said to be very few prostitutes indeed who escape. The cases of such as do are 'rare exceptions.' 'The great majority,' says Mr. Tait, 'are affected with the disease within a few months after they have forsaken a life of chastity; and very few escape it during the first year.'* Dr. Hannay's testimony is to the same effect: 'that not one girl in twenty continues a course of prostitution, without contracting disease within the first three months.' " Speaking of these mournful facts, our Lecturer says, "It is not a theme to dwell upon. But even here, plain truth is useful. I wish to sicken you. I wish to horrify you. I wish to fill you with loathing of the loathsome effect, that you may loathe with a deeper loathing

* Magdalenism, p. 222.

the more loathsome cause. And for this purpose,—assuredly for no other,—I risk any character I may have for delicacy, by setting before you one case;—and, although a bad, it is very very far from being a solitary one:—it is thus given, in a single sentence or two, by Mr. Tait.—“There is one case under the author’s charge at the present time, where the whole bones of the nose, external and internal,—the bones which form the roof of the mouth,—the bones of both cheeks,—the greater part of the superior maxillary or jaw bones, with the teeth which they contained,—besides all the softer fleshy parts connected with or covering them,—have been successively separated from the body. The disease has continued for more than three years, and has set at defiance every remedy which the most celebrated medical practitioners in Edinburgh could suggest. Her face is literally rotten, and presents a large opening, into which an ordinary-sized fist may be thrust without difficulty.”* Other details, equally affecting, are supplied from the writings of Dr. Ryan and Parent-Duchatelet, illustrative of the fact, that the calamities of which this horrible disease is the source, “surpass the ravages of all the plagues which, from time to time, have spread consternation through society.”

The *early age*, too, at which boys and girls enter upon forbidden pleasures, is a most frightful contemplation. “In three of the largest hospitals in London, within the last eight years, there have not been fewer than 2,700 cases of diseases arising from this cause, in children from eleven to sixteen years of age.”† A Glasgow city missionary writes as follows: “I visit the Lock Hospital on Thursday forenoons; and I usually find from thirty to thirty-six females. They are generally from fourteen to twenty-two years of age. About ten days ago, I conversed with a girl, in presence of the matron, who was only eight years of age!! This girl’s mother was also in the hospital at the time in a diseased state. The girl was seduced in her mother’s house!”‡ Upon the last remark of the city missionary, Dr. Wardlaw has the following observation. “It would be an outrage on all right feeling, in speaking of a fact so horrible, to quarrel with a word. It must be obvious, however, that *seduction* is a term which must be used with great latitude of meaning, to include the case of such a child:—and who is there who is not ready to join in driving from the society of human beings, with ‘curses loud and deep,’ the infamous miscreant who could be guilty of this unnatural violation?”

“These ravages,” adds Dr. W., “as a

matter of course, affect both sexes, and are communicated, by a fearful reciprocation, from the one to the other:—a consideration which, along with others of a higher order, may be pressed upon inexperienced youth, as an inducement to flee the divinely branded sin, and to ‘abhor that which is evil,’—‘lest they mourn at the last, when their flesh and their body are consumed, and say, How have I hated instruction, and my heart despised reproof.’”

Then follows a true but awful picture of the *feticide*, child-murder, disease and premature death of infants, which take place in the haunts of pollution. As the state of society in which we live will not suffer the youth of our families to be hidden from the whirlwind of temptation, we know of nothing so likely to shield them from its desolating effects as a careful perusal of the alarming details of this volume.

But the effect produced on “the mind and heart,” and on “the moral principles and sensibilities,” by a life of impurity, is the darkest feature in the picture drawn by the Lecturer. From Paley, Rousseau, Burns, Milton, and Augustine, Dr. W. has drawn very striking materials to illustrate this part of his theme. From Mr. Tait’s work, also, he has quoted two or three of the most fearful passages in human history we ever read. We give the following:—

“The effects of sin are not more plainly and fearfully displayed in any class of human beings, than on fallen and decayed prostitutes. Their character and appearance seem to be stamped with the indignation of Him whose laws they have violated, and whose counsels and reproofs they have despised. Every thing which formerly rendered them attractive is completely banished. Every feature appears altered in expression, and gives frightful indication of the writhings of an agonized conscience. The friends with whom they associated only a short time before, are now unable to recognize them. The feelings of pride and of vanity, that were so active and powerful in propelling them into a licentious life, seem enervated or exhausted; and they crawl forth from their dens of infamy unwashed and undressed. It is when a number of these wretched beings are congregated in one cellar, that their miserable condition becomes most conspicuous, distressing, and humiliating. The bawl and laughter of the drunkard, the oaths of the profane, and the shrieks and cries of the penitent, are inharmoniously mingled together; and even the same individual is to be found, at one time laughing, now cursing, and now weeping for her sins. The effects produced upon the mind of the spectator by such evidence of mental disquietude, are greatly heightened by the bodily wretchedness which presents itself to his view. The

* *Magdalenism*, pp. 223, 224.

† *Duchatelet*, vol. ii. pp. 37—39.

‡ *Private Letter*, May 4, 1842.

apartment in which these creatures live, exhibits the same impoverished aspect which is so deeply impressed on its miserable inhabitants. Not a single vestige of furniture, which is deserving of the name, is to be seen within its walls. Beds and bed-clothes are out of the question. They are looked upon as fortunate who have a little dirty straw upon which they can lay themselves down to rest. Many are in the possession of no such luxury, and sleep night after night upon the hard boards which form the floor of their uncomfortable dwelling. The dress of the unfortunate females themselves is often not sufficient to cover their nakedness, far less to protect them from the cold. Their clothes, if they have any, are seldom cleaned; and when the reader is informed that they are never changed, day nor night, for weeks or perhaps months together, he can form his own idea as to their comfort or appearance; for it would be offensive to the feelings of humanity to attempt to describe them."

Mr. Tait then gives an account of a patient visited by him on a Saturday night in December, 1839, which we dare not withhold. "On entering the house, it appeared to be crowded with women almost in a state of nudity, and also two ragged blackguards of men, who had the discretion to retire. The hovel consisted of two apartments, in the inner of which the patient was lying in a corner, on a piece of old carpet, without one article conducive to her comfort. She was without covering of any description; and without any kind of dress save an old merino frock, which the author had seen her wearing during the whole of the preceding year." On inquiry, it was learned, that other five females lodged in the same house, the whole of whom and two strangers were present. Three of them were lying drunk on the floor, unable to stir or speak. The others had been recently fighting, and the blood was running down their cheeks. One only, out of the seven assembled, seemed to be sober enough to understand what was said to her, and all the dress which she possessed was a single petticoat. * * * * * This house was without bed, chairs, or stools. In one place only there was a little straw. A few large stones were placed round the fire-place, upon which the inmates sat. A whisky bottle and a wine glass appeared to be the whole stock of crockery. There was not a single particle of food within the door; and none of the women had a fraction of money with which they could purchase nourishment for the one who was in distress, which was all that was considered necessary for her relief."

The use that Dr. Wardlaw makes of these overwhelming details is judicious, and to

minds not lost to moral sensibility, resistless.—"And now," he says, "some of you may naturally ask me—*is this fair?* Why dwell on scenes of such low and disgusting loathsomeness? Is this a just average specimen of the whole system? Is there nothing superior?—nothing more refined?—nothing less revolting?—And if there be, why take an *ad-captandum* advantage, by giving such prominence to the very lowest and worst grade of the evil? My answer to such questions forms my promised reason for having introduced at all these disgusting details. The answer and the reason are one. It is—the affecting and fearful consideration,—that *to this lowest grade, in all its horrors, the entire system tends.* Yes:—I repeat it, and press it on your serious attention,—*the tendency is all downwards.* The case is, in this respect, *unique.* Even in thievery, there may be an advance. The boy, of the lowest grade, who, by his inferior practice, comes to be a dexterous pickpocket, or a clever abstractor of the contents of a till, may in time rise to the envied, though unenviable, celebrity of a Barrington. He who first pilfers a penny from a shop, *if he gets forward* in the arts of villainy, may find his way to the thousands of a bank.—But in the present case, *rising is a thing unknown.* It cannot be. It is all descent. The young woman, who begins her shameless career in a low brothel, and amongst the refuse of the other sex, does not rise from the lower to the higher, and push her way upward, till she become the mistress of a peer.—Mark me:—let me not be misunderstood: let me not be supposed to say this, as if I conceived the guilt would, in that case, be the less. Far be the thought! It would be the very same in the rising as it is in the sinking scale. I am speaking at present, not of the *morality*, but of the *misery* of the case. And again I say—the tendency is all *downward.* Gentlemen in high life may think lightly of their gallantries. They do things genteelly. They seduce in style; and they keep in style. They conceive themselves to lay under a kind of obligation the females whom they honour with their preference. And alas! the poor females, in the vanity of their hearts, often think so too. But the honour is infamy; the flattery is ruin. 'Not only is the sin the same in the highest as in the lowest,—but soon the poor victim, who has yielded to the temptation, comes to know what I mean by the *tendency downward.* Whether seduced in private, or beguiled into one of the superior receptacles of infamy, it is seldom long ere satiety and the passion for change throw her off. She is turned mercilessly adrift. Her seducer has gained his end, and he thinks no more of her. Another, and ano-

ther, have taken her place. But O! it is chilling to the heart, to think of the downward career, of whose beginning that seducer has been the guilty cause. Surely, did his selfish and heartless voluptuousness allow him for a moment to trace it,—had he one warm drop of sensibility remaining in his heart's blood—he could not but recoil and sicken at the thought. It is all down—down—rapidly down;—down from stage to stage, till it terminates in some such scene of squalid wretchedness as the one just depicted." P. 52, 53.

This is powerful writing, and aimed with such force at the human conscience, that we have confidence in its usefulness. But we cannot lengthen our present notice. Our author proceeds to notice the *suicides*, the *despair*, the almost *fiend-like* misery, which daily obtain in the haunts of prostitution. "The love of life," says he, "is the first and strongest principle in our nature; and, whether it be hopeless *guilt* that overcomes it, or hopeless *misery*, or both together,—what must be the weight of oppression, or the agony of desperation, that drives to such an extremity! Even though there may be little if any thought or apprehension of a *hereafter*, yet is the act of self-destruction a sadly convincing proof of the cessation both of enjoyment and of all hope of its return in the present world. And in those cases,—of which, in such a country as this, there are not a few,—where there is the knowledge of God, and Christ, and judgment, and heaven, and hell, what a phrenzy of felt and hopeless wretchedness must that be, which can find no refuge but by plunging, in unrepented guilt and unsanctified pollution, with curses, it may be, on the past, and a reckless braving of the future, into the abyss of a dark eternity!"

The second Lecture is concluded by some vivid thoughts on prostitution as it taints the happiness of domestic life, and as it spreads itself forth in all its direful consequences on the community at large. We could not read without emotion the author's picture of the virtuous family weeping over the fall of a beloved daughter, or the description which he gives of their strange and mingled feelings should she again be restored to their fond embrace. What he has said in this part of his lecture on the too gentle view ordinarily taken of the impurities of young men is mournfully just, and argues the sadly incorrect estimate formed respecting vice in quarters where better things might be looked for. Those who read Dr. Wardlaw's concluding remarks, on the influence of prostitution on the general morals and well-being of society, will conclude with us, that hitherto the civil magistrate has not done his duty in closing up the avenues which lead to this horrible and de-

solating vice. Nor will magistrates ever understand the bearings of this question till they are forced upon them by a Christian people, who will not suffer these hells upon earth to plant themselves at their very door. The laws against this evil must be made far more stringent, and the brand of infamy must be fixed with a more daring hand upon all those who contribute by their example or otherwise to the shame and misery of our rising youth. Like all other vices, prostitution may be hemmed in and looked out of countenance.

HISTORY of the BAPTIST MISSIONARY SOCIETY, from 1792 to 1842. By the Rev. F. A. Cox, D.D., LL.D. To which is added a Sketch of the General Baptist Mission. In two volumes. 12mo.
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The highly respected author of these volumes, both from his mental endowments and his intimate acquaintance with the proceedings of the Baptist Mission, was well qualified to write a history of its rise, progress, and present state. He has performed his task with singular ability; having narrated all particulars essential to a full view of the missions of his denomination, without falling into tedious and tiresome detail.

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Our author has divided his history into four parts: The first part contains a full and satisfactory account of the mission from its formation in 1792 to 1815;—the second, from the death of Mr. Fuller to the year 1837;—the third, the Jamaica mission from its commencement to the period of freedom;—and the fourth, from the period of the restoration of union in the Society, and of Negro freedom, to the fiftieth year of the mission.

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In recording those parts of the Society's history which involved much excitement and alienation of feeling at the time of their co-

currence, Dr. Cox has observed equal truth and candour. He has concealed nothing,—and he has set down nought in malice. His denomination and the friends of missions at large are greatly indebted to him for a work of considerable research, various information, and truly Catholic spirit. We can cordially recommend the work to our readers as an admirable book of reference, as well as an edifying account of Christian evangelization, both in the East and in the West.

The sketches of the founders of the Baptist mission are vivid and faithful, and prove to us, that if Dr. Cox had written the lives of such men as Andrew Fuller, and Carey, and Ward, he would have done ample justice to his theme.

If we have some reserve in admitting the entire accuracy of our friend's views of the controversy now unhappily agitating the West Indian churches, it is not because we are under the influence of party bias. We honestly believe that the subject requires such investigation as has never yet been given to it.

JOSEPH JENKINS; or, *Leaves from the Life of a Literary Man. By the author of "Random Recollections," "The Great Metropolis," &c. &c.* 3 vols. 12mo.

Saunders and Otley.

This is, in our humble judgment, the best production that has fallen from the pen of its author. Its object "is to point out the necessity of moral and religious principles, even to present happiness;" and this is admirably and impressively done in the history of "Joseph Jenkins," who is traced, with graphic accuracy, through all the scenes of an eventful, and somewhat eccentric course. We have reason to believe, that the narrative, a very instructive one, is founded mainly on facts, that Joseph Jenkins was a real character, and that most of the strange events depicted actually took place.

A Book about PICTURES. Intended for the Young. 18mo. pp. 192.

Religious Tract Society.

We have read this little volume with extraordinary interest. It is the very reverse of common-place. For the young it is an admirable present at this season of the year, as it combines instruction, amusement, and fine moral tendency in a remarkable degree. We have not seen any of the Tract Society's modern works for the very young that we more admire, or could more cordially recommend.

The DIURNAL RECORDER and DIARY of OBLIGATIONS, ENGAGEMENTS, and EVENTS. With an Almanack, and a variety of other important and useful information. No. I. 1843. 12mo.

Longman and Co.

This is the best student's almanack we have yet seen; and we earnestly recommend it as such to their notice. With more than the ordinary amount of intelligence contained in similar works, it has a large space of well-arranged columns for Diary or other matter.

EDITH TEMPLETON; or, *a Little Girl's Duty.* By FRANCES UPCHURCH, author of "Stories on the Commandments."

Darton and Clark.

This is a very suitable present for the young, of excellent moral and religious tendency.

A CHRISTIAN FATHER'S MEMORIAL.

Hudson, Birmingham.

This is a very touching "memorial," admirably told by a gifted young lady. It is neatly printed and contains a faithful record of a beloved father who sustained a blameless reputation during a long life, was distinguished for eminent usefulness, and died in the midst of his family in the triumphs of the gospel. It is very pointed and faithful in its appeals to the conscience and the heart. The amiable writer displays a happy talent for laying open the secret springs of human action, and, after wounding, gently conducts the inquiring mind to the cross. We cordially recommend this deeply interesting, this heart-stirring work, to the attentive perusal of the advanced scholars in our Sunday and boarding schools, and to the junior members of the domestic circle, and hope soon to meet this talented young lady again in the field of literature.

WORKS RECENTLY PUBLISHED.

1. *A Popular History of Reptiles; or, an Introduction to the Study of the Class Reptiles, on Scientific Principles.* 12mo. Religious Tract Society.

This is a work of real merit, admirably written, and composed on strictly scientific principles. The wood cuts are in the first style of that greatly improved art. As a present for the young, the volume will be highly acceptable.

2. (1.) *The Christian Almanack for 1843;* (2.) *The Tract Society's Penny Almanack, for 1843;* (3.) *The Sheet Almanack.* Religious Tract Society.

These three publications are both cheap and useful. The first is really a most valuable work, containing a mass of knowledge, every day available for practical purposes, and pervaded by the best moral and religious feeling; and the other two are well fitted for the counting-house and the cottage.

3. *The Teacher's Companion*; designed to exhibit the Principles of Sunday-school Instruction and Discipline. By R. N. COLLINS, Superintendent of St. Bride's Sunday-schools, London. With an Introductory Essay, by the Rev. DANIEL MOORE, B.A., Minister of Christ Chapel, St. John's Wood. 12mo. Houlston and Stoneman.

We think highly of this volume and its introduction, and hope, at no distant period, to notice them in a way likely to promote their wide circulation.

4. *Synopsis of the Evidences of Christianity*. By JOSEPH MACARDY. Second edition, with important additions, also a Plan of Jerusalem and a Map of St. Paul's Travels. 18mo, pp. 238. Macardy and Co., Doctor's Commons.

5. *Little Ann*; or, Familiar Conversations upon Interesting Subjects between a Child and her Parents. 18mo, pp. 108. Religious Tract Society.

6. *Kind Words for his Young Friends*. By Uncle William. 18mo, pp. 108. Religious Tract Society.

7. *The Church Member's Monitor*. By the Rev. CHARLES MOASE. 32mo, pp. 62. M. Dinis.

8. *Dionysius the Areopagite*. With other Poems. By ANN HAWKSHAW. 12mo, pp. 194. Jackson and Walford.

9. *The Family Choir*; or, Psalms, Hymns, and Scriptural Songs for Social Worship. The Music selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Burney, Mehul, Hillen, Anold, Ritter, Rink, Abbe Stadler, Latrobe, Nagell, L. Mason, Hastings, Silphen, &c., &c., arranged for four voices, and the pianoforte or organ. Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Sewell, &c. Part I. Is. Simpkin and Marshall.

10. *The Juvenile Harmonist*, being a Collection of Tunes and Pieces for Children. Arranged for

two Trebles and Bass. By HERMAN CLARK. No. I. 6d. Sunday School Union.

11. *Baptist Mission in Jamaica*. An exposition of the system pursued by the Baptist missionaries in Jamaica. By Missionaries and Catechists of the London Missionary Society in that island. 8vo, pp. 32. 8d. John Snow.

12. *The Age of Great Cities*; or, Modern Society viewed in Relation to Intelligence, Morals, and Religion. By ROBERT VAUGHAN, D.D. Royal 12mo, pp. 382. Jackson and Walford.

13. *A Course of Lectures on Infidelity*. By Ministers of the Church of Scotland in Glasgow and neighbourhood. 12 no, pp. 372. Hamilton, Adams, and Co.

14. *The Christian Philosopher*; or, the Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D. Eighth edition, revised, corrected, and greatly enlarged. 12mo, pp. 664. Hamilton, Adams, and Co.

15. *Popular Conchology*; or, the Shell Cabinet Arranged; being an Introduction to the Modern System of Conchology. With a sketch of the natural history of the animals, an account of the formation of the shells, and a complete descriptive list of the families and genera. By AGNES CATLOW. Longman and Co.

PREPARING FOR PUBLICATION.

1. *Sermons preached at Park Chapel, Chelsea*. By Rev. JOHN C. MILLER, M.A., Lincoln College, Oxford, formerly Curate of Bexley, Kent.

2. In the press, *Memoirs of the late Rev. John Thornton*, of Hilliercy. By JOHN THORNTON, of Stockport.

3. In the press, *The Advancement of Religion the Claim of the Times*. By Rev. A. REED, D.D.

OBITUARY.

DEATH OF THE REV. N. M. HARRY.

It is our painful duty to announce the death of the Rev. N. M. Harry, late the devoted pastor of the church assembling in New Broad-street, London, and one of the secretaries of the Society for the Promotion of Permanent and Universal Peace. This event took place at his residence in Thurlow-place, Hackney-road, on Saturday, the 22nd of October, at the comparatively early age of forty-two years. The illness by which it was preceded, was of three weeks' continuance, but it was not until within three days of his decease that any painful apprehensions were entertained as to the result.

His mortal remains were committed to a grave in Abney Park Cemetery, on Monday, the 31st of October, in the presence of a vast concourse of spectators. Addresses were delivered by the Rev. Dr. J. P. Smith and the Rev. Joseph Berry; and prayers were offered by the Rev. J. Clayton, jun., and the Rev. T. Binney. Besides the mem-

bers and immediate friends of the family, the funeral procession was composed of the ministers of the Congregational churches in the city of London, of members of the church and congregation over which the deceased had presided for ten years, and of a deputation from the Peace Society. The spectators included the body of the worshippers at Broad-street, and very many members of other churches. The whole scene afforded a striking illustration of the divine sentiment, "The memory of the just is blessed."

By the unexpected removal of the Rev. N. M. Harry, a sorrowing widow is deprived of her earthly protector and stay; five children, of an affectionate and devoted father; a numerous church, of a faithful pastor; and a large circle of friends, both in town and country, of one whom they loved in life and lament in death. He lived in the affections of the people of his charge, and was highly and justly esteemed by his ministerial brethren. His piety was

deep and unostentatious, and his course was marked by an untiring devotedness to the service of God. He was characterised by a truly philanthropic spirit, and by a nobleness and generosity of mind which was ever developing itself in acts of benevolence and mercy. Extensively useful in life, and eminently tranquil in death, he rests from his labours, and his works they follow him.

During the past week I have learned more and seen more of the value of the gospel than ever I did before. Experience is sometimes a dear school, but if we will not learn at any other, we must be brought there. Yes, it has been dear to me, but I trust, very profitable. The Lord has brought me into deep waters; they have almost overwhelmed me, but I can witness to his praise.

"His love is still the same."

BRIEF ACCOUNT OF THE LAST HOURS OF THE LATE MRS. J. HENDERSON, OF DEMERARA, WHO DIED AUG. 13, AGED 33.

MY DEAR FATHER,—From the tenor of my last letter, you will be somewhat prepared to receive part of the intelligence, which it is now my duty to communicate to you. For a time, our hearts were gladdened by a welcome visitor, on Friday, the 5th inst., about half-past five o'clock, A.M. After so many misfortunes which my dear Joan had experienced, you may naturally suppose this gift from God would be highly valued—perhaps too much valued. And the Lord, no doubt, saw that this would be the case, and that we needed something else, something very different, that we might give all the glory to God. I have said, that this addition to our number gladdened our hearts, and for a time increased our joys; and I need not tell you that all our enjoyments here are of a mingled kind. In the midst of all our sweets there is a bitter; every cup has different ingredients, and rightly so. The Lord knows our infirmities, and blessed be his name, he pities them. He also knows what is best for us, and we must receive what he is pleased to give us. It would be presumption of the highest kind, if we were to dictate to God. "Have we received good things at his hand, and shall we not receive evil also?" "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "Be still, and know that I am God." "I will be exalted in the earth." This may be difficult at times, because not always in consonance with the inclinations of our hearts—any thing, but the thing which God would have us do, and yet, after all, his way must be the best. Oh, what need, on such occasions, for that degree of faith which trusts God when we cannot trace him. It is then, my dear father, and you know it from sweet experience, that the promises of Jehovah, which are ever sure, are the staff and the stay of the afflicted soul. It is then that the value of the gospel is really known.

"Through waves, through clouds, and storms,
He gently clears thy way;
Then wait his time, so shall the night
Soon end in joyous day."

now, as it was, when he said, "when thou passest through the waters, I will be with you, and through the floods, they shall not overwhelm you." And, I have no doubt, but that grace which has supported me in my time of trial and affliction, will support you on receiving the painful intelligence, which at first, I dreaded to communicate. And yet, why should I call it "painful intelligence?" If release from affliction and pain be grateful at any time, surely complete and entire deliverance from all these and the other trials and temptations of our lot should be welcomed; and if a happy, nay, a triumphant termination to our sufferings here, and an abundant entrance into the heavenly kingdom, be a subject of praise and thanksgiving, then you will have renewed cause to praise our covenant keeping God, that he who has been your God, and your father's God, has also been the God of your children—a very present help in trouble. Mourn not, my dear father, however much you may feel it, when I tell you that my dear Joan, and your dear Joan, has gone to glory! Yes, her happy spirit is now before the throne of God, mingling with the spirits of the just made perfect; happy in the company of her glorified mother and other friends who have fallen asleep in Christ. For your comfort and satisfaction, I shall now give you as minute account of her illness and happy death, as my memory and feelings will allow. Her labour was more lengthened than when Charlotte was born; but the child was born about half-past five o'clock, on Friday morning. * * * * This was a critical and trying time to me—I thought she was gone without having spoken one word to me. I asked her how she felt, if her mind was comfortable, and she replied with great emphasis, "It is stayed." By the doctor's orders, I administered stimulants very freely, which were useful, under the blessing of God, in causing her to rally, and gradually to revive. As soon as she was able to speak, she told me with great composure of the happy frame of mind which she enjoyed, when supposed to be near the gates of death. She said, "I heard every thing you said, and felt the doctor's nervousness; but had not a fear, and could have wished you had let me rest in peace."

I viewed her as given me from the dead; and she said, "The Lord has brought me back from the gates of death." During the day, she spoke much of the Lord's kindness, of the support which she enjoyed, and considered her restoration as being only for a time, for some wise purpose. At her request, I read the 14th of John, which afforded her much enjoyment, also the 40th of Isaiah, which also gave her much comfort. She seemed to enter into the spirit of the writer, with all her soul. As I read, she anticipated the words, and repeated with much feeling, the first, second, sixth, seventh, and eighth verses, making remarks upon them; also, the ninth, tenth, and eleventh verses.

The twenty-sixth of Isaiah was peculiarly sweet to her, especially the first four verses. She was enabled to lay hold by faith on the precious promises in the third and fourth verses. "Thou shalt keep him in perfect peace, whose mind is stayed upon thee: because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

I had to suppress her conversation sometimes, it was so free, lest she should injure herself; and all was concerning the goodness of God, the preciousness of Christ, the value of the gospel, and the glories of the eternal world. What surprised me most was the calm and serene state of mind, without feeling in her usual sensitive way; in short, it was the "power of faith."

I brought in her two dear children, whom she kissed, and told Charlotte to "be a good girl;" when she pressed the babe to her breast, she said, "Poor little thing, you will miss me most." She then, with much composure, told me how she would like the children left, and wished her sister, Mrs. Shipman, if possible, to take the charge of them, until fit for the Institution. I was so thankful for the delightful testimony which she had given of her happy state of mind, and for the interesting conversation which we had together, that, should it be the Lord's will, I felt more willing to part with her than ever. Still I hoped against hope, and thought the Lord had heard my prayers, that she might be restored to me, and my dear children. On Saturday, the fever came on, which made me feel uneasy, and I sent for the doctor a second time, who prescribed medicines which were made effectual during the night, after repeated efforts, in breaking the fever. As it came on with flood-tide, the doctor made me hope it was a spring fever, and nothing of a more serious kind. During sabbath she was kept very quiet; the chapel was shut, for the first time, since we came here, and she slept occasionally during the day. Her mind continued very comfortable, although her complaint changed from better to worse, during those days. On Monday

morning she felt a little better, and as she had spoken much of the brethren, especially Mr. and Mrs. Rattray, I sent a letter to the last, to let him know how Mrs. H. was, and request a visit. The fever returned, I think, during the night, and on Tuesday morning she did not feel so well, but was quite happy and calm. I sent a messenger to Brother Rattray's, to request Mrs. R. to come over: for up to this time I had been alone, except the sick nurse who was in the house, and had watched her, night and day with much anxiety.

As the fever left her during the forenoon of Tuesday, she felt very weak, and complained of sinking. I immediately sent for the doctor, but before he came, I gave her some stimulants (which he had recommended); still she sank so very fast, that when he arrived I thought all was over, and told him so, while I sat on the bedside watching her with an intensity of feeling. After remaining insensible for nearly half an hour, she recovered a little from the stupor, and first got the use of her hands: on which she signed for a pen and paper, which I handed to her, and she wrote with a steady hand (to my surprise) that, "the brandy had revived her;" and mentioned what she wished the children to get, and where, &c., after which her speech returned, and she spoke to me with apparent disappointment that she was still here, for she said, "I expected to have been in the world of spirits." I caused the children to be brought in to her, on whom she looked with satisfaction and kissed them, adding some other requests, which I assured her would be attended to. She then gave me faithful and affectionate advice, respecting the children, and my duties generally, and told me to "prepare to follow." She also said, "tell my father that, the hope on which his mind has stayed, now supports me; and tell your mother," she added, "that I am going before, but she will soon follow."

As this was a second time she had rallied so, I thought perhaps the Lord had more work for her here, and would fain have hoped she was a little better. But she said to me, on my saying, I thought her better, "Oh, dear, don't be too sanguine." In the evening, our friend Margaret Mackie came up from town, which seemed to please her, but she was not able to say much; she kissed her and signified that she was glad to see her. During the night she was very restless, but after the fever left her she slept a little during Wednesday. In the evening, Mr. and Mrs. Rattray arrived, and although she had strong fever, she would not be satisfied until she saw them both. Medicines had little or no effect now upon the fever, for it continued all night until day-break on Thursday morning, when the doctor ordered

a blister to her head. Before this, she begged me one night to cut off all her hair; and another, "to shave her head," which I readily did, after which she had two blisters on her dear head. This now made three; but not once did she complain; not a murmur, nor repining word escaped from her lips. After the fever left her on Thursday morning, she was very weak, and the doctor ordered stimulants to keep up her strength. During the day she dozed occasionally, and seemed to be in deep meditation, waking up at times and speaking as if she had been dreaming of things connected with another world. The day before; she told me the Lord had spared her to answer her prayers and grant her wishes. I asked what some of her wishes were. To which she replied, "patience, resignation, and submission. I have now been able to say, 'Thy will be done.'" I told her that "the Lord had enabled me to give her up;" with which she seemed pleased. In the forenoon of Friday all the brethren came, expecting a change near. Some of them came in to see her, whom she recognised, and kissed M. Mackie, Mrs. Rattray, and myself, with much affection. At times, as if she felt some one keeping her back, she said, "Let me go; why keep me back?" I said, I could not think of keeping her from being with Christ, and her mother. On all occasions, when I asked if she was happy, she invariably answered emphatically in the affirmative, and sometimes added, "Not a cloud." Her happy frame of mind made me wish I could accompany her, for I envied her state and prospects. She seemed at times to be getting a view of the heavenly Canaan from Pisgah, and would awake almost in raptures, or somewhat disappointed to find herself on this side Jordan. In the afternoon she turned round to me, and pressed my hand in hers, saying, "Go, get your wealth from Christ." There was a calmness and a serenity in her countenance, which delighted all who saw her and watched her dying bed. Her expressions during Friday evening intimated her strong desire to be with Christ. Among the last words which she spoke were the following: she clapped her hands (weak as she was), and said with a firm voice, "Come, come, come, with the might of salvation!" After this she slept a little; and as her eyes became dim, I suppose, she called for light, which were the last words I heard her speak; and just as the sun was rising on our world, on Saturday morning, the 15th inst., she closed her eyes upon this world, and her happy spirit rose to that world "where there is no night; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign with him for ever and ever."

It was a trying time to me, but the Lord wonderfully supported me. For eight nights and seven days I stood by her bed-side, often with fear and trembling, and most of that time alone; but as the crisis approached, the Lord prepared my mind for the deeply afflictive dispensation, and in the hour of trial, most of the brethren and friends were present to watch her end. Just as we supposed her entering Jordan, we sang the hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly."

And we had the happiness soon after of knowing that she had landed safely on Canaan's happy shore.

There are several things which I might mention, which occurred during the last few months, by which I believe the Lord was preparing her mind for this event. I shall mention one. Several weeks ago, she awakened me during the night to tell me of a delightful dream which she had. She said, "I thought I was with my mother, and that we were both dressed in white, and were at a marriage, when I felt very happy," &c.; and she told me this with great composure, and viewed it as an intimation of her removal from this world to the world of spirits. On other occasions, she said, "My life is not more precious than, other people's, but I cannot help feeling anxious." And she several times said, "I fear, dear, this will be a Benjamin." I thought little of these and other things at the time, but while standing at her bedside, I often remembered them.

Through the kindness of the brethren present, and the negroes who came in crowds "to spend the day with me," "weep with me," and "help me," every thing was done to my satisfaction. I never thought that she or I was so much respected and beloved by the people. All seemed anxious to do something; and some of the deacons and members went and got bricks, lime, and masons, and succeeded in getting an excellent tomb finished in good time for the interment. From morning till the time of the funeral, the house was never emptied with people, young and old, coming and weeping for "Misscy," "My missey," "Oh! my missey," were the constant theme of lamentation. At the same time, they tried to conceal their grief from me, and comforted me as much as they could. "Keep up heart, massa!" "God's will must be done." "Remember them two children, and mind them good." "The Lord will help you." These and many other expressions of sympathy and comfort did many of them express. Her funeral took place about five o'clock in the afternoon, and was attended by about 500 or 600 people, young and old, black and white. The fune-

the procession moved into the chapel, when several of the brethren took part in the service. Mr. Scott delivered the funeral oration or address, and spoke of our dear Joan's excellencies, perhaps in too high terms. Mr. Rattray preached her funeral sermon on the sabbath, to a deeply afflicted congregation. The baby was baptized by brother R. on the sabbath, and named "Joan Margaret."

And now, my dear father, I must have done at present; I have been particular in relating almost everything which I thought would interest you, and our dear friends at home. If you can, do try and see my dear mother, for I fear it will be more than she can bear.

I feel thankful, that I had the melancholy pleasure of waiting upon her myself, as she did not like strangers about her. And now you will perceive I have a heavy charge; a motherless babe twelve days old, and another helpless little one, both of whom will miss their dear mother. But I dare not, I can-

not repine. I know my heart is doing an able gain. I am happy to say that all is doing well.

I have got a schoolmaster now, which will give me more time for my family. I have hurried to get this sent by the mail, but shall not be able to write to any other one. Please let our friends know of our dear Joan's happy, happy death. "She rests from her labours, and her works they follow her." Be so good as beg my aunt to recall the orders for ware, plates, &c., until I write to her.

May the Lord sanctify this affliction to us all, and may he support you under it, and enable you and me to say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord."

Your deeply afflicted but affectionate son,

THOS. HENDERSON.

Zion Chapel, Demerara, Aug. 16th, 1842.

Home Chronicle.

MR. G. BAXTER'S PICTURE OF HER MAJESTY'S CORONATION.

We regard it as an honour to our country to have given birth to an artist capable of producing such a print in colours as the one before us. The figures, which are almost all portraits, resemble the most exquisite workmanship on ivory. A more beautiful gem, of its kind, has never been produced by human skill. Mr. Baxter has greatly improved, since first he devoted himself to the art of printing in colours. We can hardly conceive of his making any advance upon the present masterly effort. The charge of *three guineas and a half* for such a delightful picture is extremely reasonable.

PRESENTATION OF THE ENCYCLOPEDIA BRITANNICA TO THE REV. ROBERT MOFFAT.

On Thursday, the 3rd. of November, a social meeting was held in the Waterloo Rooms, Edinburgh, on the occasion of presenting to the Rev. Robert Moffat, missionary to South Africa, a copy of the Encyclopædia Britannica, as a mark of esteem from friends in Edinburgh.

The room was crowded in every quarter. The Rev. Mr. Alexander, of Argyle-square Chapel, having been called to the chair, introduced the business of the evening by stat-

ing the object of the meeting and the circumstances which had given rise to the presentation of the Encyclopædia Britannica to Mr. Moffat; after which, the Rev. Mr. Grey, of St. Mary's Church, in an eloquent address, called the attention of the meeting to the arduous and devoted labours of their distinguished guest, and the signal services he had rendered to humanity, in introducing pure religion and civilization among tribes till then sunk in the grossest ignorance and deepest depravity, in which benevolent and pious labours he had been ably assisted by Mrs. Moffat, who, with her husband, had not hesitated to relinquish all the comforts and enjoyments of her home in England, for privation and suffering, and danger among savages, for the sake of the gospel.

An elegantly bound copy of the Encyclopædia Britannica having been brought in and placed on the table, the Chairman expressed the gratification it afforded him to be appointed as the medium of presenting Mr. Moffat with a work which had been characterised by a great living statesman, and the man of all others, perhaps, who from his own vast and varied attainments, was most competent to judge of such a work, as one of the most valuable and useful digests of science and literature that had ever been published in any country. After enlarging on the value of such a work to any one situated as Mr. Moffat had been, and upon

expected to be again, and expressing a hope that through means of this book the light of civilization might be diffused still more widely over the Continent of Africa, the Chairman presented the work to Mr. M., having first read the inscription on it; which was to the following effect:—

“To the Rev. Robert Moffat, of the London Missionary Society, this work, ‘the ablest and most copious digest of human knowledge at present extant, is affectionately presented, by a few of his friends in the metropolis of his native country, and its vicinity, as a token of their respect for his character as a man, an expression of their admiration of his zeal and labours as a missionary, and a memorial to him when he shall revisit the scene of his labours, of intercourse with Christian brethren in Scotland, the recollection of which will be retained by them so long as life endures.’”

Mr. Moffat then rose, and expressed his heartfelt gratitude to those kind friends who had presented him with a work which would be of such incalculable benefit to him in his labours. The present they had made him was too great for him; but he was relieved when he reflected, that the advantage to be derived from it was not to be confined to himself, but through him that it was to be communicated to the Bechuanas and other barbarous tribes of Africa. Often did he wish for such a work when he was in quest of information which would have been of essential importance to him, but alas, his sources of information were but few. After giving some interesting anecdotes of the people among whom he had been labouring, he took that opportunity of thanking all the kind friends who had contributed to assist the mission, and referred especially to the Marquis of Bristol, by whose liberality he had been enabled to provide himself with two instruments which he had often longed to possess, a telescope and a microscope. He would now be able to impress the Bechuanas with a more exalted idea of the great God whom we worship, and he considered himself now richly furnished with books and in-

struments, which would enable him to prosecute his labours with greater success.

The Rev. Dr. Brown, of Broughton-place Church, then gave a beautiful valedictory address, in which he expressed the earnest wishes of the meeting for the health, happiness, and prosperity of Mr. and Mrs. Moffat, and for his fellow labourers Mr. and Mrs. Inglis, who accompany him to South Africa; and concluded, by bidding them all an affectionate farewell. After this, the Rev. J. Watson of Musselburgh, in an appropriate and impressive prayer, commended Mr. Moffat and his companions to the grace of God; and thus ended one of the most gratifying and memorable meetings which the friends of missions in the northern metropolis have been privileged to enjoy.

TOTTENHAM-COURT CHAPEL.

The Rev. J. W. Richardson, of Sunderland, has accepted a unanimous invitation to the co-pastorship of the churches and congregations assembling in the Tabernacle, and Tottenham-court Chapel, London, and is expected to commence his labours on Sabbath the 11th of December. Our worthy brother will take charge more especially of Tottenham-court Chapel; and, in point of fact, will succeed that eminently useful servant of God, the late Rev. J. Hyatt, who has now rested from his labours about seventeen years. Since his departure there has been but one pastor to both the churches. During fourteen years of the period, Dr. Campbell alone has borne the whole burden, from which this arrangement will now in part happily relieve him. The call to Mr. Richardson has been most harmonious, and he will begin his career of labour in the metropolis with every prospect of abundant usefulness. We shall hail his arrival as an accession to the strength of the London pastorate, and trust he will be long preserved to help on the work of God in the venerable institutions with which he is about to be so intimately and so honourably connected.

General Chronicle.

FRENCH EVANGELICAL SOCIETY.

(Société Évangélique de France.)

To all those who in Foreign Countries are interested in the progress in France of the kingdom of our Lord and Saviour Jesus Christ.

BELOVED BRETHREN IN CHRIST,—

“Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.”

The French Evangelical Society has for several years had to contend with pecuniary difficulties, which have been stated in the Reports of the Committee; but, hitherto, feeling that the children of God, who are employed on the business of their heavenly Father, ought to walk by faith and not by

...have advanced with a legitimate and
...confidence. There is, however, a
...beyond which confidence would become
...merit, and at which it would be tempting
...the Lord not to pause.

At this limit the Committee has felt it has
arrived. In a recent meeting of the Com-
mittee, especially convened to take into con-
sideration the situation of the Society, it
was found, that to honour its present en-
gagements, and to continue the operations
of the Society on the same scale, it would be
necessary to realize the sum of 112,342fr.
85c. before the month of April next. It
was, therefore, unanimously resolved, that
the receipts being considerably below the
expenditure, there only remained the painful
alternative of diminishing the amount of the
expenses. A special commission was ap-
pointed; its report has been received, and
with grief before God, we felt that it would
be necessary to dismiss twenty-seven of the
brethren, who now labour, under our direc-
tion, for the evangelization of France. In
giving to these brethren the time strictly
necessary to provide other means of existence
for themselves and their families, the Com-
mittee will still have, all then, to sustain the
burden under which it begins to sink. If,
however, before the expiration of that period
resources should be furnished, the Committee
will limit proportionally the reduction of the
number of its agents; if, on the contrary,
(which God forbid,) the income should be
unequal to its limited engagements, it will
be compelled to make further reductions.
The brethren from whom we feel so reluctant
to separate, have faithfully and honourably
fulfilled their duties to their Master and their
fellow Christians; our affection, our prayers,
and our gratitude will accompany them;
their labours have been blessed; the Lord
appears willing to do great things for France,
will you not show your readiness to assist
the work?

Has not the object of the Evangelical
Society, so generous, so Christian, your ap-
probation? "To propagate the truths of
the gospel in France, by all the means that
God may place at its disposal." What
would you desire more? what could you
desire less? Read our Nine Annual Reports,
and say if the Committee has not, in the
midst of great difficulties, pursued alone this
end? Examine all our published documents,
the means that we have employed, the
results we have, by the blessing of God,
already obtained, and those that we are war-
ranted to expect, were our resources equal
to the demands made on our exertions.

Since the formation of the Society, in
1833, to the month of August last, the
agents it has employed have propagated the
gospel in more than seventy central localities,

...where they have ...
...of neighbouring districts, and ...
...into whole departments. Among ...
...calities, are twenty-two principal ...
...mental towns, and twenty-four principal
towns of cantons. The places of worship
opened by the Society have been frequented
by more than seventy thousand adults, and
the schools by more than nine thousand
children. In the same period, the Society
has expended the sum of 617,163 fr. 35 c.
(24,686 l. 11 s.)

It is proper too to observe, that the funds
confided to the Committee have been almost
entirely applied to the work of evangeliza-
tion itself; the amount of salaries and of the
expenses of the office of the administration
during the last nine years not having ex-
ceeded the sum of 3,855 fr. 90 c. (154 l. 5 s.)
The annual reports show the regularity and
economy which have been observed in the
finance department.

Yes, dear brethren, notwithstanding nu-
merous imperfections, which we are the first
to acknowledge, we humbly and gratefully
witness to ourselves before God, that we have
faithfully discharged the important and diffi-
cult duties confided to us. We will not here
examine all the secondary and ascertainable
causes of our present embarrassment; we
prefer simply the statement of the fact, pre-
sented it, in the spirit of prayer, to the
consciences of our Christian brethren. We are
thankful to have been permitted, during ten
years, to devote ourselves to this work, and
we are willing to consecrate ourselves to it,
as long as our Master may please to employ
us; but we must say, that in order to perse-
vere amidst the numerous difficulties con-
tinually presenting themselves, great de-
votedness is required. These difficulties
arise much less from the opposition made
by the world to the principles of the gospel,
than from the sad prejudices of some of our
brethren, who profess faith in the same re-
ligious truths, but who do not comprehend
the grandeur and beneficence of the princi-
ple of the Evangelical Society, which is to
labour, not for the promotion of any of the
particular systems of ecclesiastical organiza-
tion, by which the children of God are divid-
ed, but simply for the propagation of the
gospel, and the preaching of Christ and his
grace to souls, who are perishing around us,
in ignorance of Him; leaving to every one
full and entire liberty on questions of an
ecclesiastical nature. The brethren to whom
we allude do not yet understand that the
Evangelical Society has undertaken a work,
which, while it effectually serves the interests
of every section of the church of Christ, can-
not confine itself within the circle of any one
of them in particular. We do not hesitate

to declare, that during the last ten years, no means have been more blessed to the churches of France than the efforts of this Society, and it is therefore with grief that we have seen brethren, professing the same faith, manifest not only indifference, but even hostility. We wish to respect the sincerity of their motives, but their motives can in no case, nor under any just view, counterbalance the importance of the truth itself, and the promulgation of it in our country.

Christians of other countries, place yourselves not only before the twelve or fifteen hundred thousand Protestants of France, already partially blessed with the benefits of the gospel, but before the thirty-three millions of Frenchmen who have the utmost need of it, and among whom the French Evangelical Society labours, and would labour more extensively, to diffuse its blessings. Look at the moral state of this vast population; turn your eyes towards the Cross of your dying Saviour—consult your own hearts, and say, if such a work of mercy ought to fail for want of pecuniary support; that, we repeat, is all we need: spiritual blessings and encouragements abound—opportunities for diffusing the benefits of the gospel superabound—so much so, that had we at our disposal a hundred additional agents, and the means of supporting them, but few weeks would elapse before an ample field were assigned to each of them.

Reflect and decide!—It is not merely a question of the Evangelical Society in itself, nor of its committee, nor of its agents, but of the cause of God, of his Christ, and of his kingdom of truth and life; the cause of souls, and their eternal salvation. Christian brethren of England, Scotland, Ireland, America, Holland, Switzerland, and Germany! we are not strangers; we are brethren in Christ, fellow-citizens, and heirs together of the same Eternal Life. The cause of the gospel in France is your cause as well as ours; you know it, you feel it; we have already received from you affectionate proofs of interest and sympathy, for which we have blessed the Lord, and you will, we are persuaded, remember us again in the same manner. When, during the last century, infidelity spread from the bosom of France like a devastating torrent through the

whole of Europe, it was made manifest what an important influence France has on the destinies of the world, and what a powerful agent she would become were that influence really Christian. This you know, dear brethren, is the end to which all our efforts are directed; help us to attain it, by your contributions and your prayers!

Look at Popery, that powerful and implacable enemy of the pure gospel of Christ! See how it raises its head in France, and from thence exercises its deplorable influence over Europe and the world! Observe how it multiplies its emissaries, and founds institutions, in imitation of that Protestantism which all its efforts are intended to destroy,—how it pours forth its missionaries among the heathen, and by preference among those islands where the gospel has already had the most remarkable success! Read the letters and bulls of the popes, and the pastoral addresses of the bishops against the Holy Scriptures!

All these facts prove that the progress or weakness of the religion of Rome in France, is the progress or weakness of that power in the world at large. Is it not then for the general interest of the gospel of truth, to maintain and enlarge the efforts of a Society that contends against error, with the only weapons that can become successful, and which proposes to itself no other object than the triumph of the pure and undefiled religion of the cross of Christ?

And now, dear brethren, we lay down the pen, before Him whose aid we invoked in taking it up. We entreat Him, whose glory all things must subserve, to show us, by the result of this appeal, our duty, and to advance His kingdom in our hearts and in our country, for the sake of Jesus Christ, our adorable Saviour.

We wait your answer, in humble dependence on God, and remain

Your affectionate brethren in Jesus Christ,
(For the Committee,)

JUILLEAT-CHASSEUR, Pastor.
JOEL AUDEBEZ, Pastor.

Paris, Oct. 1, 1842. Secretaries.

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April	Rev. J. Jefferson.
May	Rev. J. Howe.
June	Rev. H. Townley.
July	Rev. T. Mann.
August	Rev. T. Raffles, D.D., LL.D.
September	Rev. T. Hopkins.
October	Rev. W. Morton.
November	Rev. J. Roberts.
December	Rev. M. Hill.

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